

Śrīmad
Bhāgavatam

Fourth Canto
Part One

A.C. Bhaktivedanta Swami Prabhupāda
His Divine Grace



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Fourth Canto - Part One

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A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

Śrīmad-Bhāgavatam

Fourth Canto
(Part One—Chapters 1-8)

with the original Sanskrit text, its Roman transliteration, word-for-word synonyms, translation and elaborate purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society
for Krishna Consciousness

359 pages
8 color illustrations

Of all the treasures of ancient India, none can be more valuable than *Śrīmad-Bhāgavatam*. Indeed, the *Bhāgavatam* is so exalted that it is worshiped as a literary incarnation of God Himself, and it is said that simply by hearing *Śrīmad-Bhāgavatam* one can attain the highest plane of transcendental consciousness. Science, politics, adventure, philosophy, sociology, religion and love all find their perfection in *Śrīmad-Bhāgavatam* because the *Bhāgavatam* is the authorized transcendental history of the pastimes of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead.

Although Lord Śrī Kṛṣṇa is the speaker of the world-famous *Bhagavad-gītā* and although He is celebrated both in the world and in the *Vedas* as the Supreme Personality of Godhead, the transcendental nature of His appearance and activities is rarely understood even by the greatest scholars. As Kṛṣṇa says Himself in the *Gītā*, "Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." In *Śrīmad-Bhāgavatam*, the name, fame, qualities and pastimes of this Supreme Personality are elaborately described in a scientific way. The science of God is greater than all other sciences, and this spiritual technology is brilliantly explained in the 18,000 verses of *Śrīmad-Bhāgavatam*.

(continued on back flap)

Front cover: The Personality of Godhead Lord Viṣṇu appearing on His feathered carrier Garuda for the benediction of the demigods.

Back cover: Lord Śiva, the destroyer of the universe, with his devoted consort Satī.

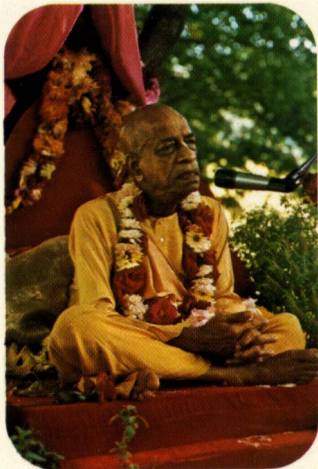


(continued from front flap)

Therefore by reading *Śrīmad-Bhāgavatam* one is sure to become a fully self-realized soul, and in the advanced stage of self-realization one can enjoy the highest satisfaction and become absorbed in the transcendental pastimes that the *Bhāgavatam* describes.

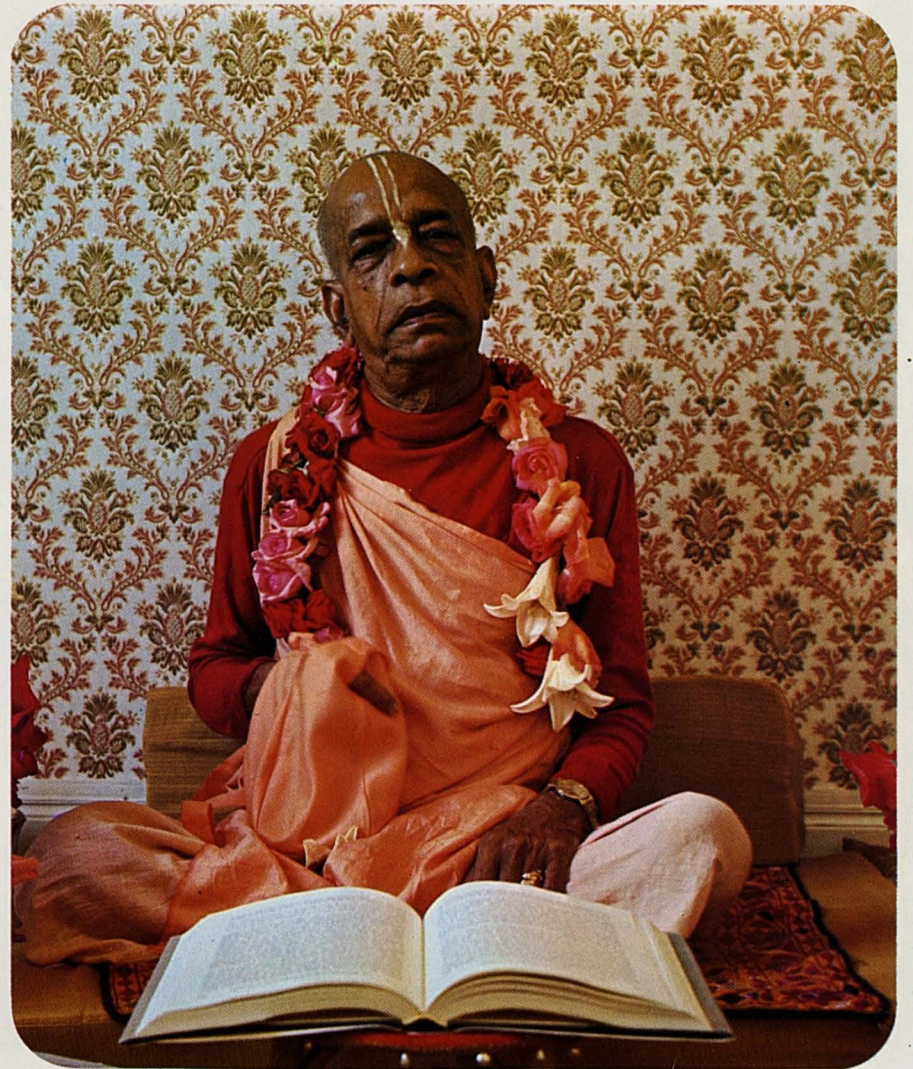
Śrīmad-Bhāgavatam is a book of knowledge and of truth. Originally spoken 5,000 years ago, it has been carefully handed down in the Sanskrit language through a chain of self-realized spiritual masters, and it is now being translated into English by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the world's greatest authority on Vedic religion and thought. Śrīla Prabhupāda is the founder and spiritual master of the International Society for Krishna Consciousness and the author of *Bhagavad-gītā As It Is*, *Kṛṣṇa* and many other English versions of Vedic literature. His authoritative translations, commentaries and summary studies are standard textbooks of transcendental science.

Śrīla Prabhupāda does not write with any professional motive in mind. Upon the order of his spiritual master, he has taken up the work of Kṛṣṇa consciousness as a matter of spiritual responsibility, and he has dedicated his life to spreading the message of *Śrīmad-Bhāgavatam*. His Divine Grace says, "It is the great need of modern civilization. I am hopeful of its good reception by the thinkers and leaders of society."



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda





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The first of the three books published in the series of "The Nectar of Chaitanya" is "The Nectar of Chaitanya" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. It is a beautiful and inspiring work that explains the teachings of Chaitanya Mahāprabhu in a simple and accessible way. The book is available in both English and Hindi. It is a must-read for anyone who is interested in the teachings of Chaitanya Mahāprabhu. The book is available for purchase from the publishers of the series.



Plate 1 The three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets. (page 19)



Plate 2 In the heavenly planets, bands began to play, and they showered flowers from the sky. Great demigods like Brahmā also offered their respectful prayers. (page 38)



Plate 3 Sati could not persuade Lord Śiva to give her permission to go to her father's home. (page 110)

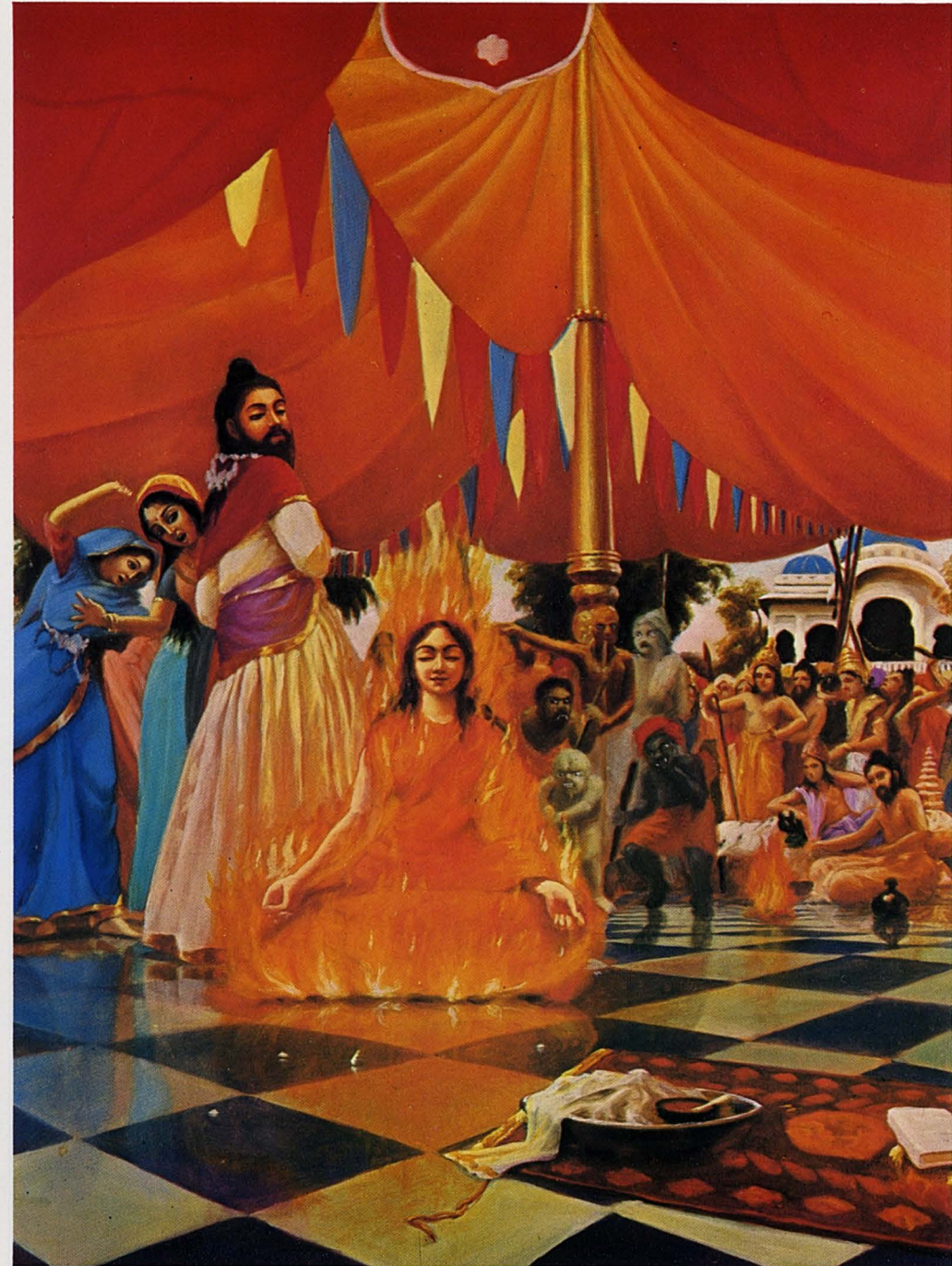


Plate 4 Sati became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements. (page 141)



Plate 5 Speaking to all the sages present, Lord Śiva sat as gravely as time eternal under the giant banyan tree. (page 189)

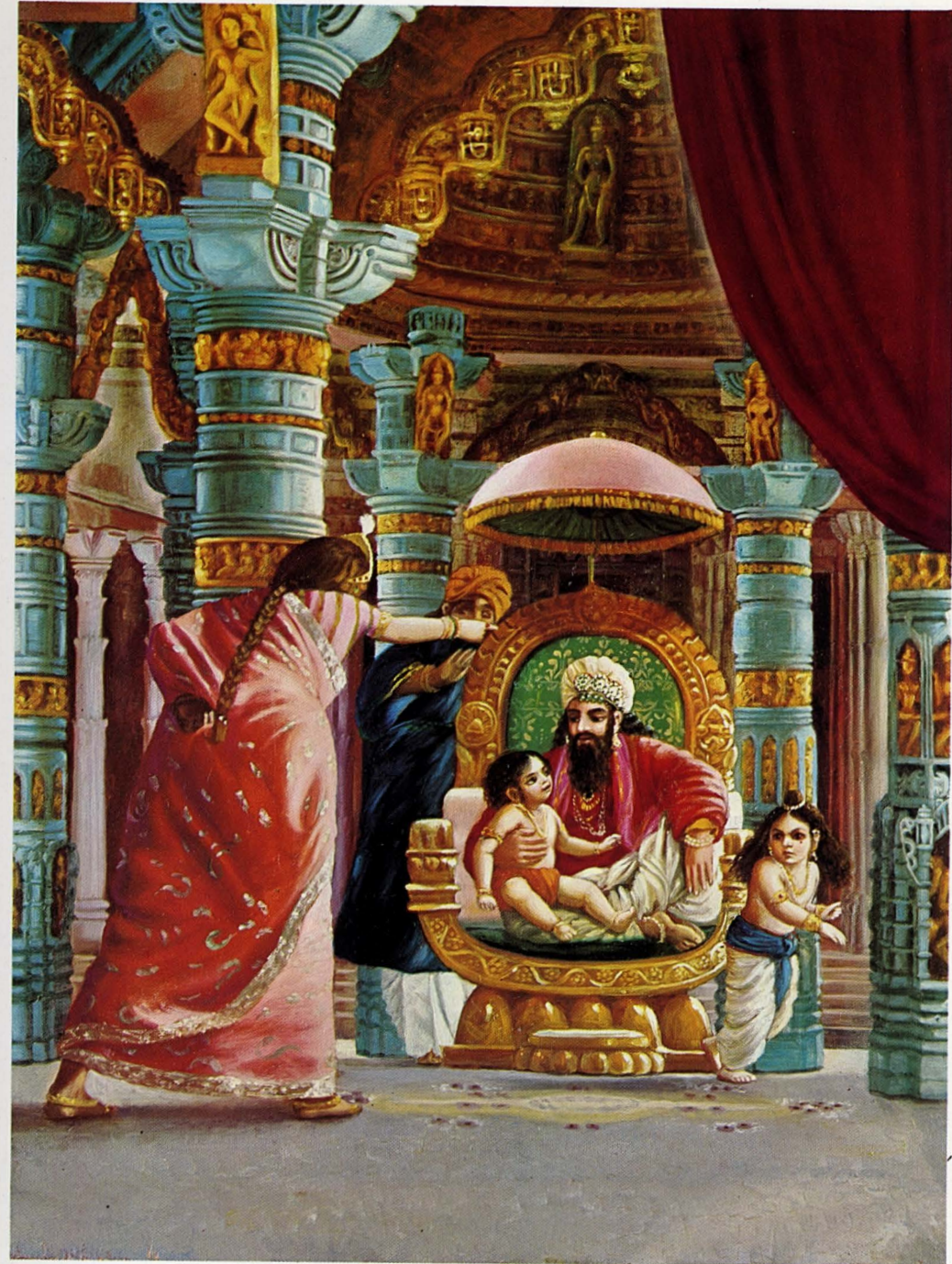


Plate 6 When Dhruva Mahārāja, struck by the strong words of his stepmother, saw that his father was silent and did not protest, he immediately left the palace. (page 290)



Plate 7 After Dhruva Mahārāja received instructions from his spiritual master Nārada and entered Madhuvana Forest to execute devotional service, Nārada thought it wise to go to the King. (page 341)

Śrīmad-Bhāgavatam

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Fourth Canto

“The Creation of the Fourth Order”

(Part One—Chapters 1-8)

*With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports by*

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness



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International Society for Krishna Consciousness
3764 Watseka Ave.
Los Angeles, Calif. 90034

The Bhaktivedanta Book Trust

32 Tiffany Place
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CHAPTER ONE

Genealogical Table of the
Daughters of Manu

TEXT 1

मैत्रेय उवाच

मनोस्तु शतरूपायां तिस्रः कन्याश्च जज्ञिरे ।
आकूतिर्देवहृतिश्च प्रसूतिरिति विश्रुताः ॥ १ ॥

maitreya uvāca
manos tu śatarūpāyām
tisraḥ kanyāś ca jajñire
ākūtir devahūtiś ca
prasūtir iti viśrutāḥ

maitreyaḥ uvāca—the great sage Maitreya said; *manoḥ tu*—of Svāyambhuva Manu; *śatarūpāyām*—in his wife Śatarūpā; *tisraḥ*—three; *kanyāḥ ca*—daughters also; *jajñire*—gave birth; *ākūtiḥ*—named Ākūti; *devahūtiḥ*—named Devahūti; *ca*—also; *prasūtiḥ*—named Prasūti; *iti*—thus; *viśrutāḥ*—well known.

TRANSLATION

Śrī Maitreya said: Svāyambhuva Manu begot three daughters in his wife Śatarūpā, and their names were Ākūti, Devahūti and Prasūti.

PURPORT

First of all let us offer our respectful obeisances unto our spiritual master, Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, by whose order I am engaged in this herculean task of writing commentary on the *Śrīmad-Bhāgavatam* as the Bhaktivedānta purports. By his grace we have finished three cantos already, and we are just trying

to begin the Fourth Canto. By his divine grace let us offer our respectful obeisances unto Lord Caitanya, who began this Kṛṣṇa consciousness movement of *Bhāgavata-dharma* 500 years ago, and through His grace let us offer our obeisances to the six Gosvāmīs, and then let us offer our obeisances to Rādhā and Kṛṣṇa, the spiritual couple who enjoy eternally in Vṛndāvana with Their cowherd boys and damsels in Vrajabhūmi. Let us also offer our respectful obeisances to all the devotees and eternal servitors of the Supreme Lord.

In this Fourth Canto of *Śrīmad-Bhāgavatam* there are thirty-one chapters, and all these chapters describe the secondary creation by Brahmā and the Manus. The real creation is done by the Supreme Lord Himself by agitating His material energy, and then, by His order, Brahmā, the first living creature in the universe, attempts to create the different planetary systems and their inhabitants, expanding the population through his progeny, like Manu and other progenitors of living entities, who work perpetually under the order of the Supreme Lord. In the First Chapter of this Fourth Canto there are descriptions of the three daughters of Svāyambhuva Manu and their descendants. The next six chapters describe the sacrifice performed by King Dakṣa and how it was spoiled. Thereafter the activities of Mahārāja Dhruva are described in five chapters. Then, in eleven chapters, the activities of King Pṛthu are described, and the next eight chapters are devoted to the activities of the Pracetas Kings. As described in the first verse of this chapter, Svāyambhuva Manu had three daughters, named Ākūti, Devahūti and Prasūti. Of these three daughters, one daughter, Devahūti, has already been described, along with her husband, Kardama Muni, and her son, Kapila Muni. In this chapter the descendants of the first daughter, Ākūti, will specifically be described. Svāyambhuva Manu is the son of Brahmā. Brahmā had many other sons, but Manu's name is specifically mentioned first because he was a great devotee of the Lord. In this verse there is also the word *ca*, indicating that besides the three daughters mentioned, Svāyambhuva Manu also had two sons.

TEXT 2

आकूतिं रुचये प्रादादपि भ्रातृमतीं नृपः ।
पुत्रिकाधर्ममाश्रित्य शतरूपानुमोदितः ॥ २ ॥

ākūtiṁ rucaye prādād
api bhrātrmatīm nṛpaḥ
putrikā-dharmam āśritya
śatarūpānumoditaḥ

ākūtiṁ—Ākūti; rucaye—unto the great sage Ruci; prādāt—handed over; api—although; bhrātrmatīm—daughter having a brother; nṛpaḥ—the King; putrikā—get the resultant son; dharmam—religious rites; āśritya—taking shelter; śatarūpā—the wife of Svāyambhuva Manu; anumoditaḥ—being sanctioned.

TRANSLATION

Ākūti had two brothers, but in spite of her brothers, King Svāyambhuva Manu handed her over to Prajāpati Ruci on the condition that the son born of her be returned to him as his son. This he did in consultation with his wife, Śatarūpā.

PURPORT

Sometimes a sonless person offers his daughter to a husband on the condition that his grandson be returned to him to be adopted as his son and inherit his property. This is called *putrikā-dharma*, which means that by execution of religious rituals one gets a son, although he is sonless by his own wife. But here we see extraordinary behavior in Manu, for in spite of his having two sons, he handed over his first daughter to Prajāpati Ruci on the condition that the son born of his daughter be returned to him as his son. Śrīla Viśvanātha Cakravartī Ṭhākur comments in this connection that King Manu knew that the Supreme Personality of Godhead would take birth in the womb of Ākūti; therefore, in spite of having two sons, he wanted the particular son born of Ākūti because he was ambitious to have the Supreme Personality of Godhead appear as his son and grandson. Manu is the lawgiver of mankind, and since he personally executed the *putrikā-dharma*, it is to be accepted that such a system can be adopted by mankind also. Thus, even though one has a son, if he wants to have a particular son from his daughter, he can give his daughter in charity on that condition. That is the opinion of Śrīla Jīva Gosvāmī.

TEXT 3

प्रजापतिः स भगवान् रुचिस्तस्यामजीजनत् ।
मिथुनं ब्रह्मवर्चस्वी परमेण समाधिना ॥ ३ ॥

prajāpatiḥ sa bhagavān
rucis tasyām ajījanat
mithunaṁ brahma-varcasvī
parameṇa samādhinā

prajāpatiḥ—one who is entrusted to beget children; *saḥ*—he; *bhagavān*—the most opulent; *ruciḥ*—the great sage Ruci; *tasyām*—in her; *ajījanat*—gave birth; *mīthunam*—couple; *brahma-varcasvī*—very much spiritually powerful; *parameṣa*—with great strength; *samādhinā*—in trance.

TRANSLATION

Ruci, who was very powerful in his brahminical qualifications and was appointed one of the progenitors of the living entities, begot one son and one daughter by his wife, Ākūti.

PURPORT

The word *brahma-varcasvī* is very significant. Ruci was a *brāhmaṇa*, and he executed the brahminical duties very rigidly. As stated in *Bhagavad-gītā*, the brahminical qualifications are control of the senses, control of the mind, cleanliness within and without, development of spiritual and material knowledge, simplicity, truthfulness, faith in the Supreme Personality of Godhead, etc. There are many qualities which indicate a brahminical personality, and it is understood that Ruci followed all the brahminical principles rigidly. Therefore he is specifically mentioned as *brahma-varcasvī*. One who is born of a *brāhmaṇa* father but does not act as a *brāhmaṇa* is called, in Vedic language, a *brahma-bandhu*, and is calculated to be on the level of *śūdras* and women. Thus in the *Bhāgavatam* we find that *Mahābhārata* was specifically compiled by Vyāsadeva for *strī-śūdra-brahma-bandhu*. *Strī* means women, *śūdra* means the lower class of civilized human society, and *brahma-bandhu* means persons who are born in the families of *brāhmaṇas* but do not follow the rules and regulations carefully. All of these three classes are called less intelligent; they have no access to the study of the *Vedas*, which are specifically meant for persons who have acquired the brahminical qualifications. This restriction is not based upon any sectarian distinction but upon qualification. The Vedic literatures cannot be understood unless one has developed the brahminical qualifications. It is regrettable, therefore, that persons who have no brahminical qualifications and have never been trained under a bona fide spiritual master nevertheless comment on Vedic literatures like the *Śrīmad-Bhāgavatam* and other *Purāṇas*, for they cannot deliver their real message. Ruci was considered a first-class *brāhmaṇa*; therefore he is mentioned here as *brahma-varcasvī*, one who has full prowess in brahminical strength.

TEXT 4

यस्तयोः पुरुषः साक्षाद्विष्णुर्यज्ञस्वरूपधृक् ।
या स्त्री सा दक्षिणा भूतेरंशभूतानपायिनी ॥ ४ ॥

yas tayoh puruṣaḥ sākṣād
viṣṇur yajña-svarūpa-dhṛk
yā strī sā dakṣiṇā bhūter
aṁśa-bhūtānapāyini

yaḥ—one who; *tayoh*—out of them; *puruṣaḥ*—male; *sākṣāt*—directly; *viṣṇuḥ*—the Supreme Lord; *yajña*—Yajña; *svarūpa-dhṛk*—accepting the form; *yā*—the other; *strī*—female; *sā*—she; *dakṣiṇā*—Dakṣiṇā; *bhūteḥ*—of the goddess of fortune; *aṁśa-bhūtā*—being a plenary expansion; *anapāyini*—never to be separated.

TRANSLATION

Of the two children born of Ākūti, the male child was directly an incarnation of the Supreme Personality of Godhead, and His name was Yajña, which is another name of Lord Viṣṇu. The female child was a partial incarnation of Lakṣmī, the goddess of fortune, the eternal consort of Lord Viṣṇu.

PURPORT

Lakṣmī, the goddess of fortune, is the eternal consort of Lord Viṣṇu. Here it is stated that both the Lord and Lakṣmī, who are eternal consorts, appeared from Ākūti simultaneously. Both the Lord and His consort are beyond this material creation, as confirmed by many authorities (*nārāyaṇaḥ paro 'vyaktāt*); therefore their eternal relationship cannot be changed, and Yajña, the boy born of Ākūti, later on married the goddess of fortune.

TEXT 5

आनित्ये स्वगृहं पुत्र्याः पुत्रं विततरोचिषम् ।
स्वायम्भुवो मुदा युक्तो रुचिर्जग्राह दक्षिणाम् ॥ ५ ॥

ānitye sva-grhaṁ putryāḥ
putraṁ vitatarociṣam

*svāyambhuvo mudā yukto
rucir jagrāha dakṣiṇām*

āninye—brought to; *sva-grham*—home; *putryāḥ*—born of the daughter; *putram*—the son; *vitatarociṣam*—very powerful; *svāyambhuvaḥ*—the Manu named Svāyambhuva; *mudā*—being very pleased; *yuktaḥ*—with; *rucir*—the great sage Ruci; *jagrāha*—kept; *dakṣiṇām*—the daughter named Dakṣiṇā.

TRANSLATION

Svāyambhuva Manu very gladly brought home the boy named Yajña, who was so beautiful, and Ruci, his son-in-law, kept with him the daughter, Dakṣiṇā.

PURPORT

Svāyambhuva Manu was very glad to see that his daughter, Ākūti, had given birth to both a boy and girl. He was afraid that he would take one son and that because of this his son-in-law, Ruci, might be sorry. Thus when he heard that a daughter was born along with the boy, he was very glad. Ruci, according to his promise, returned his male child to Svāyambhuva Manu and decided to keep the daughter, whose name was Dakṣiṇā. One of Lord Viṣṇu's names is Yajña because He is the master of the *Vedas*. The name Yajña comes from *yajuṣām patiḥ*; in the *Yajur-veda* there are different ritualistic prescriptions for performing *yajñas*, and the beneficiary of all such *yajñas* is the Supreme Lord, Viṣṇu. Therefore it is stated in *Bhagavad-gītā*, *yajñārthāt karmaṇaḥ*: one should act, but one should perform his prescribed duties only for the sake of Yajña or Viṣṇu. If one does not act for the satisfaction of the Supreme Personality of Godhead, or if one does not perform devotional service, then there will be reactions to all his activities. It does not matter if the reaction is good or bad; if our activities are not dovetailed with the desire of the Supreme Lord, or if we do not act in Kṛṣṇa consciousness, then we shall be responsible for the results of all our activities. There is always a reaction to every kind of action, but if actions are performed for Yajña, there is no reaction. Thus if one acts for Yajña, or the Supreme Personality of Godhead, one is not entangled in the material condition, for it is mentioned in the *Vedas* and also in *Bhagavad-gītā* that the *Vedas* and the Vedic rituals are all meant for understanding the Supreme Personality of Godhead, Kṛṣṇa. From the very beginning one should try to act in Kṛṣṇa consciousness; that will free one from the reactions of material activities.

TEXT 6

तां कामयानां भगवानुवाह यजुषां पतिः ।
तुष्टयां तोषमापन्नोऽजनयद् द्वादशात्मजान् ॥ ६ ॥

*tām kāmāyānām bhagavān
uvāha yajuṣām patiḥ
tuṣṭāyām toṣam āpanno
'janayat dvādaśātmajan*

tām—her; *kāmāyānām*—desiring; *bhagavān*—the Lord; *uvāha*—married; *yajuṣām*—of all sacrifices; *patiḥ*—master; *tuṣṭāyām*—in His wife who was very much pleased; *toṣam*—great pleasure; *āpannaḥ*—having obtained; *ajanayat*—gave birth; *dvādaśa*—twelve; *ātmajan*—sons.

TRANSLATION

The Lord of the ritualistic performance of *yajña* later on married Dakṣiṇā, who was anxious to have the Personality of Godhead as her husband, and in this wife the Lord was also very much pleased to beget twelve children.

PURPORT

An ideal husband and wife are generally called Lakṣmī-Nārāyaṇa to compare them to the Lord and the goddess of fortune, for it is significant that Lakṣmī-Nārāyaṇa are forever happy as husband and wife. A wife should always remain satisfied with her husband, and a husband should always remain satisfied with his wife. In the *Cāṇakya-sloka*, the moral instructions of Cāṇakya Paṇḍit, it is said that if a husband and wife are always satisfied with one another, then the goddess of fortune automatically comes. In other words, where there is no disagreement between husband and wife there is all material opulence present, and good children are born. Generally, according to Vedic civilization, the wife is trained to be satisfied in all conditions, and the husband, according to Vedic instruction, is required to please the wife with sufficient food, ornaments and clothing. Then, if they are satisfied with their mutual dealings, good children are born. In this way the entire world can become peaceful, but unfortunately in this age of Kali there are no ideal husbands and wives; therefore unwanted children are produced, and there is no peace and prosperity in the present-day world.

TEXT 7

तोषः प्रतोषः संतोषो भद्रः शान्तिरिडस्पतिः ।
इध्मः कविर्विभुः स्वहः सुदेवो रोचनो द्विषट् ॥ ७ ॥

*toṣaḥ pratoṣaḥ santoṣo
bhadraḥ śāntir iḍaspatiḥ
idhmaḥ kavir vibhuḥ svahnaḥ
sudevo rocano dviṣaṭ*

toṣaḥ—Toṣa; *pratoṣaḥ*—Pratoṣa; *santoṣaḥ*—Santoṣa; *bhadraḥ*—Bhadra; *śāntiḥ*—Śānti; *iḍaspatiḥ*—Iḍaspati; *idhmaḥ*—Idhma; *kaviḥ*—Kavi; *vibhuḥ*—Vibhu; *svahnaḥ*—Svahna; *sudevaḥ*—Sudeva; *rocanaḥ*—Rocana; *dviṣaṭ*—twelve.

TRANSLATION

The twelve boys born of Yajña and Dakṣiṇā were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Śānti, Iḍaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana.

TEXT 8

तुषिता नाम ते देवा आसन् स्वायम्भुवान्तरे ।
मरीचिमिश्रा ऋषयो यज्ञः सुरगणेश्वरः ॥ ८ ॥

*tuṣitā nāma te devā
āsan svāyambhuvāntare
marīci-miśrā ṛṣayo
yajñaḥ sura-gaṇeśvaraḥ*

tuṣitāḥ—the category of the *tuṣitas*; *nāma*—of the name; *te*—all of them; *devāḥ*—demigods; *āsan*—became; *svāyambhuva*—the name of the Manu; *antare*—at that period; *marīci-miśrāḥ*—headed by Marīci; *ṛṣayaḥ*—great sages; *yajñaḥ*—the incarnation of Lord Viṣṇu; *sura-gaṇa-īśvaraḥ*—the King of the demigods.

TRANSLATION

During the time of Svāyambhuva Manu, these sons all became the demigods collectively named the *tuṣitas*. Marīci became the head of the seven ṛṣis, and Yajña became the King of the demigods, Indra.

PURPORT

During the life of Svāyambhuva Manu, six kinds of living entities were generated from the demigods known as the *tuṣitas*, from the sages headed by Marīci, and from descendants of Yajña, King of the demigods, and all of them expanded their progeny to observe the order of the Lord to fill the universe with living entities. These six kinds of living entities are known as *manus*, *devas*, *manu-putras*, *aṁśāvātāras*, *sureśvaras* and *ṛṣis*. Yajña, being the incarnation of the Supreme Personality of Godhead, became the leader of the demigods, Indra.

TEXT 9

प्रियव्रतोत्तानपादौ मनुपुत्रौ महीजसौ ।
तत्पुत्रपौत्रनप्तृणामनुवृत्तं तदन्तरम् ॥ ९ ॥

*priyavratottānapādaū
manu-putrau mahaujasau
tat-putra-pautra-naptṛṇām
anuvṛttam tadantaram*

priyavrata—Priyavrata; *uttānapādaū*—Uttānapāda; *manu-putrau*—sons of Manu; *mahā-ojasau*—very great, powerful; *tat*—their; *putra*—sons; *pautra*—grandsons; *naptṛṇām*—grandsons from the daughter; *anuvṛttam*—following; *tadantaram*—in that Manu's period.

TRANSLATION

Svāyambhuva Manu's two sons, Priyavrata and Uttānapāda, became very powerful kings, and their sons and grandsons spread all over the three worlds during that period.

TEXT 10

देवहूतिमदात्तात कर्दमायात्मजां मनुः ।
तत्सम्बन्धि श्रुतप्रार्थं भवता गदतो मम ॥ १० ॥

*devahūtim adāt tāta
kardamāyātma-jām manuḥ
tat-sambandhi śruta-prāyām
bhavatā gadato mama*

devahūtim—Devahūti; *adāt*—handed over; *tāta*—my dear son; *kardamāya*—unto the great sage Kardama; *ātmajām*—daughter; *manuḥ*—Lord Svāyambhuva Manu; *tat-sambandhi*—in that connection; *śruta-prāyam*—heard almost in full; *bhavatā*—by you; *gadataḥ*—spoken; *mama*—by me.

TRANSLATION

My dear son, Svāyambhuva Manu handed over his very dear daughter, Devahūti, to Kardama Muni. I have already spoken to you about them, and you have heard about them almost in full.

TEXT 11

दक्षाय ब्रह्मपुत्राय प्रसूतिं भगवान्मनुः ।
प्रायच्छद्यत्कृतः सर्गत्रिलोक्यां विततो महान् ॥११॥

dakṣāya brahma-putrāya
prasūtim bhagavān manuḥ
prāyacchad yat-kṛtaḥ sargas
trilokyāṁ vitato mahān

dakṣāya—unto Prajāpati Dakṣa; *brahma-putrāya*—the son of Lord Brahmā; *prasūtim*—Prasūti; *bhagavān*—the great personality; *manuḥ*—Svāyambhuva Manu; *prāyacchat*—handed over; *yat-kṛtaḥ*—done by whom; *sargaḥ*—creation; *tri-lokyām*—in the three worlds; *vitataḥ*—expanded; *mahān*—greatly.

TRANSLATION

Svāyambhuva Manu handed over his daughter Prasūti to the son of Brahmā named Dakṣa, who was also one of the progenitors of the living entities. The descendants of Dakṣa are spread through the three worlds.

TEXT 12

याः कर्दमसुताः प्रोक्ता नव ब्रह्मर्षिपत्नयः ।
तासां प्रसूतिप्रसवं प्रोच्यमानं निबोध मे ॥१२॥

yāḥ kardama-sutāḥ proktā
nava brahmarṣi-patnayaḥ
tāsāṁ prasūtiprasavaṁ
procyamānaṁ nibodha me

yāḥ—those who; *kardama-sutāḥ*—the daughters of Kardama; *proktāḥ*—were mentioned; *nava*—nine; *brahma-ṛṣi*—great sages of spiritual knowledge; *patnayaḥ*—wives; *tāsām*—their; *prasūtiprasavam*—generations of sons and grandsons; *procyamānam*—describing; *nibodha*—try to understand; *me*—from me.

TRANSLATION

You have already been informed about the nine daughters of Kardama Muni, who were handed over to nine different sages. I shall now describe the descendants of those nine daughters. Please hear from me.

PURPORT

In the Third Canto it is already described how Kardama Muni begot nine daughters in Devahūti and later on all the daughters were handed over to great sages like Marīci, Atri and Vasiṣṭha.

TEXT 13

पत्नी मरीचेस्तु कला सुषुवे कर्दमात्मजा ।
कश्यपं पूर्णिमानं च ययोरापूरितं जगत् ॥१३॥

patnī marīces tu kalā
suṣuve kardamātma-jā
kaśyapaṁ pūrṇimānaṁ ca
yayor āpūritaṁ jagat

patnī—wife; *marīceḥ*—of the sage named Marīci; *tu*—also; *kalā*—named Kalā; *suṣuve*—gave birth; *kardama-ātmajā*—daughter of Kardama Muni; *kaśyapaṁ*—of the name Kaśyapa; *pūrṇimānaṁ ca*—and of the name Pūrṇimā; *yayoḥ*—by whom; *āpūritam*—spread all over; *jagat*—the world.

TRANSLATION

Kardama Muni's daughter Kalā, who was married to Marīci, gave birth to two children, whose names were Kaśyapa and Pūrṇimā. Their descendants are spread all over the world.

TEXT 14

पूर्णिमास्तूत . विरजं विश्वं च परंतप ।
देवकुल्यां हरेः पादशौचाद्याभूत्सरिद्धिः ॥१४॥

*pūrṇimāsūta virajam
viśvagam ca parantapa
devakulyām hareḥ pāda-
śaucād yābhūt sarid divaḥ*

pūrṇimā—Pūrṇimā; *asūta*—begot; *virajam*—a son named Viraja; *viśvagam ca*—and named Viśvaga; *parantapa*—O annihilator of enemies; *devakulyām*—a daughter named Devakulyā; *hareḥ*—of the Supreme Personality of Godhead; *pāda-śaucāt*—by the water which washed His lotus feet; *yā*—she; *abhūt*—became; *sarid divaḥ*—the transcendental water within the banks of the Ganges.

TRANSLATION

My dear Vidura, of the two sons, Kaśyapa and Pūrṇimā, Pūrṇimā begot three children, namely Viraja, Viśvaga and Devakulyā. Of these three, Devakulyā was the water which washed the lotus feet of the Personality of Godhead and later on transformed into the Ganges of the heavenly planets.

PURPORT

Of the two sons Kaśyapa and Pūrṇimā, herein Pūrṇimā's descendants are described. An elaborate description of these descendants will be given in the Sixth Canto. It is also understood herein that Devakulyā is the presiding deity of the River Ganges, which comes down from the heavenly planets to this planet and is accepted to be sanctified because it touched the lotus feet of the Supreme Personality of Godhead, Hari.

TEXT 15

अत्रेः पत्न्यनस्रया त्रीञ्जज्ञे सुयशसः सुतान् ।
दत्तं दुर्वाससं सोममात्मेशब्रह्मसम्भवान् ॥१५॥

*atreḥ patny anasūyā
trīṇ jajñe suyāśasaḥ sutān
dattam durvāsasam somam
ātmeśa-brahma-sambhavān*

atreḥ—of Atri Muni; *patnī*—wife; *anasūyā*—named Anasūyā; *trīṇ*—three; *jajñe*—bore; *suyāśasaḥ*—very famous; *sutān*—sons; *dattam*—Dattātreya;

durvāsasam—Durvāsā; *somam*—Soma (the moon-god); *ātma*—the Supersoul; *īśa*—Lord Śiva; *brahma*—Lord Brahmā; *sambhavān*—incarnations of.

TRANSLATION

Anasūyā, the wife of Atri Muni, gave birth to three very famous sons, Soma, Dattātreya and Durvāsā, who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā. Soma was a partial representation of Lord Brahmā, Dattātreya was a partial representation of Lord Viṣṇu, and Durvāsā was a partial representation of Lord Śiva.

PURPORT

In this verse we find the words *ātma-īśa-brahma-sambhavān*. *Ātma* means the Supersoul, or Viṣṇu, *īśa* means Lord Śiva, and *brahma* means the four-headed Lord Brahmā. The three sons born of Anasūyā—Dattātreya, Durvāsā and Soma—were born as partial representations of these three demigods. *Ātma* is not in the category of the demigods or living entities because He is Viṣṇu; therefore He is described as *vibhinnāmśa-bhūtānām*. The Supersoul or Viṣṇu is the seed-giving father of all living entities, including Brahmā and Lord Śiva. Another meaning of the word *ātma* may be accepted in this way: the principle who is the Supersoul in every *ātma*, or, one may say, the soul of everyone, became manifested as Dattātreya, because the word *amśa*, part and parcel, is used here.

In *Bhagavad-gītā* the individual souls are also described as parts of the Supreme Personality of Godhead or Supersoul, so why not accept that Dattātreya is one of those parts? Lord Śiva and Lord Brahmā are also described here as parts, so why not accept all of them as ordinary individual souls? The answer is that the manifestations of Viṣṇu and those of the ordinary living entities are certainly all parts and parcels of the Supreme Lord, and no one is equal to Him, but among the parts and parcels there are different categories. In the *Varāha Purāṇa* it is nicely explained that some of the parts are *svāmśa*, and some are *vibhinnāmśa*. *Vibhinnāmśa* parts are called *jīvas*, and *svāmśa* parts are in the Viṣṇu category. In the *jīva* category, the *vibhinnāmśa* parts and parcels, there are also gradations. That is explained in the *Viṣṇu Purāṇa*, where it is clearly stated that the individual parts and parcels who can travel to any part of the Lord's creation are called *sarva-gata* and are suffering the pangs of material existence. They are subject to be freed from the coverings of ignorance under material existence according to different levels of work

and under different influences of the modes of material nature. For example, the sufferings of *jīvas* who are situated in the mode of goodness are less than those of *jīvas* situated in the mode of ignorance. Pure Kṛṣṇa consciousness is the birthright of all living entities because every living entity is part and parcel of the Supreme Lord. The consciousness of the Lord is also in the part and parcel, and according to the proportion to which that consciousness is cleared of material dirt, the living entities are differently situated. In the *Vedānta-sūtra* the living entities of different gradations are compared to candles or lamps with different candle power. For example, some electric bulbs have the power of one thousand candles, some have the power of 500 candles, some the power of 100 candles, some fifty candles, etc., but all electric bulbs have light. Light is present in every bulb, but the gradations of light are different. Similarly, there are gradations of Brahman. The Viṣṇu *svāmīśa* expansions of the Supreme Lord in different Viṣṇu forms are like lamps, Lord Śiva is also like a lamp, and the supreme candle power or the 100 percent light is Kṛṣṇa. The *Viṣṇu-tattva* has ninety-four percent, the *Śiva-tattva* has eighty-four percent, Lord Brahmā has seventy-eight percent, and the living entities are also like Brahmā, but in the conditioned state their power is still more dim. There are gradations of Brahman, and no one can deny this fact. Therefore the words *ātmeśa-brahma-sambhavān* indicate that Dattātreya is directly part and parcel of Viṣṇu, whereas Durvāsā and Soma are parts and parcels of Lord Śiva and Lord Brahmā.

TEXT 16

विदुर उवाच

अत्रेगृहे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः ।
किञ्चिचिकीर्षवो जाता एतदाख्याहि मे गुरो ॥१६॥

vidura uvāca
atrer gr̥he sura-śreṣṭhāḥ
sthity-utpatty-anta-hetavaḥ
kiñcic cikīrṣavo jātā
etat ākhyāhi me guro

viduraḥ uvāca—Śrī Vidura said; *atrer gr̥he*—in the house of Atri; *sura-śreṣṭhāḥ*—chief demigods; *sthiti*—maintenance; *utpatti*—creation; *anta*—destruction; *hetavaḥ*—causes; *kiñcit*—something; *cikīrṣavaḥ*—desiring to do; *jātāḥ*—appeared; *etat*—this; *ākhyāhi*—tell; *me*—to me; *guro*—spiritual master.

TRANSLATION

After hearing this, Vidura inquired from Maitreya: My dear master, how is it that the three deities Brahmā, Viṣṇu and Śiva, who are the creator, maintainer and destroyer of the whole creation, became the offspring of the wife of Atri Muni?

PURPORT

The inquisitiveness of Vidura was quite fitting, for he understood that when the Supersoul, Lord Brahmā and Lord Śiva all appeared through the person of Anasūyā, the wife of Atri Muni, there must have been some great purpose. Otherwise why should they appear in such a way?

TEXT 17

मैत्रेय उवाच

ब्रह्मणा चोदितः सृष्टवन्निर्ब्रह्मविदां वरः ।
सह पत्न्या ययावृक्षं कुलाद्रिं तपसि स्थितः ॥१७॥

maitreya uvāca
brahmaṇā coditaḥ sṛṣṭāv
atrir brahma-vidāṁ varaḥ
saha patnyā yayāv ṛkṣaṁ
kulādrim tapasi sthitaḥ

maitreyaḥ uvāca—Śrī Maitreya Ṛṣi said; *brahmaṇā*—by Lord Brahmā; *coditaḥ*—being inspired; *sṛṣṭau*—for creation; *atriḥ*—Atri; *brahma-vidāṁ*—of the persons learned in spiritual knowledge; *varaḥ*—the chief; *saha*—with; *patnyā*—wife; *yayau*—went; *ṛkṣam*—to the mountain named Ṛkṣa; *kulādrim*—great mountain; *tapasi*—for austerities; *sthitaḥ*—remained.

TRANSLATION

Maitreya said: When Lord Brahmā ordered Atri Muni to create generations after marrying Anasūyā, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as Ṛkṣa.

TEXT 18

तस्मिन् प्रसूनस्तवकपलाशाशोककानने
वार्भिःस्रवद्भिर्दुष्टे निर्विन्ध्यायाः समन्ततः ।१

*tasmin prasūna-stabaka-
palāśāsoka-kānane
vārbhiḥ sravadbhir udghuṣṭe
nirvindhyaḥ samantataḥ*

tasmin—in that; *prasūna-stabaka*—bunches of flowers; *palāśa*—*palāśa* trees; *aśoka*—*aśoka* trees; *kānane*—in the forest garden; *vārbhiḥ*—by the waters; *sravadbhiḥ*—flowing; *udghuṣṭe*—in sound; *nirvindhyaḥ*—of the river Nirvindhya; *samantataḥ*—everywhere.

TRANSLATION

In that mountain valley flows a river named Nirvindhya. On the bank of the river there are many *aśoka* trees and other plants full of *palāśa* flowers, and there is always the sweet sound of water falling from a waterfall. The husband and wife reached that beautiful place.

TEXT 19

प्राणायामेन संयम्य मनो वर्षशतं मुनिः ।
अतिष्ठदेकपादेन निर्द्वन्द्वोऽनिलभोजनः ॥१९॥

*prāṇāyāmena saṁyamya
mano varṣaśataṁ muniḥ
atiṣṭhad ekapādena
nirdvandvo 'nila-bhojanaḥ*

prāṇāyāmena—by practice of the breathing exercise; *saṁyamya*—controlling; *manaḥ*—mind; *varṣa-śataṁ*—one hundred years; *muniḥ*—the great sage; *atiṣṭhat*—remained there; *ekapādena*—standing on one leg; *nirdvandvaḥ*—without duality; *anila*—air; *bhojanaḥ*—eating.

TRANSLATION

There the great sage concentrated his mind by the yoga breathing exercises, and thereby controlling all attachment, he remained standing

on one leg only, eating nothing but air, and stood there on one leg for hundreds of years.

TEXT 20

शरणं तं प्रपद्येऽहं य एव जगदीश्वरः ।
प्रजामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन् ॥२०॥

*śaraṇam taṁ prapadye 'ham
ya eva jagad-īśvaraḥ
prajāṁ ātmasamāṁ mahyam
prayacchatv iti cintayan*

śaraṇam—taking shelter; *taṁ*—unto Him; *prapadye*—surrendered; *aham*—I; *yaḥ*—one who; *eva*—certainly; *jagad-īśvaraḥ*—master of the universe; *prajāṁ*—son; *ātma-samāṁ*—like Himself; *mahyam*—unto me; *prayacchatu*—let Him give; *iti*—thus; *cintayan*—thinking.

TRANSLATION

He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly be pleased to offer me a son exactly like Him.

PURPORT

It appears that the great sage Atri Muni had no specific idea of the Supreme Personality of Godhead. Of course he must have been conversant with the Vedic information that there is the Supreme Personality of Godhead who is the creator of the universe, from whom everything emanated, who maintains this created manifestation, and in whom the entire manifestation is conserved after dissolution. *Yato vā imāni bhūtāni*. The Vedic *mantras* give us information of the Supreme Personality of Godhead, so he concentrated his mind upon that Supreme Personality of Godhead, even without knowing His name, just to beg from Him a child exactly on His level. This kind of devotional service, in which knowledge of God's name is lacking, is also described in *Bhagavad-gītā* where the Lord says that there are four kinds of men with backgrounds of pious activities who come to Him asking what they need. Atri Muni wanted a son exactly like the Lord, and therefore he is not supposed to be a pure devotee because he had a desire to be fulfilled, and that desire was material. Although he wanted a son exactly like the Supreme Personality of Godhead, still it

was material desire because he did not want the Personality of Godhead Himself, but only a child exactly like Him. If he had desired the Supreme Personality of Godhead as his child he would have been completely free of material desires because he would have wanted the Supreme Absolute Truth, but because he wanted a similar child, that was material. Thus Atri Muni cannot be counted among the pure devotees.

TEXT 21

तप्यमानं त्रिभुवनं प्राणायामैधसाग्निना ।
निर्गतेन मुनेर्मूर्ध्नः समीक्ष्य प्रमवस्त्रयः ॥२१॥

*tapyamānaṁ tri-bhuvanāṁ
prāṇāyāmaidhasāgninā
nirgatena muner mūrdhnaḥ
samīkṣya prabhavaḥ trayāḥ*

tapyamānam—while practicing austerities; *tri-bhuvanam*—the three worlds; *prāṇāyāma*—practice by breathing exercise; *edhasā*—fuel; *agninā*—by the fire; *nirgatena*—issuing out; *muneh*—of the great sage; *mūrdhnaḥ*—top of the head; *samīkṣya*—looking over; *prabhavaḥ trayāḥ*—the three great gods (Brahmā, Viṣṇu and Maheśvara).

TRANSLATION

While Atri Muni was engaged in these severe austerities, a blazing fire came out of his head due to his breathing exercise, and that fire was seen by the three principal deities of the three worlds.

PURPORT

According to Śrīla Jīva Gosvāmī, the fire of *prāṇāyāma* is mental satisfaction, and that was perceived by the Supersoul, Viṣṇu, and thereby Lord Brahmā and Śiva also perceived it. By his breathing exercise Atri Muni concentrated on the Supersoul, or the Lord of the universe. As confirmed in *Bhagavad-gītā*, the Lord of the universe is Vāsudeva (*vāsudevaḥ sarvam iti*), and, by the direction of Vāsudeva, Lord Brahmā and Lord Śiva work. Therefore, on the direction of Vāsudeva, both Lord Brahmā and Lord Śiva perceived the severe penance adopted by Atri Muni, and thus they were pleased to come down, as stated in the next verse.

TEXT 22

अप्सरोमुनिगन्धर्वसिद्धविद्याधरोरगैः ।
वितायमानयशस्तदाश्रमपदं ययुः ॥२२॥

*apsaro-muni-gandharva-
siddha-vidyādhara-
ragaiḥ
vitāyamāna-yaśasaḥ
tadāśramapadaṁ yayuḥ*

apsaraḥ—heavenly society women; *muni*—great sages; *gandharva*—inhabitants of the Gandharva planet; *siddha*—of Siddhaloka; *vidyādhara*—other demigods; *uragaiḥ*—the inhabitants of Nāgaloka; *vitāyamāna*—being spread; *yaśasaḥ*—fame, reputation; *tat*—his; *āśrama-padam*—hermitage; *yayuḥ*—went.

TRANSLATION

At that time the three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyādhara and the Nāgas, and thus they entered the āśrama of the great sage, who had become so famous by his austerities.

PURPORT

It is advised in the Vedic literatures that one should take shelter of the Supreme Personality of Godhead, who is the Lord of the universe and who is the master of creation, maintenance and dissolution. He is known as the Supersoul, and when one worships the Supersoul, all other deities, such as Brahmā and Śiva, appear with Lord Viṣṇu because they are directed by the Supersoul.

TEXT 23

तत्प्रादुर्भावसंयोगविद्योतितमना मुनिः ।
उत्तिष्ठन्नेकपादेन ददर्श विबुधर्षमान् ॥२३॥

*tat-prādurbhāva-saṁyoga-
vidyotita-manā munīḥ
uttiṣṭhann ekapādena
dadarśa vibudha-rṣabhān*

tat—their; *prādurbhāva*—appearance; *saṁyoga*—simultaneously; *vidyoti*—enlightened; *manāḥ*—in the mind; *muniḥ*—the great sage; *uttiṣṭhan*—being awakened; *eka-pādena*—even on one leg; *dadarsā*—saw; *vibudha*—demigods; *ṛṣabhān*—the great personalities.

TRANSLATION

The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg.

TEXT 24

प्रणम्य दण्डवद्भुजावुपतस्थेऽर्हणाञ्जलिः ।
वृषहंससुपर्णस्यान् स्वैः स्वैश्चिह्नैश्च विहितान् ॥२४॥

praṇamya daṇḍavad bhūmāv
upatasthe 'rhaṇāñjaliḥ
vṛṣa-haṁsa-supaṛṇa-sthān
svaiḥ svaiś cihnaiś ca cihnitān

praṇamya—offering obeisances; *daṇḍavat*—like a rod; *bhūmau*—ground; *upatasthe*—fell down; *arhaṇa*—all paraphernalia for worship; *añjaliḥ*—folded hands; *vṛṣa*—bull; *haṁsa*—swan; *suparṇa*—the Garuḍa bird; *sthān*—situated; *svaiḥ*—own; *svaiḥ*—own; *cihnaiḥ*—by symbols; *ca*—and *cihnitān*—being recognized.

TRANSLATION

Thereafter he began to offer prayers to the three deities, who were seated on different carriers—a bull, a swan and Garuḍa—and who held in their hands a drum, kuśa grass and a discus. The sage offered them his respects by falling down like a stick.

PURPORT

Daṇḍa means a long rod, and *vat* means like. Before a superior, one has to fall down on the ground just like a stick, and this sort of offering of respect is called *daṇḍavat*. Atri Ṛṣi offered his respect to the three deities in that way. They were identified by their different carriers and different

symbolic representations. In that connection it is stated here that Lord Viṣṇu was sitting on Garuḍa, a big aquiline bird, and was carrying in His hand a disc, Brahmā was sitting on a swan and had in his hand *kuśa* grass, and Lord Śiva was sitting on a bull and was carrying in his hand a small drum called a *damaru*. Atri Ṛṣi recognized them by their symbolic representations and different carriers, and thus he offered them prayers and respects.

TEXT 25

कृपावलोकनेन हसद्ददनेनोपलम्बितान् ।
तद्रोचिषा प्रतिहते निमील्य मुनिरक्षिणी ॥२५॥

kṛpāvalokena hasad-
vadanenopalambhitān
tad-rociṣā pratihate
nimīlya munir akṣiṇī

kṛpā-avalokena—glancing with mercy; *hasat*—smiling; *vadanena*—with faces; *upalambhitān*—appearing very much satisfied; *tat*—their; *rociṣā*—by the glaring effulgence; *pratihate*—being dazzled; *nimīlya*—closing; *munīḥ*—the sage; *akṣiṇī*—his eyes.

TRANSLATION

Atri Muni was greatly pleased to see that the three devas were gracious towards him. His eyes were dazzled by the effulgence of their bodies, and therefore he closed his eyes for the time being.

PURPORT

Since the deities were smiling, he could understand that they were pleased with him. Their glaring bodily effulgences were intolerable to his eyes, so he closed them for the time being.

TEXTS 26-27

चेतस्तत्प्रवणं युञ्जन्स्तावीत्संहताञ्जलिः ।
श्लक्ष्णया सूक्तया वाचा सर्वलोकगरीयसः ॥२६॥

अत्रिरुवाच

विश्वोद्भवस्थितिलयेषु विमज्यमानै-
 र्मायागुणैरनुयुगं विगृहीतदेहाः ।
 ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्म्यहं व-
 स्तेभ्यः क एव भवतां महोपहृतः ॥२७॥

*cetas tat-pravaṇam yuñjann
 astāvīt saṁhatañjaliḥ
 ślakṣṇayā sūktayā vācā
 sarvaloka-garīyasaḥ*

atrir uvāca

*viśvodbhava-sthiti-layeṣu vibhajyamānair
 māyā-guṇair anuyugam vigrhīta-dehāḥ
 te brahma-viṣṇu-giriśāḥ praṇato 'smy ahaṁ vaḥ
 tebhyaḥ ka eva bhavatāṁ ma ihopahūtaḥ*

cetaḥ—heart; *tat-pravaṇam*—fixing on them; *yuñjan*—making; *astāvīt*—offered prayers; *saṁhata-ñjaliḥ*—with folded hands; *ślakṣṇayā*—ecstatic; *sūktayā*—prayers; *vācā*—words; *sarva-loka*—all over the world; *garīyasaḥ*—honorable; *atrir uvāca*—Atri said; *viśva*—the universe; *udbhava*—creation; *sthiti*—maintenance; *layeṣu*—in destruction; *vibhajyamānaiḥ*—being divided; *māyā-guṇaiḥ*—by the external modes of nature; *anuyugam*—according to different millenniums; *vigrhīta*—accepted; *dehāḥ*—bodies; *te*—they; *brahma*—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *giriśāḥ*—Lord Śiva; *praṇataḥ*—bowed; *asmi*—am; *ahaṁ*—I; *vaḥ*—unto you; *tebhyaḥ*—from them; *kaḥ*—who; *eva*—certainly; *bhavatām*—of you; *me*—by me; *iha*—here; *upahūtaḥ*—called for.

TRANSLATION

But since his heart was already attracted by the deities, somehow or other he gathered his senses, and with folded hands and sweet words he began to offer prayers to the predominating deities of the universe. The great sage Atri said: O Lord Brahmā, Lord Viṣṇu and Lord Śiva, you have divided yourself into three bodies by accepting the three modes of material nature, as you do in every millennium for the creation, maintenance and dissolution of the cosmic manifestation. I offer my respectful obeisances unto all of you and beg to inquire whom of you three I have called by my prayer.

PURPORT

Atri Ṛṣi called for the Supreme Personality of Godhead, *jagadīśvara*, the Lord of the universe. The Lord must exist before the creation, otherwise how could He be its Lord? If someone constructs a big building, this indicates that he must have existed before the building was constructed. Therefore the Supreme Lord, the creator of the universe, must be transcendental to the material modes of nature. But it is known that Viṣṇu takes charge of the mode of goodness, Brahmā takes charge of the mode of passion, and Lord Śiva takes charge of the mode of ignorance. Therefore Atri Muni said, "That *jagadīśvara*, the Lord of the universe, must be one of you, but since three of you have appeared, I cannot recognize whom I have called. You are all so kind. Please let me know who is actually *jagadīśvara*, the Lord of the universe." In fact Atri Ṛṣi was doubtful about the constitutional position of the Supreme Lord Viṣṇu, but he was quite certain that the Lord of the universe cannot be one of the creatures created by *māyā*. His very inquiry about whom he called for indicates that he was in doubt about the constitutional position of the Lord. Therefore he prayed to all three, "Kindly let me know who is the transcendental Lord of the universe." He was, of course, certain that not all of them could be the Lord, but the Lord of the universe was one of the three.

TEXT 28

एको मयेह भगवान् विविधप्रधानै-
 श्चितीकृतः प्रजननाय कथं नु यूयम् ।
 अत्रागतास्तनुभृतां मनसोऽपि दूराद्
 ब्रूत प्रसीदत महानिह विस्मयो मे ॥२८॥

*eko mayeha bhagavān vividha-pradhānaiś
 citti-kṛtaḥ prajānanāya katham nu yūyam
 atrāgatās tanubhṛtām manaso 'pi dūrād
 brūta prasīdata mahān iha vismayo me*

ekaḥ—one; *mayā*—by me; *iha*—here; *bhagavān*—great personality; *vividha*—various; *pradhānaiḥ*—by paraphernalia; *citti-kṛtaḥ*—fixed in mind; *prajānanāya*—for begetting a child; *katham*—how come; *nu*—however; *yūyam*—all of you; *atra*—here; *āgatāḥ*—appeared; *tanubhṛtām*—of the embodied; *manasaḥ*—the minds; *api*—although; *dūrāt*—from far beyond; *brūta*—kindly explain; *prasīdata*—being merciful to me; *mahān*—very great; *iha*—this; *vismayaḥ*—doubt; *me*—of mine.

TRANSLATION

I called for the Supreme Personality of Godhead, desiring a son like Him, and I thought of Him only. But although He is far beyond the mental speculation of man, all three of you have come here. Finally let me know how you have come, for I am greatly bewildered about this.

PURPORT

Atri Muni was confidently aware that the Supreme Personality of Godhead is the Lord of the universe, so he prayed for the one Supreme Lord. He was surprised, therefore, that three of them appeared.

TEXT 29

मैत्रेय उवाच

इति तस्य वचः श्रुत्वा त्रयस्ते विबुधर्षभाः ।
प्रत्याहुः श्लक्ष्णया वाचा प्रहस्य तमृषिं प्रभो ॥२९॥

maitreya uvāca
iti tasya vacaḥ śrutvā
trayas te vibudha-rṣabhāḥ
pratyāhuḥ ślakṣṇayā vācā
prahasya tam ṛṣim prabho

maitreyaḥ uvāca—the sage Maitreya said; *iti*—thus; *tasya*—his; *vacaḥ*—words; *śrutvā*—after hearing; *trayaḥ te*—all three; *vibudha*—demigods; *rṣabhāḥ*—chiefs; *pratyāhuḥ*—replied; *ślakṣṇayā*—gentle; *vācā*—voices; *prahasya*—smiling; *tam*—unto him; *ṛṣim*—the great sage; *prabho*—O mighty one.

TRANSLATION

The great sage Maitreya continued: The three great deities smiled upon hearing Atri Muni speak in that way, and they replied in the following sweet words.

TEXT 30

देवा ऊचुः

यथा कृतस्ते सङ्कल्पो मान्यं तेनैव नान्यथा ।
सत्सङ्कल्पस्य ते ब्रह्मन् यद्वै ध्यायति ते वयम् ॥३०॥

devā ūcuḥ
yathā kṛtas te saṅkalpo
bhāvyaṁ tenaiva nānyathā
satsaṅkalpasya te brahman
yadvai dhyāyati te vayam

devāḥ ūcuḥ—the demigods replied; *yathā*—as; *kṛtaḥ*—done; *te*—by you; *saṅkalpaḥ*—determination; *bhāvyaṁ*—to be done; *tena eva*—by that; *nānyathā*—not otherwise; *satsaṅkalpasya*—one whose determination is never lost; *te*—of you; *brahman*—O dear *brāhmaṇa*; *yat*—that which; *vai*—certainly; *dhyāyati*—meditating; *te*—all of them; *vayam*—we are.

TRANSLATION

The three deities told Atri Muni: Dear *brāhmaṇa*, you are perfect in your determination, so as you have decided, so it will happen; it will not happen otherwise. We are all the same person upon whom you were meditating, and we have all come to you.

PURPORT

Atri Muni unspecifically thought of the Personality of Godhead, the Lord of the universe, although he had no clear idea of the Lord of the universe nor of His specific form. Mahā-Viṣṇu, from whose breathing millions of universes emanate and into whom they are again withdrawn, may be accepted as the Lord of the universe. Garbhodakaśāyī Viṣṇu, from whose abdomen sprouted the lotus flower which is the birthplace of Brahmā, can also be considered the Lord of the universe. Similarly, Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, can also be considered the Lord of the universe. Then, under the order of Kṣīrodakaśāyī Viṣṇu, the Viṣṇu form within this universe, Lord Brahmā and Lord Śiva can also be accepted as the lords of the universe. Viṣṇu is the Lord of the universe because He is its maintainer.

Similarly Brahmā creates the different planetary systems and the population, so he also can be considered the Lord of the universe. Or Lord Śiva, who is ultimately the destroyer of the universe, also can be considered its lord. Therefore, since Atri Muni did not specifically mention whom he wanted, all three—Brahmā, Viṣṇu and Lord Śiva—came before him. They said, “Since you were thinking of having a son exactly like the Supreme Personality of Godhead, the Lord of the universe, your determination will be fulfilled.” In other words, one’s determination is fulfilled according to

the strength of one's devotion. As stated in *Bhagavad-gītā*: *yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ*. If one is attached to a particular demigod, he is promoted to the abode of that demigod; if one is attached to the *pitṛs* or forefathers he is promoted to their planet; and similarly if one is attached to the Supreme Personality of Godhead, Kṛṣṇa, he is promoted to the abode of Lord Kṛṣṇa. Atri Muni actually had no clear conception of the Lord of the universe; therefore the three presiding deities who are actually the lords of the universe in the three departments of the modes of nature all came before him. Now, according to the strength of his determination for a son, his desire would be fulfilled by the grace of the Lord.

TEXT 31

अथास्मदंशभूतास्ते आत्मजा लोकविश्रुताः ।
भवितारोऽङ्ग भद्रं ते विस्रप्यन्ति च ते यशः ॥३१॥

athāsmad-aṁśa-bhūtās te
ātmajā loka-viśrutāḥ
bhavitāro 'ṅga bhadraṁ te
visrapsyanti ca te yaśaḥ

atha—therefore; *asmat*—our; *aṁśa-bhūtāḥ*—plenary expansions; *te*—your; *ātmajāḥ*—sons; *loka-viśrutāḥ*—very famous in the world; *bhavitārah*—in the future will be born; *aṅga*—dear great sage; *bhadram*—all good fortune; *te*—unto you; *visrapsyanti*—will spread; *ca*—also; *te*—your; *yaśaḥ*—reputation.

TRANSLATION

You will have sons who will represent a partial manifestation of our potency, and because we desire all good fortune for you, those sons will glorify your reputation throughout the world.

TEXT 32

एवं कामवरं दत्त्वा प्रतिजग्मुः सुरेश्वराः ।
सभाजितास्तयोः सम्यग्दम्पत्योर्मिषतोस्ततः ॥३२॥

evaṁ kāmavaram dattvā
prati jagmuḥ sureśvarāḥ
sabhājitās tayoḥ samyag
dampatyor miṣatos tataḥ

evaṁ—thus; *kāmavaram*—desired benediction; *dattvā*—offering; *prati-jagmuḥ*—returned; *sura-īśvarāḥ*—the chief demigods; *sabhājitāḥ*—being worshiped; *tayoḥ*—while they; *samyak*—perfectly; *dampatyoḥ*—the husband and wife; *miṣatoḥ*—were looking on; *tataḥ*—from there.

TRANSLATION

Thus, while the couple looked on, the three deities Brahmā, Viṣṇu and Maheshvara disappeared from that place after bestowing upon Atri Muni the benediction.

TEXT 33

सोमोऽभूद्ब्रह्मणोऽशेन दत्तो विष्णोस्तु योगवित् ।
दुर्वासाः शंकरस्यांशो निबोधाङ्गिरसः प्रजाः ॥३३॥

somo 'bhūd brahmaṇo 'śena
datto viṣṇo tu yogavit
durvāsāḥ śaṅkarasyaṁśo
nibodhāṅgirasāḥ prajāḥ

somaḥ—the King of the moon planet; *abhūt*—appeared; *brahmaṇaḥ*—of Lord Brahmā; *aśena*—partial expansion; *dattaḥ*—Dattātreya; *viṣṇoḥ*—of Viṣṇu; *tu*—but; *yogavit*—very powerful *yogī*; *durvāsāḥ*—Durvāsā; *śaṅkarasya aṁśaḥ*—partial expansion of Lord Śiva; *nibodha*—just try to understand; *aṅgirasāḥ*—of the great sage Aṅgirā; *prajāḥ*—generations.

TRANSLATION

Thereafter, from the partial representation of Brahmā, the moon-god was born of them; from the partial representation of Viṣṇu, the great mystic Dattātreya was born; and from the partial representation of Śaṅkara [Lord Śiva], Durvāsā was born. Now you may hear from me of the many sons of Aṅgirā.

TEXT 34

श्रद्धा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः ।
सिनीवाली कुहू राका चतुर्थ्यनुमतिस्तथा ॥३४॥

*śraddhā tvaṅgirasah patnī
catasro'sūta kanyakāḥ
sinīvālī kuhū rākā
caturthy anumatis tathā*

śraddhā—Śraddhā; *tu*—but; *aṅgirasah*—of Aṅgirā Ṛṣi; *patnī*—wife; *catasrah*—four; *asūta*—gave birth; *kanyakāḥ*—daughters; *sinīvālī*—Sinīvālī; *kuhūḥ*—Kuhū; *rākā*—Rākā; *caturthī*—the fourth one; *anumatīḥ*—Anumati; *tathā*—also.

TRANSLATION

Aṅgirā's wife, Śraddhā, gave birth to four daughters, named Sinīvālī, Kuhū, Rākā and Anumati.

TEXT 35

तत्पुत्रावपरावास्तां ख्यातीं स्वरोचिषेऽन्तरे ।
उतथ्यो भगवान् साक्षाद्ब्रह्मिष्ठश्च बृहस्पतिः ॥३५॥

*tat-putrāv aparāv āstām
khyātau svārociṣe'ntare
utathyo bhagavān sākṣāt
brahmiṣṭhaś ca bṛhaspatiḥ*

tat—his; *putrau*—sons; *aparau*—others; *āstām*—were born; *khyātau*—very famous; *svārociṣe*—in the Svārociṣa millennium; *antare*—of the Manu; *utathyaḥ*—Utathya; *bhagavān*—very mighty; *sākṣāt*—directly; *brahmiṣṭhaḥ*—ca—fully spiritually advanced; *bṛhaspatiḥ*—Bṛhaspati.

TRANSLATION

Besides these four daughters, she also had another two sons. One of them was known as Utathya, and the other was the learned scholar Bṛhaspati.

TEXT 36

पुलस्त्योऽजनयत्पत्न्यामगस्त्यं च हविर्भुवि ।
सोऽन्यजन्मनि दहाग्निर्विश्रवाश्च महातपाः ॥३६॥

*pulastyo 'janayat patnyām
agastyam ca havirbhuvi
so 'nya-janmani dahrāgnir
viśravāś ca mahātapāḥ*

pulastyaḥ—the sage Pulastya; *ajanayat*—begot; *patnyām*—in his wife; *agastyam*—the great sage Agastya; *ca*—also; *havirbhuvi*—in Havirbhū; *sah*—he (Agastya); *anya-janmani*—in the next birth; *dahrāgniḥ*—the digesting fire; *viśravāḥ*—Viśravā; *ca*—and; *mahātapāḥ*—greatly powerful because of austerity.

TRANSLATION

Pulastya begot in his wife, Havirbhū, one son of the name Agastya, who in his next birth became Dahrāgni. Besides him, Pulastya begot another very great and saintly son, whose name was Viśravā.

TEXT 37

तस्य यक्षपतिर्देवः कुबेरस्त्विडासुतः ।
रावणः कुम्भकर्णश्च तथान्यस्यां विभीषणः ॥३७॥

*tasya yakṣa-patir devaḥ
kuberas tviḍavidā-sutaḥ
rāvaṇaḥ kumbhakarṇaś ca
tathānyasyām vibhīṣaṇaḥ*

tasya—his; *yakṣa-patiḥ*—the King of the Yakṣas; *devaḥ*—demigod; *kuberaḥ*—Kuvera; *tu*—and; *iḍavidā*—of Iḍavidā; *sutaḥ*—son; *rāvaṇaḥ*—Rāvaṇa; *kumbhakarṇaḥ*—Kumbhakarṇa; *ca*—also; *tathā*—so; *anyasyām*—in the other; *vibhīṣaṇaḥ*—Vibhīṣaṇa.

TRANSLATION

Viśravā had two wives. The first wife was Iḍavidā, from whom Kuvera, the master of all Yakṣas, was born, and the next wife was named

Keśinī, and from her were born three sons—Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa.

TEXT 38

पुलहस्य गतिर्भार्या त्रीनसूत सती सुतान् ।
कर्मश्रेष्ठं वरीयांसं सहिष्णुं च महामते ॥३८॥

*pulahasya gatir bhāryā
trīn asūta satī sutān
karmaśreṣṭhaṁ varīyāṁsam
sahiṣṇuṁ ca mahāmate*

pulahasya—of Pulaha; *gatiḥ*—Gati; *bhāryā*—wife; *trīn*—three; *asūta*—gave birth; *satī*—chaste; *sutān*—sons; *karmaśreṣṭham*—very expert in fruitive activities; *varīyāṁsam*—very respectable; *sahiṣṇuṁ*—very tolerant; *ca*—also; *mahāmate*—O great Vidura.

TRANSLATION

Gati, the wife of the sage Pulaha, gave birth to three sons, named Karmaśreṣṭha, Varīyān and Sahiṣṇu, and all of them were great sages.

PURPORT

Gati, the wife of Pulaha, is the fifth daughter of Kardama Muni. She was very faithful to her husband, and all her sons were as good as him.

TEXT 39

क्रतोरपि क्रिया भार्या वालखिल्यानसूयत ।
ऋषीन्षष्टिसहस्राणि ज्वलतो ब्रह्मतेजसा ॥३९॥

*krator api kriyā bhāryā
vālahilyān asūyata
ṛṣīn ṣaṣṭi-sahasrāṇi
jvalato brahma-tejasā*

kratoḥ—of the great sage Kratu; *api*—also; *kriyā*—Kriyā; *bhāryā*—wife; *vālahilyān*—just like Vālahilya; *asūyata*—begot; *ṛṣīn*—sages; *ṣaṣṭi*—sixty;

sahasrāṇi—thousand; *jvalataḥ*—very brilliant; *brahma-tejasā*—by dint of the Brahman effulgence.

TRANSLATION

Kratu's wife, Kriyā, gave birth to 60,000 great sages, named the Vālahilyas. All these sages were greatly advanced in spiritual knowledge, and their bodies were illuminated by such knowledge.

PURPORT

Kriyā is the sixth daughter of Kardama Muni, and she produced 60,000 sages, who were known as the Vālahilyas because they all retired from family life as *vānaprasthas*.

TEXT 40

ऊर्जायां जज्ञिरे पुत्रा वसिष्ठस्य परन्तप ।
चित्रकेतुप्रधानास्ते सप्त ब्रह्मर्षयोऽमलाः ॥४०॥

*ūrjāyām jajñire putrā
vasiṣṭhasya parantapa
citraketu-pradhānās te
sapta brahmarṣayo 'malāḥ*

ūrjāyām—in Ūrjā; *jajñire*—took birth; *putrāḥ*—sons; *vasiṣṭhasya*—of the great sage Vasiṣṭha; *parantapa*—O great one; *citraketu*—Citraketu; *pradhānāḥ*—headed by; *te*—all the sons; *sapta*—seven; *brahmarṣayaḥ*—great sages with spiritual knowledge; *amalāḥ*—without contamination.

TRANSLATION

The great sage Vasiṣṭha begot in his wife, Ūrjā, sometimes called Arundhatī, seven spotlessly great sages, headed by the sage named Citraketu.

TEXT 41

चित्रकेतुः सुरोचिश्च विरजा मित्र एव च ।
उल्बणो वसुभृद्यानो धुमान् शक्त्यादयोऽपरे ॥४१॥

*citraketuḥ surociś ca
virajā mitra eva ca
ulbaṇa vasubhṛdyāno
dyumān śakti-ādayo 'pare*

citraketuḥ—Citraketu; *surociḥ ca*—and Suroci; *virajāḥ*—Virajā; *mitraḥ*—Mitra; *eva*—also; *ca*—and; *ulbaṇaḥ*—Ulbaṇa; *vasubhṛdyānaḥ*—Vasubhṛdyāna; *dyumān*—Dyumān; *śakti-ādayaḥ*—sons headed by Śakti; *apare*—from his other wife.

TRANSLATION

The names of these seven sages are as follows: Citraketu, Suroci, Virajā, Mitra, Ulbaṇa, Vasubhṛdyāna, and Dyumān. Some other very competent sons were born from his other wives.

PURPORT

Ūrjā, who is sometimes known as Arundhatī and is the wife of Vasiṣṭha, is the ninth daughter of Kardama Muni.

TEXT 42

**चित्तिस्त्वथर्वणः पत्नी लेभे पुत्रं धृतव्रतम् ।
दध्यन्मश्वशिरसं भृगोर्वशं निबोध मे ॥४२॥**

*cittis tvatharvaṇaḥ patnī
lebhe putraṁ dhṛtavratam
dadhyañcam aśvaśirasam
bhṛgor vaṁśam nibodha me*

cittiḥ—Citti; *tu*—also; *atharvaṇaḥ*—of Atharvā; *patnī*—wife; *lebhe*—got; *putraṁ*—son; *dhṛtavratam*—completely dedicated to a vow; *dadhyañcam*—Dadhyañca; *aśvaśirasam*—Aśvaśirā; *bhṛgoḥ vaṁśam*—generations of Bhṛgu; *nibodha*—try to understand; *me*—from me.

TRANSLATION

Citti, wife of the sage Atharvā, gave birth to a son named Aśvaśirā by accepting a great vow called Dadhyañca. Now you can hear from me about the descendants of the sage Bhṛgu.

PURPORT

The wife of Atharvā known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.

TEXT 43

**भृगुः ख्यात्यां महाभागः पत्न्यां पुत्रानजीजन्त् ।
घातारं च विधातारं श्रियं च भगवत्पराम् ॥४३॥**

*bhṛguḥ khyātyām mahābhāgaḥ
patnyām putrān ajījanat
dhātāraṁ ca vidhātāraṁ
śriyam ca bhagavat-parām*

bhṛguḥ—the great sage Bhṛgu; *khyātyām*—in his wife Khyāti; *mahābhāgaḥ*—greatly fortunate; *patnyām*—unto the wife; *putrān*—sons; *ajījanat*—gave birth; *dhātāraṁ*—Dhātā; *ca*—also; *vidhātāraṁ*—Vidhātā; *śriyam*—daughter named Śrī; *ca bhagavat-parām*—and a great devotee of the Lord.

TRANSLATION

The sage Bhṛgu was highly fortunate, and in his wife, known as Khyāti, he begot two sons, named Dhātā and Vidhātā, and one daughter, named Śrī, who was very much devoted to the Supreme Personality of Godhead.

TEXT 44

**आयतिं नियतिं चैव सुते मेस्तयोरदात् ।
ताभ्यां तयोरभवतां मृकण्डः प्राण एव च ॥४४॥**

*āyatim niyatim caiva
sute merus tayor adāt
tābhyām tayor abhavatām
mṛkaṇḍaḥ prāṇa eva ca*

āyatim—Āyati; *niyatim*—Niyati; *ca eva*—also; *sute*—daughters; *meruḥ*—the sage Meru; *tayoḥ*—unto those two; *adāt*—gave in marriage; *tābhyām*—out of them; *tayoḥ*—both of them; *abhavatām*—appeared; *mṛkaṇḍaḥ*—Mṛkaṇḍa; *prāṇaḥ*—Prāṇa; *eva*—certainly; *ca*—and.

TRANSLATION

The sage Meru had two daughters, named Āyati and Niyati, whom he gave in charity to Dhātā and Vidhātā. They gave birth to two sons, Mṛkaṇḍa and Prāṇa.

TEXT 45

मार्कण्डेयो मृकण्डस्य प्राणाद्वेदशिरा मुनिः ।
कविश्च भार्गवो यस्य भगवानुशना सुतः ॥४५॥

*mārkaṇḍeyo mṛkaṇḍasya
prāṇād vedaśirā munih
kaviś ca bhārgavo yasya
bhagavān uśanā sutaḥ*

mārkaṇḍeyaḥ—Mārkaṇḍeya; *mṛkaṇḍasya*—of Mṛkaṇḍa; *prāṇāt*—from Prāṇa; *vedaśirāḥ*—Vedaśirā; *munih*—great sage; *kaviḥ ca*—of the name Kavi; *bhārgavaḥ*—of the name Bhārgava; *yasya*—whose; *bhagavān*—greatly powerful; *uśanā*—Śukrācārya; *sutaḥ*—son.

TRANSLATION

From Mṛkaṇḍa, Mārkaṇḍeya Muni was born and from Prāṇa the sage Vedaśirā, whose son was Uśanā [Śukrācārya], also known as Kavi. Thus Kavi also belonged to the descendants of the Bhṛgu dynasty.

TEXTS 46-47

त एते मुनयः क्षत्तलोकान् सगैरमावयन् ।
एष कर्दमदौहित्रसंतानः कथितस्तव ॥४६॥
मृष्वतः श्रद्धधानस्य सद्यः पापहरः परः ।
प्रसूतिं मानवीं दक्ष उपयेमे ह्यजात्मजः ॥४७॥

*ta ete munayaḥ kṣattar
lokān sargair abhāvayan
eṣa kardama-dauhitra-
santānaḥ kathitas tava*

*śṛṇvataḥ śraddadhānasya
sadyaḥ pāpa-haraḥ paraḥ
prasūtiṁ mānavīm dakṣa
upayeme hy ajātmajaḥ*

te—they; *ete*—all; *munayaḥ*—great sages; *kṣattaḥ*—O Vidura; *lokān*—the three worlds; *sargaiḥ*—with their descendents; *abhāvayan*—filled; *eṣaḥ*—this; *kardama*—of the sage Kardama; *dauhitra*—grandsons; *santānaḥ*—offspring; *kathitaḥ*—already spoken; *tava*—unto you; *śṛṇvataḥ*—hearing; *śraddadhānasya*—of the faithful; *sadyaḥ*—immediately; *pāpa-haraḥ*—reducing all sinful activities; *paraḥ*—great; *prasūtim*—Prasūti; *mānavīm*—daughter of Manu; *dakṣaḥ*—King Dakṣa; *upayeme*—married; *hi*—certainly; *ajātmajaḥ*—son of Brahmā.

TRANSLATION

My dear Vidura, the population of the universe was thus increased by the descendants of these sages. Actually all of them were born of the daughters of Kardama. Anyone who hears the descriptions of this dynasty with faith will be relieved from all sinful reactions. Another daughter of Manu, known as Prasūti, married the son of Brahmā named Dakṣa.

TEXT 48

तस्यां ससर्ज दुहितः षोडशमललोचनाः ।
त्रयोदशादाद्धर्माय तथैकामग्नये विभुः ॥४८॥

*tasyām sasarja duhitṛḥ
ṣoḍaśāmala-locanāḥ
trayodaśādād dharmāya
tathāikām agnaye vibhuḥ*

tasyām—unto her; *sasarja*—created; *duhitṛḥ*—daughters; *ṣoḍaśa*—sixteen; *amala-locanāḥ*—with lotuslike eyes; *trayodaśa*—thirteen; *adāt*—gave; *dharmāya*—to Dharma; *tathā*—so; *ekām*—one daughter; *agnaye*—to Agni; *vibhuḥ*—Dakṣa.

TRANSLATION

Dakṣa begot sixteen very beautiful daughters with lotuslike eyes in his wife Prasūti. Of these sixteen daughters, thirteen were given in marriage to Dharma, and one daughter was given to Agni.

TEXTS 49-52

पितृभ्य एकां युक्तेभ्यो भवार्थैकां भवच्छिदे ।
 श्रद्धा मैत्री दया शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः॥४९॥
 बुद्धिर्मेधा तितिक्षा हीमूर्तिर्धर्मस्य पत्नयः ।
 श्रद्धासूत शुभं मैत्री प्रसादमभयं दया ॥५०॥
 शान्तिः सुखं मुदं तुष्टिः स्मयं पुष्टिरस्यत ।
 योगं क्रियोन्नतिर्धर्मं बुद्धिरस्यत ॥५१॥
 मेधा स्मृतिं तितिक्षा तु क्षेमं हीः प्रश्रयं सुतम् ।
 मूर्तिः सर्वगुणोत्पत्तिर्नरनारायणाश्रयी ॥५२॥

*pitṛbhya ekāṃ yuktebhyo
 bhavāyāikāṃ bhava-cchide
 śraddhā maitrī dayā śāntiḥ
 tuṣṭiḥ puṣṭiḥ kriyonnatiḥ*

*buddhir medhā titikṣā hrīr
 mūrtir dharmasya patnayaḥ
 śraddhāsūta śubhaṃ maitrī
 prasādam abhayaṃ dayā*

*śāntiḥ sukhaṃ mudam tuṣṭiḥ
 smayaṃ puṣṭir asūyata
 yogam kriyonnatir darpam
 artham buddhir asūyata*

*medhā smṛtiṃ titikṣā tu
 kṣemaṃ hrīḥ praśrayaṃ sutam
 mūrtiḥ sarva-guṇotpattir
 nara-nārāyaṇāv ṛṣī*

pitṛbhyaḥ—to the Pitās; *ekāṃ*—one daughter; *yuktebhyāḥ*—the assembled; *bhavāya*—to Lord Śiva; *ekāṃ*—one daughter; *bhava-chide*—who delivers from the material entanglement; *śraddhā*, *maitrī*, *dayā*, *śāntiḥ*,

tuṣṭiḥ, *puṣṭiḥ*, *kriyā*, *unnatiḥ*, *buddhiḥ*, *medhā*, *titikṣā*, *hrīḥ*, *mūrtiḥ*—names of thirteen daughters of Dakṣa; *dharmasya*—of Dharma; *patnayaḥ*—the wives; *śraddhā*—Śraddhā; *asūta*—gave birth to; *śubham*—Śubha; *maitrī*—Maitrī; *prasādam*—Prasāda; *abhayaṃ*—Abhaya; *dayā*—Dayā; *śāntiḥ*—Śānti; *sukham*—Sukha; *mudam*—Muda; *tuṣṭiḥ*—Tuṣṭi; *smayam*—Smaya; *puṣṭiḥ*—Puṣṭi; *asūyata*—gave birth to; *yogam*—Yoga; *kriyā*—Kriyā; *unnatiḥ*—Unnati; *darpam*—Darpa; *artham*—Artha; *buddhiḥ*—Buddhi; *asūyata*—begot; *medhā*—Medhā; *smṛtiḥ*—Smṛti; *titikṣā*—Titikṣā; *tu*—also; *kṣemam*—Kṣema; *hrīḥ*—Hrī; *praśrayam*—Praśraya; *sutam*—son; *mūrtiḥ*—Mūrti; *sarva-guṇa*—of all respectable qualities; *utpattiḥ*—the reservoir; *nara-nārāyaṇau*—both Nara and Nārāyaṇa; *ṛṣī*—the two sages.

TRANSLATION

One of the remaining two daughters was given in charity to the Pitṛloka, where she resides very amicably, and the other was given to Lord Śiva, who is the deliverer of sinful persons from material entanglement. The names of the thirteen daughters of Dakṣa who were given to Dharma are Śraddhā, Maitrī, Dayā, Śānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti. These thirteen daughters produced the following sons: Śraddhā gave birth to Śubha, Maitrī produced Prasāda, Dayā gave birth to Abhaya, Śānti gave birth to Sukha, Tuṣṭi gave birth to Muda, Puṣṭi gave birth to Smaya, Kriyā gave birth to Yoga, Unnati gave birth to Darpa, Buddhi gave birth to Artha, Medhā gave birth to Smṛti, Titikṣā gave birth to Kṣema, and Hrī gave birth to Praśraya. Mūrti, a reservoir of all respectable qualities, gave birth to Śrī Nara-Nārāyaṇa, the Supreme Personality of Godhead.

TEXT 53

ययोरजन्मन्यदो विश्वमभ्यनन्दत्सुनिर्षृतम् ।
 मनांसि ककुभो वाताः प्रसेदुः सरितोऽद्रयः ॥५३॥

*yayor janmany ado viśvam
 abhyanandat sunirvṛtam
 manāṃsi kakubho vātāḥ
 praseduḥ sarito'drayaḥ*

yayoḥ—both of whom (Nara and Nārāyaṇa); *janmani*—on the appearance; *adaḥ*—that; *viśvam*—universe; *abhyanandat*—became glad; *sunirvṛtam*

—full of joy; *manāmsi*—everyone's mind; *kakubhaḥ*—the directions; *vātāḥ*—the air; *praseduḥ*—became pleasant; *saritaḥ*—the rivers; *adrayaḥ*—the mountains.

TRANSLATION

On the occasion of the appearance of Nara-Nārāyaṇa, the entire world was full of joy. Everyone's mind became tranquil, and thus in all directions the air, the rivers and the mountains became pleasant.

TEXTS 54-55

दिव्यवाद्यन्त तूर्याणि पेतुः कुसुमवृष्टयः ।
 मूनयस्तुष्टुवस्तुष्टु जगुर्गन्धर्वकिन्नराः ॥५४॥
 नृत्यन्ति स्म स्त्रियो देव्य आसीत्परममङ्गलम् ।
 देवा ब्रह्मादयः सर्वे उपतस्थुरभिष्टवैः ॥५५॥

divy avādyanta tūryāṇi
petuḥ kusuma-vṛṣṭayaḥ
munayas tuṣṭuvus tuṣṭā
jagur gandharva-kinnarāḥ

nṛtyanti sma striyo devya
āsīt parama-maṅgalam
devā brahmādayaḥ sarve
upatasthur abhiṣṭavaiḥ

divi—in the heavenly planets; *avādyanta*—vibrated; *tūryāṇi*—a band of instruments; *petuḥ*—they showered; *kusuma*—of flowers; *vṛṣṭayaḥ*—showers; *munayaḥ*—the sages; *tuṣṭuvuḥ*—chanted Vedic prayers; *tuṣṭāḥ*—pacified; *jaguḥ*—began to sing; *gandharva*—the Gandharvas; *kinnarāḥ*—the Kinnaras; *nṛtyanti sma*—danced; *striyaḥ*—the beautiful damsels; *devyaḥ*—of the heavenly planets; *āsīt*—were visible; *parama-maṅgalam*—the highest good fortune; *devāḥ*—the demigods; *brahma-ādayaḥ*—Brahmā and others; *sarve*—all; *upatasthur*—worshipped; *abhiṣṭavaiḥ*—with respectful prayers.

TRANSLATION

In the heavenly planets, bands began to play, and they showered flowers from the sky. The pacified sages chanted Vedic prayers, the denizens of

heaven known as the Gandharvas and Kinnaras sang, the beautiful damsels of the heavenly planets danced, and in this way, at the time of the appearance of Nara-Nārāyaṇa, all signs of good fortune were visible. Just at that time great demigods like Brahmā also offered their respectful prayers.

TEXT 56

देवा ऊचुः

यो मायया विरचितं निजयाऽऽत्मनीदं
 खे रूपभेदमिव तत्प्रतिवक्षणाय ।
 एतेन धर्मसदने ऋषिमूर्तिनाद्य
 प्रादुश्चकार पुरुषाय नमः परस्मै ॥५६॥

devā ūcuḥ

yo māyayā viracitaṁ nijayātmanīdaṁ
khe rūpa-bhedam iva tat-praticakṣaṇāya
etena dharma-sadane ṛṣi-mūrtinādya
prāduścakāra puruṣāya namaḥ parasmai

devāḥ—the demigods; *ūcuḥ*—said; *yaḥ*—who; *māyayā*—by the external energy; *viracitam*—was created; *nijayā*—by His own; *ātmani*—being situated in Him; *idam*—this; *khe*—in the sky; *rūpa-bhedam*—bunches of clouds; *iva*—as if; *tat*—of Himself; *praticakṣaṇāya*—for manifesting; *etena*—with this; *dharma-sadane*—in the house of Dharma; *ṛṣi-mūrtinā*—with the form of a sage; *adya*—today; *prāduścakāra*—appeared; *puruṣāya*—unto the Personality of Godhead; *namaḥ*—respectful obeisances; *parasmai*—the Supreme.

TRANSLATION

The demigods said: Let us offer our respectful obeisances unto the transcendental Personality of Godhead who created as His external energy this cosmic manifestation, which is situated in Him as the air and clouds are situated in space, and who has now appeared in the form of Nara-Nārāyaṇa Ṛṣi in the house of Dharma.

PURPORT

The universal form of the Lord is in the cosmic manifestation, which is an exhibition of the external energy of the Supreme Personality of

Godhead. In space there are innumerable varieties of planets and also the air, and in the air there are variously colored clouds, and sometimes we see airplanes running from one place to another. Thus the entire cosmic manifestation is full of variety, but actually that variety is a manifestation of the external energy of the Supreme Lord, and that energy is situated in Him. Now the Lord Himself, after manifesting His energy, appeared within the creation of His energy, which is simultaneously one with and different from Himself, and therefore the demigods offered their respects to the Supreme Personality of Godhead who manifests Himself in such varieties. There are some philosophers, called nondualists, who, because of their impersonal conception, think that the varieties are false. In this verse it is specifically stated, *yo māyayā viracitam*. This indicates that the varieties are a manifestation of the energy of the Supreme Personality of Godhead. Thus because the energy is nondifferent from the Godhead, the varieties are also factual. The material varieties may be temporary, but they are not false. They are a reflection of the spiritual varieties. Here the word *praticakṣaṇāya*, “there are varieties,” announces the glories of the Supreme Personality of Godhead who appeared as Nara-Nārāyaṇa Ṛṣi and who is the origin of all varieties of material nature.

TEXT 57

सोऽयं स्थितिव्यतिकरोपशमाय सृष्टान्
सत्त्वेन नः सुरगणाननुमेयतत्त्वः
दृश्याददभ्रकरुणेन विलोकनेन
यच्छ्रीनिकेतममलं क्षिपतारविन्दम् ॥५७॥

so 'yaṁ sthiti-vyatikaropaśamāya sṛṣṭān
sattvena naḥ sura-gaṇān anumeya-tattvaḥ
dṛśyād adabhra-karuṇena vilokanena
yac chrīniketam amalaṁ kṣipatāravindam

saḥ—that; ayam—He; sthiti—of the created world; vyatikara—calamities; upaśamāya—for destroying; sṛṣṭān—created; sattvena—by the mode of goodness; naḥ—us; sura-gaṇān—the demigods; anumeya-tattvaḥ—understood by the Vedas; dṛśyāt—glance over; adabhra-karuṇena—merciful; vilokanena—glance; yat—which; śrīniketam—the home of the goddess of fortune; amalam—spotless; kṣipata—supersedes; aravindam—lotus.

TRANSLATION

Let that Supreme Personality of Godhead, who is understood by truly authorized Vedic literature and who has created peace and prosperity to destroy all calamities of the created world, be kind enough to bestow His glance upon the demigods. His merciful glance can supersede the beauty of the spotless lotus flower which is the home of the goddess of fortune.

PURPORT

The Supreme Personality of Godhead who is the origin of the cosmic manifestation is covered by the wonderful activities of material nature, just as outer space or the illumination of the sun and moon are sometimes covered by clouds or dust. It is very difficult to find the origin of the cosmic manifestation; therefore material scientists conclude that nature is the ultimate cause of all manifestations. But from *sāstra*, or authentic literature like *Bhagavad-gītā* and other Vedic scriptures, we understand that behind this wonderful cosmic manifestation is the Supreme Personality of Godhead, and in order to maintain the regular procedures of the cosmic manifestation and to be visible to the eyes of persons who are in the mode of goodness, the Lord appears. He is the cause of the creation and dissolution of the cosmic manifestation. The demigods therefore prayed for His merciful glance upon them in order to be blessed.

TEXT 58

एवं सुरगणैस्तात भगवन्तावभिष्टुतौ ।
लब्धावलोकैर्ययतुरर्चितौ गन्धमादनम् ॥५८॥

evaṁ sura-gaṇais tāta
bhagavantāv abhiṣṭutau
labdhāvalokair yayatur
arcitau gandhamādanam

evam—thus; sura-gaṇaiḥ—by the demigods; tāta—O Vidura; bhagavantau—the Supreme Personality of Godhead; abhiṣṭutau—having been praised; labdha—having obtained; avalokaiḥ—the glance (of mercy); yayatuḥ—departed; arcitau—having been worshiped; gandhamādanam—to the Gandhamādana Hill.

TRANSLATION

[Maitryea said:] O Vidura, thus the demigods worshiped with prayers the Supreme Personality of Godhead appearing as the sage Nara-Nārāyaṇa, and the Lord glanced upon them with mercy and then departed for Gandhamādana Hill.

TEXT 59

ताविमौ वै भगवतो हरेरंशविहागतौ ।
मारम्ययाय च भुवः कृष्णौ यदुकुरुद्वहौ ॥५९॥

*tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhāra-vyayāya ca bhuvah
kṛṣṇau yadu-kurūdvahau*

tau—both; *imau*—these; *vai*—certainly; *bhagavataḥ*—of the Supreme Personality of Godhead; *hareḥ*—of Hari; *aṁśau*—part and parcel expansion; *ihā*—here (in this universe); *āgatau*—has appeared; *bhāra-vyayāya*—for mitigation of the burden; *ca*—and; *bhuvah*—of the world; *kṛṣṇau*—the two Kṛṣṇas (Kṛṣṇa and Arjuna); *yadu-kuru-udvahau*—who are the best of the Yadu and Kuru dynasties respectively.

TRANSLATION

That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, in order to mitigate the burden of the world.

PURPORT

Nārāyaṇa is the Supreme Personality of Godhead, and Nara is a part of the Supreme Personality of Godhead Nārāyaṇa. Thus the energy and the energetic together are the Supreme Personality of Godhead. Maitryea informed Vidura that Nara, the portion of Nārāyaṇa, had appeared in the family of the Kurus and that Nārāyaṇa, the plenary expansion of Kṛṣṇa, had come as Kṛṣṇa, the Supreme Personality of Godhead, with the purpose of delivering the suffering humanity from the pangs of material burdens.

In other words, Nārāyaṇa Ṛṣi was now present in the world in the forms of Kṛṣṇa and Arjuna.

TEXT 60

स्वाहाभिमानिनश्चाग्नेरात्मजांस्त्रीनजीजनत् ।
पवकं पवमानं च शुचिं च हुतभोजनम् ॥६०॥

*svāhābhimāninaś cāgner
ātmajāms trīn ajjanat
pāvakaṁ pavamānaṁ ca
śuciṁ ca huta-bhojanam*

svāhā—Svāhā, the wife of Agni; *abhimāninaḥ*—the presiding deity of fire; *ca*—and; *agneḥ*—from Agni; *ātmajān*—sons; *trīn*—three; *ajjanat*—produced; *pāvakaṁ*—Pāvaka; *pavamānaṁ ca*—and Pavamāna; *śuciṁ ca*—and Śuci; *huta-bhojanam*—eating the oblations of the sacrifice.

TRANSLATION

The predominating deity of fire begot in his wife, Svāhā, three children, named Pāvaka, Pavamāna and Śuci, who exist by eating the oblations offered to the fire of sacrifice.

PURPORT

After describing the descendants of the thirteen wives of Dharma, who were all daughters of Dakṣa, Maitryea now describes the fourteenth daughter of Dakṣa, Svāhā, and her three sons. Oblations offered in the sacrificial fire are meant for the demigods, and, on behalf of the demigods, the three sons of Agni and Svāhā, namely Pāvaka, Pavamāna, and Śuci, accept the oblations.

TEXT 61

तेम्योऽग्रयः समवन् चत्वारिंशच्च पञ्च च ।
त एवैकोनपञ्चाशत्साकं पितृपितामहैः ॥६१॥

*tebhyo 'gnayaḥ samabhavan
catvāriṁśac ca pañca ca
ta evaikonapañcāśat
sākam pitṛ-pitāmahaḥ*

tebhyaḥ—from them; *agnayaḥ*—fire-gods; *samabhavan*—were produced; *catvāriṁśat*—forty; *ca*—and; *pañca*—five; *ca*—and; *te*—they; *eva*—certainly; *ekonapañcāśat*—forty-nine; *sākam*—along with; *pitṛ-pitāmahaḥ*—with the fathers and grandfathers.

TRANSLATION

From those three sons another forty-five descendants were generated, who are also fire-gods. The total number of fire-gods is therefore forty-nine, including the fathers and the grandfather.

PURPORT

The grandfather is Agni, and the sons are Pāvaka, Pavamāna and Śuci. Counting these four plus forty-five grandsons, there are altogether forty-nine different fire-gods.

TEXT 62

वैतानिके कर्मणि यन्नामभिर्ब्रह्मवादिभिः ।
आग्नेय्य इष्टयो यज्ञे निरूप्यन्तेऽग्रयस्तु ते ॥६२॥

*vaitānike karmaṇi yan-
nāmabhir brahma-vādibhiḥ
āgneyya iṣṭayo yajñe
nirūpyante 'gnayas tu te*

vaitānike—offering of oblations; *karmaṇi*—the activity; *yat*—of the fire-gods; *nāmabhiḥ*—by the names; *brahma-vādibhiḥ*—by impersonalist *brāhmaṇas*; *āgneyyaḥ*—for Agni; *iṣṭayaḥ*—sacrifices; *yajñe*—in the sacrifice; *nirūpyante*—are the objective; *agnayaḥ*—the forty-nine fire-gods; *tu*—but; *te*—those.

TRANSLATION

These forty-nine fire-gods are the beneficiaries of the oblations offered in the Vedic sacrificial fire by impersonalist *brāhmaṇas*.

PURPORT

Impersonalists who perform Vedic fruitive sacrifices are attracted to the various fire-gods and offer oblations in their name. The forty-nine fire-gods are described herewith.

TEXT 63

अग्निष्वात्ता बर्हिषदःसौम्याः पितर आज्यपाः ।
साग्रयोऽनग्रयस्तेषां पत्नी दाक्षायणी स्वधा ॥६३॥

*agniṣvāttā barhiṣadaḥ
saumyāḥ pitara ājyapāḥ
sāgnayo 'nagnayas teṣāṁ
patnī dākṣāyaṇī svadhā*

agniṣvāttāḥ—the Agniṣvāttas; *barhiṣadaḥ*—the Barhiṣadas; *saumyāḥ*—the Saumyas; *pitaraḥ*—the forefathers; *ājyapāḥ*—the Ājyapas; *sāgnayaḥ*—those whose means is by fire; *anagnayaḥ*—those whose means is without fire; *teṣāṁ*—of them; *patnī*—the wife; *dākṣāyaṇī*—the daughter of Dakṣa; *svadhā*—Svadhā.

TRANSLATION

The Agniṣvāttas, the Barhiṣadas, the Saumyas and the Ājyapas are the Pitṛs. They are either *sāgnika* or *niragnika*. The wife of all these Pitṛs is Svadhā, who is the daughter of King Dakṣa.

TEXT 64

तेम्यो दधार कन्ये द्वे वयुनां धारिणीं स्वधा ।
उभे ते ब्रह्मवादिन्यौ ज्ञानविज्ञानपारगे ॥६४॥

*tebhyo dadhāra kanye dve
vayunām dhāriṇīm svadhā
ubhe te brahma-vādiniau
jñāna-vijñāna-pārage*

tebhyaḥ—from them; *dadhāra*—produced; *kanye*—daughters; *dve*—two; *vayunām*—Vayunā; *dhāriṇīm*—Dhāriṇī; *svadhā*—Svadhā; *ubhe*—both of them; *te*—they; *brahma-vādīnyau*—impersonalists; *jñāna-vijñāna-pārage*—expert in both transcendental and Vedic knowledge.

TRANSLATION

Svadhā, who was offered to the Pitās, begot two daughters named Vayunā and Dhāriṇī, both of whom were impersonalists and were expert in transcendental Vedic knowledge.

TEXT 65

भवस्य पत्नी तु सती भवं देवमनुव्रता ।
आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः ॥६५॥

bhavasya patnī tu satī
bhavaṁ devam anuvratā
ātmanaḥ sadṛśaṁ putraṁ
na lebhe guṇa-śīlataḥ

bhavasya—of Bhava (Lord Śiva); *patnī*—the wife; *tu*—but; *satī*—named Satī; *bhavam*—to Bhava; *devam*—a demigod; *anuvratā*—faithfully engaged in service; *ātmanaḥ*—of herself; *sadṛśam*—similar; *putraṁ*—a son; *na lebhe*—did not obtain; *guṇa-śīlataḥ*—by good qualities and by character.

TRANSLATION

The sixteenth daughter, whose name was Satī, was the wife of Lord Śiva. She could not produce a child, although she always faithfully engaged in the service of her husband.

TEXT 66

पितर्यप्रतिरूपे स्वे भवायानागसे रुषा ।
अप्रौढैवात्मनाऽऽत्मानमजहाद्योगसंयुता ॥६६॥

pitary apratirūpe sve
bhavāyānāgase ruṣā

aprauḍhaivātmanātmānam
ajahād yoga-saṁyutā

pitari—as a father; *apratirūpe*—unfavorable; *sve*—her own; *bhavāya*—unto Lord Śiva; *anāgase*—faultless; *ruṣā*—with anger; *aprauḍhā*—before attaining maturity; *eva*—even; *ātmanā*—by herself; *ātmānam*—the body; *ajahāt*—gave up; *yoga-saṁyutā*—by mystic yoga.

TRANSLATION

The reason is that Satī's father, Dakṣa, used to chastise Lord Śiva in spite of Śiva's faultlessness. Therefore, before attaining a mature age, Satī gave up her body by dint of yogic mystic power.

PURPORT

Lord Śiva, being the head of all mystic *yogīs*, never even constructed a home for his residence. Satī was the daughter of a great king, Dakṣa, and because his youngest daughter, Satī, selected as her husband Lord Śiva, King Dakṣa was not very much satisfied with her. Therefore whenever she met her father, he unnecessarily chastised her husband, although Lord Śiva was faultless. Because of this, before attaining a mature age Satī gave up the body given by her father, Dakṣa, and therefore she could not produce a child.

Thus end the Bhaktivedanta purports of the Fourth, Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "Genealogical Table of the Daughters of Manu."

CHAPTER TWO

Dakṣa Curses Lord Śiva

TEXT 1

विदुर उवाच

भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः ।
विद्वेषमकरोत्कस्मादनादृत्यात्मजां सतीम् ॥ १ ॥

vidura uvāca

*bhave śīlavatām śreṣṭhe
dakṣo duhitṛ-vatsalaḥ
vidveṣam akarot kasmād
anādṛtyātmajām satīm*

viduraḥ uvāca—Vidura said; *bhave*—towards Lord Śiva; *śīlavatām*—among the gentle; *śreṣṭhe*—the best; *dakṣaḥ*—Dakṣa; *duhitṛ-vatsalaḥ*—being affectionate towards his daughter; *vidveṣam*—enmity; *akarot*—did exhibit; *kasmāt*—why; *anādṛtya*—neglecting; *ātmajām*—his own daughter; *satīm*—Satī.

TRANSLATION

Vidura inquired: Why was Dakṣa, who was so affectionate towards his daughter, so envious of Lord Śiva, who is the best among the gentle? Why did he neglect his daughter Satī?

PURPORT

In the Second Chapter of the Fourth Canto, the cause of the dissension between Lord Śiva and Dakṣa, which was due to a great sacrifice arranged by Dakṣa for the pacification of the entire universe, is explained. Lord Śiva is described here as the best of the gentle because he is not envious of anyone, he is equal to all living entities, and all other good qualities are present in his personality. Śiva means all-auspicious. No one can be

an enemy of Lord Śiva's, for he is so peaceful and renounced that he does not even construct a house for his residence, but lives underneath a tree, always detached from all worldly things. The personality of Lord Śiva symbolizes the best of gentleness. Why, then, was Dakṣa, who offered his beloved daughter to such a gentle personality, so intensely inimical towards Lord Śiva that Satī, the daughter of Dakṣa and wife of Lord Śiva, gave up her body?

TEXT 2

कस्तं चराचरगुरुं निर्वैरं शान्तविग्रहम् ।
आत्मारामं कथं द्वेष्टि जगतो दैवतं महत् ॥ २ ॥

*kas taṁ carācara-gurum
nirvairam śānta-vigraham
ātmārāmaṁ katham dveṣṭi
jagato daivatam mahat*

kaḥ—who (Dakṣa); *taṁ*—him (Lord Śiva); *cara-acara*—of the whole world (both animate and inanimate); *gurum*—the spiritual master; *nirvairam*—without enmity; *śānta-vigraham*—having a peaceful personality; *ātmārāmam*—satisfied in himself; *katham*—how; *dveṣṭi*—hates; *jagataḥ*—of the universe; *daivatam*—demigod; *mahat*—the great.

TRANSLATION

Lord Śiva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Dakṣa could be inimical towards such an auspicious personality?

PURPORT

Lord Śiva is described here as *carācara-guru*, the spiritual master of all animate and inanimate objects. He is sometimes known as Bhūtanātha, which means the worshipable deity of the dull-headed. *Bhūta* is also sometimes taken to indicate the ghosts. Lord Śiva takes charge of reforming persons who are ghosts and demons, not to speak of others, who are godly; therefore he is the spiritual master of everyone, both the dull and demoniac and the highly learned Vaiṣṇavas. It is also stated, *vaiṣṇavānām yathā śambhuḥ*. Śambhu, Lord Śiva, is the greatest of all Vaiṣṇavas. On one hand he is the worshipable object of the dull demons, and on the

other he is the best of all Vaiṣṇavas, or devotees, and he has a *sampradāya* called the Rudra-sampradāya. Even if he is an enemy or is sometimes angry, such a personality cannot be the object of envy, so Vidura, in astonishment, asked why he was taken as such, especially by Dakṣa. Dakṣa is also not an ordinary person. He is a Prajāpati in charge of fathering population, and all his daughters are highly elevated, especially Satī. Satī means the most chaste. Whenever there is consideration of chastity, Satī, this wife of Lord Śiva and daughter of Dakṣa, is considered first. Vidura was astonished that there could possibly be so much enmity between Dakṣa, who was such a great man, the father of Satī, and Lord Śiva, the spiritual master of everyone, that the most chaste goddess Satī gave up her body in that quarrel.

TEXT 3

एतदाख्याहि मे ब्रह्मन् जामातुः श्वशुरस्य च ।
द्वेष्टेषस्तु यतः प्राणास्तत्यजे दुस्त्यजान्सती ॥ ३ ॥

*etad ākhyāhi me brahman
jāmātuḥ śvaśurasya ca
vidveṣas tu yataḥ prāṇāṁs
tatyaje dustyajān satī*

etad—thus; *ākhyāhi*—please tell; *me*—to me; *brahman*—O brāhmaṇa; *jāmātuḥ*—of the son-in-law (Lord Śiva); *śvaśurasya*—of the father-in-law (Dakṣa); *ca*—and; *vidveṣaḥ*—quarrel; *tu*—as to; *yataḥ*—from what cause; *prāṇān*—her life; *tatyaje*—gave up; *dustyajān*—which is impossible to give up; *satī*—Satī.

TRANSLATION

Vidura therefore inquired: My dear Maitreya, would you kindly explain to me how such a son-in-law and such a father-in-law could quarrel so bitterly that the great goddess Satī could give up her life, with which it is not easy to part?

TEXT 4

मैत्रेय उवाच
पुरा विश्वसृजां सत्रे समेताः परमर्षयः ।
तथामरगणाः सर्वे सानुगा मुनयोऽग्नयः ॥ ४ ॥

maitreya uvāca
purā viśva-sṛjām satre
sametāḥ paramarṣayaḥ
tathāmara-gaṇāḥ sarve
sānugā munayo'gnayaḥ

maitreyaḥ uvāca—the sage Maitreya said; *purā*—formerly (at the time of Svāyambhuva Manu); *viśva-sṛjām*—of the creators of the universe; *satre*—at a sacrifice; *sametāḥ*—were assembled; *paramarṣayaḥ*—the great sages; *tathā*—and also; *amara-gaṇāḥ*—the demigods; *sarve*—all; *sa-anugāḥ*—along with their followers; *munayaḥ*—the philosophers; *agnayaḥ*—the fire-gods.

TRANSLATION

The sage Maitreya said: In a former time the leaders of the universal creation performed a great sacrifice in which all the great sages, philosophers, demigods and fire-gods assembled with their followers.

PURPORT

Upon being asked by Vidura, the sage Maitreya began to explain the cause of the misunderstanding between Lord Śiva and Dakṣa, because of which the goddess Satī gave up her body. Thus begins the history of a great sacrifice performed by the leaders of the universal creation, namely Marīci, Dakṣa and Vasiṣṭha. These great personalities arranged for a great sacrifice, for which demigods like Indra and the fire-gods assembled with their followers. Lord Brahmā and Lord Śiva were also present.

TEXT 5

तत्र प्रविष्टमृषयो दृष्टवार्कमिव रोचिषा ।
 ब्राजमानं वितिमिरं कुर्वन्तं तन्महत्सदः ॥ ५ ॥

tatra praviṣṭam ṛṣayo
dṛṣṭvārkam iva rociṣā
bhrājamānam vitimiram
kurvantam tan-mahat-sadaḥ

tatra—there; *praviṣṭam*—having entered; *ṛṣayaḥ*—the sages; *dṛṣṭvā*—seeing; *arkam*—the sun; *iva*—just like; *rociṣā*—with luster; *bhrājamānam*—shining; *vitimiram*—free from darkness; *kurvantam*—making; *tat*—that; *mahat*—great; *sadaḥ*—assembly.

TRANSLATION

When Dakṣa, the leader of the Prajāpatis, entered that assembly, his personal bodily luster as bright as that of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.

TEXT 6

उदतिष्ठन् सदस्यास्ते स्वधिष्येभ्यः सहाग्रयः ।
 ऋते विरिञ्चां शर्वं च तद्भासाक्षिप्तचेतसः ॥ ६ ॥

udatiṣṭhan sadasyās te
sva-dhiṣyebhyaḥ sahāgnayaḥ
ṛte viriñcām śarvaṁ ca
tad-bhāsākṣipta-cetasah

udatiṣṭhan—stood up; *sadasyāḥ*—the members of the assembly; *te*—they; *sva-dhiṣyebhyaḥ*—from their own seats; *saha-agnayaḥ*—along with the fire-gods; *ṛte*—except for; *viriñcām*—Brahmā; *śarvam*—Śiva; *ca*—and; *tat*—his (Dakṣa's); *bhāsa*—by the luster; *ākṣipta*—are influenced; *cetasah*—those whose minds.

TRANSLATION

Influenced by his personal bodily luster, all the fire-gods and other participants present in that great assembly, with the exceptions of Lord Brahmā and Lord Śiva, gave up their own sitting places and stood in respect for Dakṣa.

TEXT 7

सदसस्पतिभिर्दक्षो भगवान् साधु सत्कृतः ।
 अजं लोकगुरुं नत्वा निषसाद तदाज्ञया ॥ ७ ॥

sadasas patibhir dakṣo
bhagavān sādhu sat-kṛtaḥ
ajam loka-gurum natvā
niṣasāda tad-ājñayā

sadasas—of the assembly; *patibhiḥ*—by the leaders; *dakṣaḥ*—Dakṣa; *bhagavān*—the possessor of all opulences; *sādhu*—properly; *sat-kṛtaḥ*—was welcomed; *ajam*—to the unborn (Brahmā); *loka-gurum*—to the teacher of

the universe; *natvā*—making obeisances; *niśasāda*—sat down; *tat-ājñayā*—by his (Brahmā's) order.

TRANSLATION

Dakṣa was adequately welcomed by the president of the great assembly, Lord Brahmā, and after offering him his respect, Dakṣa, by the order of Brahmā, properly took his seat.

TEXT 8

प्राङ्निषण्णं मृडं दृष्ट्वा नामृष्यत्तदनादृतः ।
उवाच वामं चक्षुर्भ्यामभिवीक्ष्य दहन्निव ॥ ८ ॥

prāṅ niṣaṅṅaṁ mṛḍaṁ dṛṣṭvā
nāmṛṣyat tad-anādṛtaḥ
uvāca vāmaṁ cakṣurbhyām
abhivīkṣya dahann iva

prāṅ—before; *niṣaṅṅam*—being seated; *mṛḍam*—Lord Śiva; *dṛṣṭvā*—seeing; *na amṛṣyat*—did not tolerate; *tat*—by him (Śiva); *anādṛtaḥ*—not being respected; *uvāca*—said; *vāmam*—dishonest; *cakṣurbhyām*—with both eyes; *abhivīkṣya*—looking at; *dahan*—burning; *iva*—as if.

TRANSLATION

Before taking his seat, however, Dakṣa was very much offended to see Lord Śiva sitting there and not showing any respect to him. At that time he became greatly angry, and, his eyes glowing, he began to speak very strongly against him.

PURPORT

Lord Śiva, being the son-in-law of Dakṣa, was expected to show his father-in-law respect by standing with the others, but because Lord Brahmā and Lord Śiva are the principal demigods, their positions were greater than Dakṣa's. Dakṣa, however, could not tolerate this, and he took it as an insult by his son-in-law. Previously, also, he was not very much satisfied with Lord Śiva because Śiva looked very poor and was niggardly in dress.

TEXT 9

श्रूयतां ब्रह्मर्षयो मे सहदेवाः सहाग्रयः ।
साधूनां ब्रुवतो वृत्तं नाज्ञानान्न च मत्सरात् ॥ ९ ॥

śrūyatām brahmaṛṣayo me
saha-devāḥ sahāgnayaḥ
sādhūnām bruvato vṛttam
nājñānān na ca matsarāt

śrūyatām—hear; *brahmaṛṣayaḥ*—O sages among the *brāhmaṇas*; *me*—unto me; *saha-devāḥ*—O demigods; *saha-agnayaḥ*—O fire-gods; *sādhūnām*—of the gentle; *bruvataḥ*—speaking; *vṛttam*—the manners; *na*—not; *ajñānāt*—from ignorance; *na ca*—and not; *matsarāt*—from envy.

TRANSLATION

All sages, *brāhmaṇas* and fire-gods present here, please hear me with attention, for I am speaking about the manners of gentle persons. I am not speaking out of ignorance or envy.

PURPORT

In speaking against Lord Śiva, Dakṣa tried to pacify the assembly by presenting in a very tactful way that he was going to speak about the manners of gentle persons, although naturally this might affect some unmannerly upstarts and the assembly might be unhappy because they did not want even unmannerly persons to be offended. In other words, he was in complete knowledge that he was speaking against Lord Śiva in spite of Śiva's spotless character. As far as envy is concerned, from the very beginning he was envious of Lord Śiva; therefore he could not distinguish his own particular envy. Although he spoke like a man in ignorance, he wanted to cover his statements by saying that he was not speaking for impudent and envious reasons.

TEXT 10

अयं तु लोकपालानां यशोघ्नो निरपत्रपः ।
सद्भिराचरितः पन्था येन स्तब्धेन दूषितः ॥ १० ॥

ayam tu loka-pālānām
yaśo-ghno nirapatrapaḥ
sadbhir ācaritaḥ panthā
yena stabdhena dūṣitaḥ

ayam—he (Śiva); *tu*—but; *loka-pālānām*—of the governors of the universe; *yaśaḥ-ghnaḥ*—spoiling the fame; *nirapatrapaḥ*—shameless; *sadbhiḥ*—by those of gentle manner; *ācaritaḥ*—followed; *panthāḥ*—the path; *yena*—by whom (Śiva); *stabdhena*—being devoid of proper actions; *dūṣitaḥ*—is polluted.

TRANSLATION

Śiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act.

PURPORT

Dakṣa wanted to impress upon the minds of all the great sages assembled in that meeting that Śiva, being one of the demigods, had ruined the good reputations of all the demigods by his unmannerly behavior. The words used against Lord Śiva by Dakṣa can also be understood in a different way, in a good sense. For example, he stated that Śiva is *yaśoghna*, which means one who spoils name and fame. So this also can be interpreted to mean that he was so famous that his fame killed all other fame. Again, he used the word *nirapatrapa*, which also can be used in two senses. One sense is one who is stunted, and another sense is one who is the maintainer of persons who have no other shelter. Generally Lord Śiva is known as the lord of the *bhūtas* or lower grade of living creatures. They take shelter of Lord Śiva because he is very kind to everyone and is very quickly satisfied. Therefore he is called Āśutoṣa. To such men, who cannot approach other demigods or Viṣṇu, Lord Śiva gives shelter. Therefore the word *nirapatrapa* can be used in that sense.

TEXT 11

एष मे शिष्यतां प्राप्तो यन्मे दुहितुरग्रहीत् ।
पाणिं विप्राग्निमुत्ततः सावित्र्या इव साधुवत् ॥११॥

eṣa me śiṣyatām prāpto
yan me duhitur agrahīt
pāṇim viprāgni-mukhataḥ
sāvitryā iva sādhuvat

eṣaḥ—he (Śiva); *me*—my; *śiṣyatām*—subordinate position; *prāptaḥ*—accepted; *yat*—because; *me duhituḥ*—of my daughter; *agrahīt*—he took; *pāṇim*—the hand; *vipra-agni*—of *brāhmaṇas* and fire; *mukhataḥ*—in the presence; *sāvitryāḥ*—Gāyatrī; *iva*—like; *sādhuvat*—like an honest person.

TRANSLATION

He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and *brāhmaṇas*. He has married my

daughter, who is equal to Gāyatrī, and has pretended to be just like an honest person.

PURPORT

Dakṣa's statement that Lord Śiva pretended to be an honest person means that Śiva was not honest because in spite of accepting the position of Dakṣa's son-in-law, he was not respectful to Dakṣa.

TEXT 12

गृहीत्वा मृगशावाक्ष्याः पाणिं मर्कटलोचनः ।
प्रत्युत्थानाभिवादाहे वाचाप्यकृत नोचितम् ॥१२॥

gṛhītvā mṛga-śāvākṣyāḥ
pāṇim markṭa-locanaḥ
pratyutthānābhivādāre
vācāpy akṛta nocitam

gṛhītvā—taking; *mṛga-śava*—like a deer cub; *akṣyāḥ*—of she who has eyes; *pāṇim*—the hand; *markṭa*—of a monkey; *locanaḥ*—he who has the eyes; *pratyutthāna*—of rising from one's seat; *abhivāda*—the honor; *arhe*—to me, who deserves; *vācā*—with sweet words; *api*—even; *akṛta na*—he did not do; *ucitam*—honor.

TRANSLATION

He has eyes like a monkey's, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words.

TEXT 13

लुप्तक्रियायाशुचये मानिने भिन्नसेतवे ।
अनिच्छन्नप्यदां बालां शूद्रायेवोशतीं गिरम् ॥१३॥

lupta-kriyāyāśucaye
mānīne bhinna-setave
anicchann apy adām bālām
śūdrāyevōśatīm giram

lupta-kriyāya—not observing rules and regulations; *āśucaye*—impure; *mānīne*—proud; *bhinna-setave*—having broken all rules of civility;

anicchan—not desiring; *api*—although; *adām*—handed over; *bālām*—my daughter; *śūdrāya*—unto a *śūdra*; *iva*—as; *uśātīm giram*—the message of the *Vedas*.

TRANSLATION

I had no desire to give my daughter to this person who has broken all rules of civility. Because of his not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the *Vedas* to a *śūdra*.

PURPORT

A *śūdra* is forbidden to take lessons from the *Vedas* because a *śūdra*, due to his unclean habits, is not worthy to hear such instructions. This restriction, that unless one has acquired the brahminical qualifications one should not read the Vedic literatures, is like the restriction that a law student should not enter a law college unless he has graduated all lower grades. According to the estimation of Dakṣa, Śiva was unclean in habits and not worthy to have the hand of his daughter, Satī, who was so enlightened, beautiful and chaste. The word used in this connection is *bhinna-setave*, which means one who has broken all the regulations for good behavior by not following the Vedic principles. In other words, according to Dakṣa the entire transaction of the marriage of his daughter with Śiva was not in order.

TEXTS 14-15

प्रेतावासेषु घोरेषु प्रेतैर्भूतगणैर्वृतः ।
अट्युन्मत्तवच्यो व्युप्तकेशो हसन् रुदन् ॥१४॥
चिताभस्मकृतस्नानः प्रेतसङ्घस्थिभूषणः ।
शिवापदेशो ह्यशिवो मत्तो मत्तजनप्रियः ।
पतिः प्रमथनाथानां तमोमात्रात्मकात्मनाम् ॥१५॥

pretāvāseṣu ghoreṣu
pretair bhūta-gaṇair vṛtaḥ
aṭaty unmattavan nagno
vyupta-keśo hasan rudan
citā-bhasma-kṛta-snānaḥ
preta-saṅgha-sthī-bhūṣaṇaḥ
śivāpadeśo hy aśivo

matto matta-jana-priyaḥ
patiḥ pramatha-nāthānāṁ
tamo-mātrātmakātmanām

preta-āvāseṣu—at the burning places of dead bodies; *ghoreṣu*—horrible; *pretair*—by the *pretas*; *bhūta-gaṇair*—by the *bhūtas*; *vṛtaḥ*—accompanied by; *aṭati*—he wanders; *unmattavat*—like a madman; *nagnaḥ*—naked; *vyupta-keśaḥ*—having scattered hair; *hasan*—laughing; *rudan*—crying; *citā*—of the funeral pyre; *bhasma*—with the ashes; *kṛta-snānaḥ*—taking bath; *preta*—of the skulls of dead bodies; *sraḥ*—having a garland; *nr-asthi-bhūṣaṇaḥ*—ornamented with dead men's bones; *śivāpadeśaḥ*—who is *śiva*, or auspicious, only in name; *hi*—for; *aśivaḥ*—inauspicious; *mattaḥ*—crazy; *matta-jana-priyaḥ*—very dear to the crazy beings; *patiḥ*—the leader; *pramatha-nāthānāṁ*—of the lords of the *pramathas*; *tamaḥ-mātra-ātma-ātmanām*—of those grossly in the modes of ignorance.

TRANSLATION

He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Śiva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings who are in the gross mode of ignorance, and he is their leader.

PURPORT

Those who do not regularly bathe are supposed to be in association with ghosts and crazy creatures. Lord Śiva appeared to be like that, but his name, Śiva, is actually fitting, for he is very kind to persons who are in the darkness of the mode of ignorance, such as unclean drunkards who do not regularly bathe. Lord Śiva is so kind that he gives shelter to such creatures and gradually elevates them to spiritual consciousness. Although it is very difficult to raise such creatures to spiritual understanding, Lord Śiva takes charge of them, and therefore, as stated in the *Vedas*, Lord Śiva is all-auspicious. Thus by his association even such fallen souls can be elevated. Sometimes it is seen that great personalities meet with fallen souls, not for any personal interest but for the benefit of those souls. In the creation of the Lord there are different kinds of living creatures. Some of them are in the mode of goodness, some are in the mode of passion, and

some are in the mode of ignorance. Lord Viṣṇu takes charge of persons who are advanced Kṛṣṇa conscious Vaiṣṇavas, and Lord Brahmā takes charge of persons who are very much attached to material activities, but Lord Śiva is so kind that he takes charge of persons who are in gross ignorance and whose behavior is lower than that of the animals. Therefore Lord Śiva is especially called auspicious.

TEXT 16

तस्मा उन्मादनाथाय नष्टशौचाय दुर्हृदे ।
दत्ता बत मया साध्वी चोदिते परमेष्ठिना ॥१६॥

*tasmā unmāda-nāthāya
naṣṭa-śaucāya durhṛde
dattā bata mayā sādhwī
codite parameṣṭhinā*

tasmāi—to him; *unmāda-nāthāya*—to the lord of ghosts; *naṣṭa-śaucāya*—being devoid of all cleanliness; *durhṛde*—heart filled with nasty things; *dattā*—was given; *bata*—alas; *mayā*—by me; *sādhwī*—Satī; *codite*—being requested; *parameṣṭhinā*—by the supreme teacher (Brahmā).

TRANSLATION

On the request of Lord Brahmā I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.

PURPORT

It is the duty of parents to hand over their daughters to suitable persons, just befitting their family tradition in cleanliness, gentle behavior, wealth, social position, etc. Dakṣa was repentant that, on the request of Brahmā, who was his father, he had handed over his daughter to a person who, according to his calculation, was nasty. He was so angry that he did not acknowledge that the request was from his father. He referred to Brahmā as *parameṣṭhī*, the supreme teacher in the universe; because of his temperament of gross anger, he was not even prepared to accept Brahmā as his father. In other words he accused even Brahmā of being less intelligent because he had advised Dakṣa to hand over his beautiful daughter to such a nasty fellow. In anger one forgets everything, and thus Dakṣa, in anger, not only accused the great Lord Śiva, but he criticized his father, Lord Brahmā, for his not very sanguine advice that Dakṣa hand over his daughter to Lord Śiva.

TEXT 17

मैत्रेय उवाच

विनिन्द्यैवं स गिरिशमप्रतीपमवस्थितम् ।
दक्षोऽथाप उपस्पृश्य क्रुद्धः शप्तुं प्रचक्रमे ॥१७॥

*maitreya uvāca
vinindyaivaṁ sa giriśam
apratīpam avasthitam
dakṣo 'thāpa upaspr̥śya
kruddhaḥ śaptuṁ pracakrame*

maitreyaḥ uvāca—Maitreya said; *vinindya*—abusing; *evam*—thus; *saḥ*—he (Dakṣa); *giriśam*—Śiva; *apratīpam*—without any hostility; *avasthitam*—remaining; *dakṣaḥ*—Dakṣa; *atha*—now; *apaḥ*—water; *upaspr̥śya*—washing hands and mouth; *kruddhaḥ*—angry; *śaptuṁ*—to curse; *pracakrame*—began to.

TRANSLATION

The sage Maitreya continued: Thus Dakṣa, seeing Lord Śiva sitting as if against him, washed his hands and mouth and cursed him in the following words.

TEXT 18

अयं तु देवयजन इन्द्रोपेन्द्रादिभिर्भवः ।
सह भागं न लभतां देवैर्देवगणाधमः ॥१८॥

*ayaṁ tu deva-yajana
indrapendradibhir bhavaḥ
saha bhāgaṁ na labhatām
devair deva-gaṇādhamah*

ayaṁ—that; *tu*—but; *deva-yajane*—in the sacrifice of the demigods; *indra-upendra-ādibhiḥ*—with Indra, Upendra and the others; *bhavaḥ*—Śiva; *saha*—along with; *bhāgam*—a portion; *na*—not; *labhatām*—should obtain; *devaiḥ*—with the demigods; *deva-gaṇa-adhamah*—the lowest of all the demigods.

TRANSLATION

The demigods are eligible to share in the oblations of sacrifice, but Lord Śiva, who is lowest of all the demigods, should not have a share.

PURPORT

Due to this curse, Śiva was deprived of his share in the oblations of Vedic sacrifices. It is due to the curse of Dakṣa, Śrī Viśvanātha Cakravartī comments in this connection, that Lord Śiva was saved from the calamity of taking part with other demigods, who were all materialistic. Lord Śiva is the greatest devotee of the Supreme Personality of Godhead, and it is not fitting for him to eat or sit with materialistic persons like the demigods. Thus the curse of Dakṣa was indirectly a blessing, for he would not have to eat or sit with other demigods, who were too materialistic. There is a practical example set for us by Gaurakīśora dāsa Bābājī Mahārāja, who used to sit on the side of a latrine to chant Hare Kṛṣṇa. Many materialistic persons used to come and bother him and disturb his daily routine of chanting, so to avoid their company he used to sit by the side of a latrine, where materialistic persons would not go because of the filth and the obnoxious smell. However, Gaurakīśora dāsa Bābājī Mahārāja was so great that he was accepted as the spiritual master of such a great personality as His Divine Grace Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. The conclusion is that Lord Śiva behaved in his own way to avoid materialistic persons who might disturb him in his prosecution of devotional service.

TEXT 19

निषिध्यमानः स सदस्यमुख्यै-
 रक्षो गिरित्राय विसृज्य शापम् ।
 तस्माद्विनिष्क्रम्य विवृद्धमन्यु-
 र्जगाम कौरव्य निजं निकेतनम् ॥१९॥

*niṣidhyamānaḥ sa sadasya-mukhyair
 dakṣo giritrāya visṛjya śāpam
 tasmād viniṣkramya vivṛddhamanyur
 jagāma kauravya nijam nīketanam*

niṣidhyamānaḥ—being requested not to; *saḥ*—he (Dakṣa); *sadasya-mukhyaiḥ*—by the members of the sacrifice; *dakṣaḥ*—Dakṣa; *giritrāya*—to Śiva; *visṛjya*—giving; *śāpam*—a curse; *tasmāt*—from that place; *viniṣkramya*—going out; *vivṛddhamanyuḥ*—being exceedingly angry; *jagāma*—went; *kauravya*—O Vidura; *nijam*—to his own; *nīketanam*—home.

TRANSLATION

Maitreya continued: My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Dakṣa, in great anger, cursed Lord Śiva and then left the assembly and went back to his home.

PURPORT

Anger is so detrimental that even a great personality like Dakṣa, out of anger, left the arena where Brahmā was presiding and all the great sages and pious and saintly persons were assembled. All of them requested him not to leave, but, infuriated, he left, thinking that the auspicious place was not fit for him. Puffed up by his exalted position, he thought that no one was greater than him in argument. It appears that all the members of the assembly, including Lord Brahmā, requested him not to be angry and leave their company, but in spite of all these requests, he left. That is the effect of cruel anger. In *Bhagavad-gītā*, therefore, it is advised that one who desires to make tangible advancement in spiritual consciousness must avoid three things—lust, anger and the mode of passion. Actually we can see that lust, anger and passion make a man crazy, even though he be as great as Dakṣa. The very name Dakṣa suggests that he was expert in all material activities, but still, because of his aversion towards such a saintly personality as Śiva, he was attacked by these three enemies—anger, lust and passion. Lord Caitanya, therefore, advised that one should be very careful not to offend Vaiṣṇavas. He has compared offenses towards a Vaiṣṇava to a mad elephant. As a mad elephant can do anything horrible, so when a person offends a Vaiṣṇava he can perform any abominable action.

TEXT 20

विज्ञाय शापं गिरिशानुगाग्रणी-
 नन्दीश्वरो रोषकषायदूषितः ।
 दक्षाय शापं विससर्ज दारुणं
 ये चान्वमोदंस्तदवाच्यतां द्विजाः ॥२०॥

*vi jāya śāpam girīśānugāgrāṇī
 nandīśvaro roṣa-kaṣāya-dūṣitaḥ
 dakṣāya śāpam visasarja dāruṇam
 ye cānvamodaṁs tad-avācyatām dvijāḥ*

viññāya—understanding; *sāpam*—the curse; *giriśa*—of Śiva; *anuga-agrañīh*—one of the principal associates; *nandīśvaraḥ*—Nandīśvara; *roṣa*—anger; *kaṣāya*—red; *dūṣitaḥ*—blinded; *dakṣāya*—to Dakṣa; *sāpam*—a curse; *visa-sarja*—gave; *dāruṇam*—harsh; *ye*—who; *ca*—and; *anvamodaṇ*—tolerated; *tat-avācyatām*—the cursing of Śiva; *dvijāḥ*—*brāhmaṇas*.

TRANSLATION

Nandīśvara, one of the principal associates of Lord Śiva, upon understanding that Lord Śiva had been cursed, became greatly angry. His eyes became red, and he also prepared to curse Dakṣa and all the *brāhmaṇas* present there who tolerated Dakṣa's cursing Śiva in harsh words.

PURPORT

There is a long-standing dissension among some of the neophyte Vaiṣṇavas and Śaivites; they are always at loggerheads. When Dakṣa cursed Lord Śiva in harsh words, some of the *brāhmaṇas* present might have enjoyed it because some *brāhmaṇas* do not very much admire Lord Śiva. This is due to their ignorance of Lord Śiva's position. Nandīśvara was also affected by the cursing, but he did not follow the example of Lord Śiva, who was also present there. Lord Śiva could also have cursed Dakṣa in a similar way, but he was silent and tolerant; Nandīśvara, his follower, however, was not tolerant. Of course, as a follower it was right for him not to tolerate an insult to his master, but he should not have also cursed the *brāhmaṇas* who were present. The entire issue was so complicated that those who were not strong enough forgot their positions, and thus cursing and countercursing went on in that great assembly. In other words, the material field is so unsteady that even personalities like Nandīśvara, Dakṣa and many of the *brāhmaṇas* present were also infected by the atmosphere of anger.

TEXT 21

य एतन्मर्त्यामुद्दिश्य भगवत्यप्रतिद्रुहि ।
द्रुह्यत्यङ्गः पृथग्दृष्टिस्तत्त्वतो विमुक्खो भवेत् ॥२१॥

ya etan-martyam uddiśya
bhagavaty apratidruhi
druhyaty ajñāḥ pṛthag-dṛṣṭis
tattvato vimukho bhavet

yaḥ—who (Dakṣa); *etat-martyam*—this body; *uddiśya*—with reference to; *bhagavati*—to Śiva; *apratidruhi*—who is not envious; *druhyati*—bears envy; *ajñāḥ*—less intelligent persons; *pṛthag-dṛṣṭiḥ*—the vision of duality; *tattva-taḥ*—from transcendental knowledge; *vimukhaḥ*—bereft; *bhavet*—may become.

TRANSLATION

Anyone who has accepted Dakṣa as the most important personality and has neglected Lord Śiva because of envy is a less intelligent person and, because of visualizing in duality, will be bereft of transcendental knowledge.

PURPORT

The first curse in this connection by Nandīśvara was that anyone supporting Dakṣa was foolishly identifying himself with the body, and therefore, because Dakṣa had no transcendental knowledge, supporting him would deprive one of transcendental knowledge. Dakṣa, Nandīśvara said, identified himself with the body like other materialistic persons and was trying to derive all kinds of facilities in relationship with the body. He had excessive attachment for the body and bodily relations like wife, children, home and other such things, which are different from the soul. Therefore Nandīśvara's curse was that anyone who supported Dakṣa would be bereft of transcendental knowledge of the soul and thus also be deprived of knowledge of the Supreme Personality of Godhead.

TEXT 22

गृहेषु कूटधर्मेषु सक्तो ग्राम्यसुखेच्छया ।
कर्मतन्त्रं वितनुते वेदवादविपक्षीः ॥२२॥

grheṣu kūṭa-dharmeṣu
sakto grāmya-sukhecchayā
karma-tantram vitanute
vedavāda-vipanna-dhīḥ

grheṣu—in householder life; *kūṭa-dharmeṣu*—of pretentious religiosity; *saktaḥ*—being attracted; *grāmya-sukha-icchayā*—by desire for material happiness; *karma-tantram*—fruitive activities; *vitanute*—he performs; *veda-vāda*—by the explanations of the Vedas; *vipanna-dhīḥ*—intelligence being lost.

TRANSLATION

Pretentious religious householder life, in which one is attracted to material happiness and thus also attracted to the superficial explanation of the Vedas, robs one of all intelligence and attaches one to fruitive activities as all in all.

PURPORT

Persons who identify with bodily existence are attached to the fruitive activities described in the Vedic literature. For example, in the *Vedas* it is said that one who observes the *cāturmāsya* vow will attain eternal happiness in the heavenly kingdom. In *Bhagavad-gītā*, it is said that this flowery language of the *Vedas* mostly attracts persons who identify with the body. To them such happiness as that of the heavenly kingdom is everything; they do not know that beyond that there is the spiritual kingdom or kingdom of God, and they have no knowledge that one can go there. Thus they are bereft of transcendental knowledge. Such persons are very careful in observing the rules and regulations of household life in order to be promoted in the next life to the moon or other heavenly planets. It is stated here that such persons are attached to *grāmya-sukha*, which means material happiness, without knowledge of eternal, blissful, spiritual life.

TEXT 23

बुद्ध्या पराभिध्यायिन्या विस्मृतात्मगतिः पशुः ।
स्त्रीकामः सोऽस्त्वतितरां दक्षो बस्तमुखोऽचिरात् ॥२३॥

buddhyā parābhidhyāyinyā
vismṛtātmagatiḥ paśuḥ
strī-kāmaḥ so 'stv atitarān
dakṣo basta-mukho 'cirāt

buddhyā—by intelligence; *para-abhidhyāyinyā*—by accepting the body as the self; *vismṛta-ātmagatiḥ*—having forgotten the knowledge of Viṣṇu; *paśuḥ*—an animal; *strī-kāmaḥ*—attached to sex life; *saḥ*—he (Dakṣa); *astu*—let; *atitarām*—excessive; *dakṣaḥ*—Dakṣa; *basta-mukhaḥ*—the face of a goat; *acirāt*—in a very short time.

TRANSLATION

Dakṣa has accepted the body as all in all. Therefore, since he has forgotten the Viṣṇupāda or Viṣṇugati and is attached to sex life only, within a short time he will have the face of a goat.

TEXT 24

विद्याबुद्धिरविद्यायां कर्ममय्यामसौ जडः ।
संसरन्त्वह ये चामुमनु शर्वाचमानिनम् ॥२४॥

vidyā-buddhir avidyāyān
karma-mayyām asau jaḍaḥ
saṁsaran'tv iha ye cāmum
anu śarvāvamāninam

vidyā-buddhiḥ—materialistic education and intelligence; *avidyāyām*—in nescience; *karma-mayyām*—formed of fruitive activities; *asau*—he (Dakṣa); *jaḍaḥ*—dull; *saṁsaran'tu*—let them take birth again and again; *iha*—here in this world; *ye*—who; *ca*—and; *amum*—Dakṣa; *anu*—following; *śarva*—Śiva; *avamāninam*—insulting.

TRANSLATION

Those who have become as dull as matter by cultivating materialistic education and intelligence are nesciently involved in fruitive activities. Such men have purposely insulted Lord Śiva. May they continue in the cycle of repeated birth and death.

PURPORT

The three curses mentioned above are sufficient to make one as dull as stone, void of spiritual knowledge and preoccupied with materialistic education, which is nescience. After uttering these curses, Nandīśvara then cursed the *brāhmaṇas* to continue in the cycle of birth and death because of their supporting Dakṣa in blaspheming Lord Śiva.

TEXT 25

गिरः श्रुतायाः पुष्पिण्या मधुगन्धेन भूरिणा ।
मथ्ना चोन्मथितात्मानः सम्मुह्यन्तु हरद्विषः ॥२५॥

giraḥ śrutāyāḥ puṣpiṅyā
madhu-gandhena bhūriṇā
mathnā conmathitātmānaḥ
sammuhyantū hara-dviṣaḥ

giraḥ—words; *śrutāyāḥ*—of the *Vedas*; *puṣpiṅyāḥ*—flowery; *madhu-gandhena*—with the scent of honey; *bhūriṇā*—profuse; *mathnā*—enchant-

ing; *ca*—and; *unmathita-ātmānaḥ*—whose minds have become dull; *sammuhyantū*—let them remain attached; *hara-dviṣaḥ*—envious of Lord Śiva.

TRANSLATION

May those who are envious of Lord Śiva, being attracted by the flowery language of the enchanting Vedic promises, and who have thus become dull, always remain attached to fruitive activities.

PURPORT

The Vedic promises of elevation to higher planets for a better standard of materialistic life are compared to flowery language because in a flower there is certainly an aroma, but that aroma does not last for a very long time. In a flower there is honey, but that honey is also not eternal.

TEXT 26

सर्वभक्षा द्विजा वृत्त्यै धृतविद्यातपोव्रताः ।
वित्तदेहेन्द्रियारामा याचका विचरन्त्विह ॥२६॥

sarva-bhakṣā dvijā vṛttiyai
dhṛta-vidyā-tapo-vratāḥ
vitta-dehendriyārāmā
yācakā vicarantv iha

sarva-bhakṣāḥ—eating everything; *dvijāḥ*—the *brāhmaṇas*; *vṛttiyai*—for maintaining the body; *dhṛta-vidyā*—having taken to education; *tapaḥ*—austerity; *vrataḥ*—and vows; *vitta*—money; *deha*—the body; *indriya*—the senses; *ārāmāḥ*—the satisfaction; *yācakāḥ*—as beggars; *vicarantu*—let them wander; *iha*—here.

TRANSLATION

These *brāhmaṇas* take to education, austerity and vows only for the purpose of maintaining the body. They shall be devoid of discrimination between what is to eat and what is not to eat. They will acquire money, begging from door to door, simply for the satisfaction of the body.

PURPORT

The third curse which was inflicted by Nandīśvara on the *brāhmaṇas* who supported Dakṣa is completely functioning in the age of Kali. The so-called *brāhmaṇas* are no longer interested in understanding the nature of the Supreme Brahman, although a *brāhmaṇa* means one who has attained

knowledge about Brahman. In the *Vedānta-sūtra* also it is stated, *athāto brahma-jijñāsā*: this human form of life is meant for realization of the Supreme Brahman or Absolute Truth, or, in other words, human life is meant for one's elevation to the post of a *brāhmaṇa*. Unfortunately the modern *brāhmaṇas*, or so-called *brāhmaṇas* who come in originally brahminical families, have left their own occupational duties, but they do not allow others to occupy the posts of *brāhmaṇas*. The qualifications for *brāhmaṇas* are described in the scriptures, in *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and all other Vedic literatures. *Brāhmaṇa* is not a hereditary title or position. If someone from a non-*brāhmaṇa* family (for example, one born in the family of *śūdras*) tries to become a *brāhmaṇa* by being properly qualified under the instruction of a bona fide spiritual master, these so-called *brāhmaṇas* will object. Such *brāhmaṇas*, being cursed by Nandīśvara, are actually in a position where they have no discrimination between eatables and noneatables and simply live to maintain the perishable material body and its family. Such fallen conditioned souls are not worthy to be called *brāhmaṇas*, but in Kali-yuga they claim to be *brāhmaṇas*, and if a person actually tries to attain the brahminical qualifications, they try to hinder his progress. This is the situation in the present age. Caitanya Mahāprabhu condemned this principle very strongly. During His conversation with Rāmānanda Rāya, He said that regardless of whether a person is born in a *brāhmaṇa* family or *śūdra* family, regardless of whether he is a householder or a *sannyāsī*, if he knows the science of Kṛṣṇa he must be a spiritual master. He had many so-called *śūdra* disciples like Haridāsa Ṭhākura and Rāmānanda Rāya. Even the Gosvāmīs, who were principal students of Lord Caitanya, were also ostracized from *brāhmaṇa* society, but Caitanya Mahāprabhu, by His grace, made them first-class Vaiṣṇavas.

TEXT 27

तस्यैवं वदतः शापं श्रुत्वा द्विजकुलाय वै ।
भृगुः प्रत्यसृजच्छापं ब्रह्मदण्डं दुरत्ययम् ॥२७॥

tasyaivaṁ vadataḥ śāpaṁ
śrutvā dvija-kulāya vai
bhṛguḥ pratyasṛjac chāpaṁ
brahma-daṇḍa duratyayam

tasya—his (Nandīśvara's); *evam*—thus; *vadataḥ*—words; *śāpaṁ*—the curse; *śrutvā*—hearing; *dvija-kulāya*—unto the *brāhmaṇas*; *vai*—indeed; *bhṛguḥ*—

Bhṛgu; *pratyasṛjat*—made; *śāpam*—a curse; *brahma-daṇḍam*—the punishment of a *brāhmaṇa*; *duratyayam*—insurmountable.

TRANSLATION

When all the hereditary *brāhmaṇas* were thus cursed by Nandīśvara, the sage Bhṛgu, as a reaction, condemned the followers of Lord Śiva with this very strong brahminical curse:

PURPORT

The word *duratyaya* is particularly used in reference to a *brahma-daṇḍa*, or curse by a *brāhmaṇa*. A curse by a *brāhmaṇa* is very strong; therefore it is called *duratyaya*, or insurmountable. As the Lord states in *Bhagavad-gītā*, the stringent laws of nature are insurmountable; similarly, if a curse is uttered by a *brāhmaṇa*, that curse is also insurmountable. But *Bhagavad-gītā* also says that the curses or benedictions of the material world are, after all, material creations. The *Caitanya-caritāmṛta* also confirms that that which is accepted in this material world to be a benediction and that which is taken to be a curse are both on the same platform because they are material. To get out of this material contamination, one should take shelter of the Supreme Personality of Godhead, as recommended in *Bhagavad-gītā*: *mām eva ye prapadyante māyām etāṁ taranti te*. The best path is to transcend all material curses and benedictions and take shelter of the Supreme Lord, Kṛṣṇa, and remain in a transcendental position. Persons who have taken shelter of Kṛṣṇa are always peaceful; they are never cursed by anyone, nor do they attempt to curse anyone. That is a transcendental position.

TEXT 28

भवव्रतधरा ये च ये च तान् समनुवताः ।
पाषण्डिनस्ते भवन्तु सञ्छास्त्रपरिपन्थिनः ॥२८॥

bhava-vrata-dharā ye ca
ye ca tān samanuvratāḥ
pāṣaṇḍīnas te bhavantu
sac-chāstra-pari panthinaḥ

bhava-vrata-dharāḥ—taking a vow to satisfy Lord Śiva; *ye*—who; *ca*—and; *ye*—who; *ca*—and; *tān*—such principles; *samanuvratāḥ*—following; *pāṣaṇḍīnaḥ*—atheists; *te*—they; *bhavantu*—let them become; *sat-śāstra-pari panthinaḥ*—diverted from transcendental scriptural injunctions.

TRANSLATION

One who takes a vow to satisfy Lord Śiva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.

PURPORT

It is sometimes seen that devotees of Lord Śiva imitate the characteristics of Lord Śiva. For example, Lord Śiva drank an ocean of poison, so some of the followers of Lord Śiva imitate him and try to take intoxicants like *gāñjā* (marijuana). Here the curse is that if someone follows such principles he must become an infidel and turn against the principles of Vedic regulation. It is said that such devotees of Lord Śiva will be *sac-chāstra-pari panthinaḥ*, which means opposed to the conclusion of *śāstra*, or scripture. This is confirmed in the *Padma Purāṇa* also. Lord Śiva was ordered by the Supreme Personality of Godhead to preach the impersonal or Māyāvādī philosophy for a particular purpose, just as Lord Buddha preached the philosophy of voidness for particular purposes mentioned in the *śāstras*.

Sometimes it is necessary to preach a philosophical doctrine which is against the Vedic conclusion. In the *Śiva Purāṇa* it is stated that Lord Śiva said to Pārvatī that in the Kali-yuga in the body of a *brāhmaṇa* he would preach the Māyāvādī philosophy. Thus generally it is found that the worshipers of Lord Śiva are Māyāvādī followers. Lord Śiva himself says, *māyāvādam asac-chāstram*. *Asat-śāstra*, as explained here, means the doctrine of Māyāvādī impersonalism, or becoming one with the Supreme. Bhṛgu Muni cursed that persons who worshiped Lord Śiva would become followers of this Māyāvādī *asat-śāstra*. It is called *asat-śāstra* because the Māyāvādī doctrine attempts to establish that the Supreme Personality of Godhead is impersonal. Besides that, among the worshipers of Lord Śiva there is a section who live a devilish life. *Śrīmad-Bhāgavatam* and *Nārada-pañcarātra* are authorized scriptures that are considered *sat-śāstra*, or scriptures which lead one to the path of God realization. *Asat-śāstras* are just the opposite.

TEXT 29

नष्टौचा मूढधियो जराभसास्त्रिघारिणः ।
विशन्तु शिवदीक्षायां यत्र दैवं सुरासवम् ॥२९॥

naṣṭa-śaucā mūḍha-dhiyo
jaṭā-bhasmāsthi-dhāriṇaḥ

*viśantu śiva-dīkṣāyām
yatra daivaṁ surāsavam*

naṣṭa-śaucāḥ—cleanliness being abandoned; *mūḍha-dhiyaḥ*—foolish; *jaṭā-bhasmāsthi-dhāriṇaḥ*—wearing long hair, ashes and bones; *viśantu*—may enter; *śiva-dīkṣāyām*—into initiation of worship of Śiva; *yatra*—where; *daivam*—are spiritual; *sura-āsavam*—wine and liquor.

TRANSLATION

Those who vow to worship Lord Śiva are so foolish that they imitate him by keeping long hair on their heads. When initiated into worship of Lord Śiva, they prefer to live on wine, flesh and other such things.

PURPORT

Indulging in wine and meat, keeping long hair on one's head, not bathing daily, and smoking *gāñjā*, marijuana, are some of the habits which are accepted by foolish creatures who do not have regulated lives. By such behavior one becomes devoid of transcendental knowledge. In the initiation into the Śiva *mantra* there are *mudrikāṣṭaka*, in which it is sometimes recommended that one make his sitting place on the vagina and thus desire *nirvāṇa*, or dissolution of existence. In that process of worship, wine is needed, or sometimes, in place of wine, palm tree juice which is converted into an intoxicant. This is also offered according to *Śiva-āgama*, a scripture on the method of worshipping Lord Śiva.

TEXT 30

ब्रह्म च ब्राह्मणांश्चैव यद्युयं परिनिन्दथ ।
सेतुं विघारणं पुंसामतः पाषण्डमात्रिताः ॥३०॥

*brahma ca brāhmaṇāṁś caiva
yad yūyam parinindatha
setuṁ vidhāraṇam puṁsām
ataḥ paṣaṇḍam āśritāḥ*

brahma—the *Vedas*; *ca*—and; *brāhmaṇān*—the *brāhmaṇas*; *ca*—and; *eva*—certainly; *yat*—because; *yūyam*—you; *parinindatha*—blaspheme; *setum*—Vedic principles; *vidhāraṇam*—holding; *puṁsām*—of mankind; *ataḥ*—therefore; *paṣaṇḍam*—atheism; *āśritāḥ*—have taken shelter.

TRANSLATION

Bhṛgu Muni continued: Since you blaspheme the *Vedas* and the *brāhmaṇas*, who are followers of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism.

PURPORT

Bhṛgu Muni, in cursing Nandīśvara, said that not only would they be degraded as atheists because of his curse, but they had already fallen to the standard of atheism because they had blasphemed the *Vedas*, which are the source of human civilization. Human civilization is based on the qualitative divisions of social order, namely the intelligent class, the martial class, the productive class and the laborer class. The *Vedas* provide the right direction for advancing in spiritual cultivation and economic development and regulating the principle of sense gratification so that ultimately one may be liberated from material contamination to his real state of spiritual identification (*ahaṁ brahmāsmi*). As long as one is in the contamination of material existence, he changes bodies from the aquatics up to the position of *Brahmā*, but the human form of life is the highest perfectional life in the material world. The *Vedas* give direction how to elevate oneself in the next life, so the *Vedas* are the mother for such instructions, and the *brāhmaṇas*, or persons who are in knowledge of the *Vedas*, are the father. Thus if one blasphemes the *Vedas* and *brāhmaṇas*, naturally one goes down to the status of atheism. The exact word used in Sanskrit is *nāstika*, which means one who does not believe in the *Vedas* but manufactures some concocted system of religion. Śrī Caitanya Mahāprabhu has said that the followers of the Buddhist system of religion are *nāstikas*. In order to establish his doctrine of nonviolence, Lord Buddha flatly refused to believe in the *Vedas*, and thus, later on, Śaṅkarācārya stopped this system of religion in India and forced it to go outside India. Here it is stated, *brahma ca brāhmaṇān*. *Brahma* means the *Vedas*. *Ahaṁ brahmāsmi* means “I am in full knowledge.” The Vedic assertion is that one should think that he is Brahman, for actually he is Brahman. If *brahman* or the Vedic spiritual science is condemned, and the masters of the spiritual science, the *brāhmaṇas*, are condemned, then where does human civilization stand? Bhṛgu Muni says, “It is not due to my cursing that you shall become atheists; you are already situated in the principle of atheism. Therefore you are condemned.”

TEXT 31

एष एव हि लोकानां शिवः पन्थाः सनातनः ।
यं पूर्वे चानुसंतस्थुर्यत्प्रमाणं जनार्दनः ॥३१॥

*eṣa eva hi lokānām
śivaḥ panthāḥ sanātanaḥ
yaṁ pūrve cānusantasthur
yat pramāṇam janārdanaḥ*

eṣaḥ—the *Vedas*; *eva*—certainly; *hi*—for; *lokānām*—of all people; *śivaḥ*—auspicious; *panthāḥ*—path; *sanātanaḥ*—eternal; *yaṁ*—which (Vedic path); *pūrve*—in the past; *ca*—and; *anusantasthuḥ*—was rigidly followed; *yat*—in which; *pramāṇam*—the evidence; *janārdanaḥ*—Janārdana.

TRANSLATION

The *Vedas* give the eternal regulative principles for auspicious advancement in human civilization which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janārdana, the well-wisher of all living entities.

PURPORT

In the *Bhagavad-gītā* the Supreme Personality of Godhead, Kṛṣṇa, has claimed that He is the father of all living entities, regardless of form. There are 8,400,000 different species of life forms, and Lord Kṛṣṇa claims that He is the father of all. Because the living entities are parts and parcels of the Supreme Personality of Godhead, they are all sons of the Lord, and for their benefit, because they are hovering under the impression that they can lord it over material nature, the *Vedas* are given to them for their guidance. Therefore the *Vedas* are called *apauruṣeya*, for they are not written by any man or demigod, including the first living creature, Brahmā. Brahmā is not the creator or author of the *Vedas*. He is also one of the living beings in this material world; therefore he does not have the power to write or speak the *Vedas* independently. Every living entity within this material world is subject to four deficiencies: he commits mistakes, he accepts one thing for another, he cheats, and he has imperfect senses. The *Vedas*, however, are not written by any living creature within this material world. Therefore they are said to be *apauruṣeya*. No one can trace out the history of the *Vedas*. Of course, modern human civilization has no chronological history of the world or the universe, and it cannot present actual historical facts older than 3,000 years. But no one has

traced out when the *Vedas* were written because they were never written by any living being within this material world. All other systems of knowledge are defective because they have been written or spoken by men or demigods who are products of this material creation, but *Bhagavad-gītā* is *apauruṣeya*, for it was not spoken by any human being or any demigod of this material creation; it was spoken by Lord Kṛṣṇa, who is beyond the material creation. That is accepted by such stalwart scholars as Śaṅkarācārya, not to speak of other *ācāryas* such as Rāmānujācārya and Madhvācārya. Śaṅkarācārya has accepted that Nārāyaṇa and Kṛṣṇa are transcendental, and in *Bhagavad-gītā* also Lord Kṛṣṇa has established, *aham sarvasya prabhavo mattaḥ sarvaṁ pravartate*: “I am the origin of everything; everything has emanated from Me.” This material creation, including Brahmā and Śiva and all the demigods, has been created by Him, for everything has emanated from Him. He also says that (*vedaīś ca sarvair aham eva vedyah*) the purpose of all the *Vedas* is to understand Him. He is the original *veda-vit*, or knower of *Vedānta*, and *vedānta-kṛt*, or compiler of the *Vedas*. Brahmā is not the compiler of the *Vedas*.

In the beginning of *Śrīmad-Bhāgavatam* it is established, *tene brahma hṛdā*: the Supreme Absolute Truth, the Personality of Godhead, instructed Brahmā in the Vedic knowledge through his heart. Therefore the evidence that Vedic knowledge is free from the defects of mistakes, illusions, cheating and imperfection is that it is spoken by the Supreme Personality of Godhead Janārdana and has thus been followed from time immemorial, beginning from Brahmā. The Vedic religion or the principles of the *Vedas* have been followed by the highly cultured population of India since time immemorial; no one can trace out the history of Vedic religion. Therefore it is *sanātana*, and any blasphemy against the *Vedas* is calculated to be atheism. The *Vedas* are described as *śetu*, which means bridge. If one wants to attain his spiritual existence, one has to cross an ocean of nescience. The *Vedas* are the bridge to cross such a great ocean. The *Vedas* describe how to divide the human race into four divisions according to quality and working capacity. This is a very scientific system, and it is also *sanātana*, for no one can trace out its history, and it has no dissolution. No one can stop the system of *varṇa* and *āśrama*, or the castes and divisions. For example, whether or not one accepts the name *brāhmaṇa*, there is a class in society which is known as the intelligent class and which is interested in spiritual understanding and philosophy. Similarly, there is a class of men who are interested in administration and in ruling others. In the Vedic system these martially spirited men are called *kṣatriyas*. Similarly, everywhere there is a class of men who are interested in economic development,

business, industry and moneymaking; they are called *vaiśyas*. And there is another class who are neither intelligent nor martially spirited nor endowed with the capacity for economic development but who simply can serve others. They are called *sūdras*, or the laborer class. This system is *sanātana*—it comes from time immemorial, and it will continue in the same way. There is no power in the world which can stop it. Therefore, since this *sanātana-dharma* system is eternal, one can elevate himself to the highest standard of spiritual life by following the Vedic principles. It is stated that formerly the sages followed this system; therefore to follow the Vedic system is to follow the standard etiquette of society. But the followers of Lord Śiva, who are drunkards, who are addicted to intoxicants and sex life, who do not bathe and who smoke *gānjā*, are against all human etiquette. The conclusion is that persons who rebel against the Vedic principles are themselves the evidence that the *Vedas* are authoritative because by not following the Vedic principles they become like animals. Such animalistic persons are themselves evidence of the supremacy of the Vedic regulations.

TEXT 32

तद्ब्रह्म परमं शुद्धं सतां वर्त्म सनातनम् ।
विगर्ह यात पाषण्डं दैवं वो यत्र भूतराट् ॥३२॥

*tad-brahma paramam śuddham
satām vartma sanātanam
vigarhya yāta pāṣaṇḍam
daivam vo yatra bhūta-rāṭ*

tat—that; *brahma*—*Veda*; *paramam*—supreme; *śuddham*—pure; *satām*—of the saintly persons; *vartma*—path; *sanātanam*—eternal; *vigarhya*—blaspheming; *yāta*—should go; *pāṣaṇḍam*—to atheism; *daivam*—deity; *vaḥ*—your; *yatra*—where; *bhūta-rāṭ*—the lord of the *bhūtas*.

TRANSLATION

By blaspheming the principles of the *Vedas*, which are the pure and supreme path of the saintly persons, certainly you followers of *Bhūtapati*, Lord Śiva, will descend to the standard of atheism without a doubt.

PURPORT

Lord Śiva is described here as *bhūta-rāṭ*. The ghosts and those who are situated in the material mode of ignorance are called *bhūtas*, so *bhūta-rāṭ* means the leader of the creatures who are in the lowest

standard of the material modes of nature. Another meaning of *bhūta* is anyone who has taken birth or anything which is produced, so in that sense Lord Śiva may be accepted as the father of this material world. Here, of course, *Bhṛgu* Muni takes Lord Śiva as the leader of the lowest creatures. The characteristics of the lowest class of men have already been described—they do not bathe, they have long hair on their heads, and they are addicted to intoxicants. In comparison to the path followed by the followers of *Bhūtarāṭ*, the Vedic system is certainly excellent, for it promotes people to spiritual life as the highest eternal principle of human civilization. If one decries or blasphemes the Vedic principles, then he falls to the standard of atheism.

TEXT 33

मैत्रेय उवाच

तस्यैवं वदतः शपं भृगोः स भगवान् भवः ।
निश्चक्राम ततः किञ्चिद्विमना इव सानुगः ॥३३॥

*maitreya uvāca
tasyaivaṁ vadataḥ śāpaṁ
bhṛgoḥ sa bhagavān bhavaḥ
niścakrāma tataḥ kiñcid
vimanā iva sānugaḥ*

maitreyaḥ uvāca—Maitreya said; *tasya*—of him; *evam*—thus; *vadataḥ*—being spoken; *śāpam*—curse; *bhṛgoḥ*—of *Bhṛgu*; *saḥ*—he; *bhagavān*—the possessor of all opulences; *bhavaḥ*—Lord Śiva; *niścakrāma*—went; *tataḥ*—from there; *kiñcid*—somewhat; *vimanāḥ*—morose; *iva*—as; *sa-anugaḥ*—followed by his disciples.

TRANSLATION

The sage Maitreya said: When such cursing and countercursing was going on between his followers and the parties of *Dakṣa* and *Bhṛgu*, Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

PURPORT

Here Lord Śiva's excellent character is described. In spite of the cursing and countercursing between the parties of *Dakṣa* and Śiva, because he is the greatest *Vaiṣṇava*, he was so sober that he did not say anything. A *Vaiṣṇava* is always tolerant, and Lord Śiva is considered the

topmost Vaiṣṇava, so his character, as shown in this scene, is excellent. He became morose because he knew that these people, both his men and Dakṣa's, were unnecessarily cursing and countercursing one another, without any interest in the spiritual life. From his point of view, he did not see anyone as lower or higher because he is a Vaiṣṇava. As stated in *Bhagavad-gītā*, *paṇḍitāḥ sama-darśinaḥ*: one who is perfectly learned does not see anyone as lesser or greater because he sees everyone from the spiritual platform. Thus the only alternative left to Lord Śiva was to leave in order to stop his follower, Nandīśvara, as well as Bhṛgu Muni, from cursing and countercursing in that way.

TEXT 34

तेऽपि विश्वसृजः सत्रं सहस्रपरिवत्सरान् ।
संविधाय महेश्वास यत्रेज्य ऋषभो हरिः ॥३४॥

te'pi viśvasṛjaḥ satraṁ
sahasra-parivatsarān
saṁvidhāya maheśvāsa
yatrejya ṛṣabho hariḥ

te—those; api—even; viśvasṛjaḥ—progenitors of the universal population; satraṁ—the sacrifice; sahasra—one thousand; parivatsarān—years; saṁvidhāya—performing; maheśvāsa—O Vidura; yatra—in which; iṛjaḥ—to be worshiped; ṛṣabhaḥ—the presiding deity of all demigods; hariḥ—Hari.

TRANSLATION

The sage Maitreya continued: O Vidura, all the progenitors of the universal population thus executed a sacrifice for thousands of years, for sacrifice is the best way to worship the Supreme Lord, Hari, the Personality of Godhead.

PURPORT

It is clearly stated here that the stalwart personalities who generate the entire population of the world are interested in satisfying the Supreme Personality of Godhead by offering sacrifices. The Lord also says in *Bhagavad-gītā*, *bhoktāraṁ yajña-tapasām*. One may engage in performing sacrifices and severe austerities for perfection, but they are all meant to satisfy the Supreme Lord. If such activities are performed for personal satisfaction, that is called *pāṣaṇḍa*, or atheism; but when they are performed for the satisfaction of the Supreme Lord, that is the Vedic

principle. All the assembled sages performed sacrifices for one thousand years.

TEXT 35

आप्लुत्यावभृथं यत्र गङ्गा यमुनयान्विता ।
विरजेनात्मना सर्वे स्वं स्वं धाम ययुस्ततः ॥३५॥

āplutyāvabhṛtham yatra
gaṅgā yamunayānvitā
virajenātmanā sarve
svaṁ svaṁ dhāma yayuḥ tataḥ

āplutya—taking a bath; avabhṛtham—the bath which is taken after performing sacrifices; yatra—where; gaṅgā—the River Ganges; yamunayā—by the River Yamunā; anvitā—mixed; virajena—without infection; ātmanā—by the mind; sarve—all; svaṁ svaṁ—their respective; dhāma—abodes; yayuḥ—went; tataḥ—from there.

TRANSLATION

My dear Vidura, carrier of bows and arrows, all the demigods who were performing the sacrifice took their bath at the confluence of the Ganges and the Yamunā after completing the yajña performance. Such a bath is called avabhṛtha-snāna. Thus becoming purified in heart, they departed for their respective abodes.

PURPORT

After Lord Śiva and, previously, Dakṣa, left the arena of sacrifice, the sacrifice was not stopped; the sages went on for many years in order to satisfy the Supreme Lord. The sacrifice was not destroyed for want of Śiva and Dakṣa, and the sages went on with their activities. In other words, it may be assumed that if one does not worship the demigods, even up to Lord Śiva and Brahmā, one can nevertheless satisfy the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā*. *Kāmais tais tair hṛta-jñānāḥ prapadyante'nya-devatāḥ*. Persons who are impelled by lust and desire go to the demigods to derive some material benefit. *Bhagavad-gītā* uses the very specific words *nāsti buddhiḥ*, meaning persons who have lost their sense or intelligence. Only such persons care for demigods and want to derive material benefit from them. Of course, this does not mean that one should not show respect to the demigods, but there is no need to worship them. One who is honest may be faithful to the government, but he does not need to bribe the government servants. Bribery is illegal; one does not bribe a government servant, but that does

not mean that he does not show him respect. Similarly, one who engages in the transcendental loving service of the Supreme Lord does not need to worship any demigod, nor does he have any tendency to show disrespect to the demigods. Elsewhere in *Bhagavad-gītā* it is stated, *ye'py anya-devatā-bhaktā yajante śraddhayānvitāḥ*. The Lord says that anyone who worships the demigods is also worshiping Him, but he is worshiping *avidhi-pūrvakam*, which means without following the regulative principles. The regulative principle is to worship the Supreme Personality of Godhead. Worship of demigods may indirectly be worship of the Personality of Godhead, but it is not regulated. By worshiping the Supreme Lord, one automatically serves all the demigods because they are parts and parcels of the whole. If one supplies water to the root of a tree, all the parts of the tree, such as the leaves and branches, are automatically satisfied, and if one supplies food to the stomach, all the limbs of the body—the hands, legs, fingers, etc.—are nourished. Thus by worshiping the Supreme Personality of Godhead one can satisfy all the demigods, but by worshiping all the demigods one does not completely worship the Supreme Lord. Therefore worship of the demigods is irregular, and it is disrespectful to the scriptural injunctions.

In this age of Kali it is practically impossible to perform the *deva-yajña* or sacrifices to the demigods. As such, in this age *Śrīmad-Bhāgavatam* recommends *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*. (*Bhāg.* 11.5.32) “In this age the intelligent person completes the performances of all kinds of *yajñas* simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.” *Tasmin tuṣṭe jagat-tuṣṭaḥ*: “When Lord Viṣṇu is satisfied, all the demigods who are part and parcels of the Supreme Lord are satisfied.”

Thus end the Bhaktivedanta purports of the Fourth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled, “Dakṣa Curses Lord Śiva.”

CHAPTER THREE

Talks Between Lord Śiva and Satī

TEXT 1

मैत्रेय उवाच

सदा विद्विषतोरेवं कालो वै प्रियमाणयोः ।
जामातुः श्वशुरस्यापि सुमहानतिचक्रमे ॥ १ ॥

maitreya uvāca
sadā vidviṣator evaṁ
kālo vai dhriyamāṇayoḥ
jāmātuḥ śvaśurasyāpi
su-mahān aticakrame

maitreyaḥ uvāca—Maitreya said; *sadā*—constantly; *vidviṣatoḥ*—the tension; *evaṁ*—in this manner; *kālah*—time; *vai*—certainly; *dhriyamāṇayoḥ*—continued to bear; *jāmātuḥ*—of the son-in-law; *śvaśurasya*—of the father-in-law; *api*—even; *su-mahān*—a very great; *aticakrame*—passed.

TRANSLATION

Maitreya continued: In this manner the tension between the father-in-law and son-in-law, Dakṣa and Lord Śiva, continued for a considerably long period.

PURPORT

The previous chapter has already explained that Vidura questioned the sage Maitreya as to the cause of the misunderstanding between Lord Śiva and Dakṣa. Another question is why the strife between Dakṣa and his son-in-law caused Satī to destroy her body. The chief reason for Satī's giving up her body was that her father, Dakṣa, began another sacrificial performance to which Lord Śiva was not invited at all. Generally, when any sacrifice

is performed, although each and every sacrifice is intended to pacify the Supreme Personality of Godhead, Viṣṇu, all the demigods, especially Lord Brahmā and Lord Śiva and the other principal demigods, such as Indra and Candra, are invited, and they take part. It is said that unless all the demigods are present, no sacrifice is complete. In the tension between the father-in-law and son-in-law, Dakṣa began another *yajña* performance, to which Lord Śiva was not invited. Dakṣa was the chief progenitor employed by Lord Brahmā, and he was a son of Brahmā, so he had a high position and was also very proud.

TEXT 2

यदाभिषिक्तो दक्षस्तु ब्रह्मणा परमेष्ठिना ।
प्रजापतीनां सर्वेषामधिपत्ये सम्योऽभवत् ॥ २ ॥

*yadābhiṣikto dakṣas tu
brahmaṇā parameṣṭhinā
prajāpatīnām sarveṣām
ādhipatyē smayo 'bhavat*

yadā—when; *abhiṣiktaḥ*—appointed; *dakṣaḥ*—Dakṣa; *tu*—but; *brahmaṇā*—by Brahmā; *parameṣṭhinā*—the supreme teacher; *prajāpatīnām*—of the Prajāpatīs; *sarveṣām*—of all; *ādhipatyē*—as the chief; *smayaḥ*—puffed up; *abhavat*—he became.

TRANSLATION

When Lord Brahmā appointed Dakṣa as the chief of all the Prajāpatīs, the progenitors of population, Dakṣa became very much puffed up.

PURPORT

Although he was envious and was inimical towards Lord Śiva, Dakṣa was appointed the chief of all Prajāpatīs. That was the cause of his excessive pride. When a man becomes too proud of his material possessions, he can perform any disastrous act, so Dakṣa acted out of false prestige. That is described in this chapter.

TEXT 3

इष्ट्वा स वाजपेयेन ब्रह्मिष्ठानभिभूय च ।
बृहस्पतिसवं नाम समारेभे क्रतूत्तमम् ॥ ३ ॥

*iṣṭvā sa vājapeyena
brahmiṣṭhān abhibhūya ca
bṛhaspati-savaṁ nāma
samārebhe kratūttamam*

iṣṭvā—after performing; *saḥ*—he (Dakṣa); *vājapeyena*—with a Vājapeya sacrifice; *brahmiṣṭhān*—Śiva and his followers; *abhibhūya*—neglecting; *ca*—and; *bṛhaspati-savaṁ*—the Bṛhaspati-sava; *nāma*—called; *samārebhe*—began; *kratu-uttamam*—the best of sacrifices.

TRANSLATION

Dakṣa began a sacrifice named Vājapeya, and he became excessively confident of his support by Lord Brahmā. He then performed another great sacrifice named Bṛhaspati-sava.

PURPORT

In the *Vedas* it is prescribed that before performing a Bṛhaspati-sava sacrifice, one should perform the sacrifice named Vājapeya. While performing these sacrifices, however, Dakṣa neglected great devotees like Lord Śiva. According to Vedic scriptures, the demigods are eligible to participate in *yajñas* and share the oblations, but he wanted to avoid them. All sacrifices are intended to pacify Lord Viṣṇu, but Lord Viṣṇu includes all His devotees. Brahmā, Lord Śiva and the other demigods are all obedient servants of Lord Viṣṇu; therefore Lord Viṣṇu is never satisfied without them. But Dakṣa, being puffed up with his power, wanted to deprive Lord Brahmā and Lord Śiva of participation in the sacrifice, understanding that if one satisfies Viṣṇu, it is not necessary to satisfy His followers. But that is not the process. Viṣṇu wants His followers to be satisfied first. Lord Kṛṣṇa says, *mad-bhakta-pūjābhādhikā*: “The worship of My devotees is better than worship of Myself.” Similarly, in the *Śiva Purāṇa*, it is stated that the best mode of worship is to offer oblations to Viṣṇu, but better than that is to worship the devotees of Kṛṣṇa. Thus Dakṣa’s determination to neglect Lord Śiva in the sacrifices was not fitting.

TEXT 4

तस्मिन् ब्रह्मर्षयः सर्वे देवर्षिपितृदेवताः ।
आसन् कृतस्वस्त्ययनास्तत्पत्यश्च समर्तुकाः ॥ ४ ॥

*tasmin brahmaṛṣayaḥ sarve
devarṣi-pitr-devatāḥ
āsan kṛta-svasty-ayanās
tat-patnyāś ca sa-bhartṛkāḥ*

tasmin—in that (sacrifice); *brahmaṛṣayaḥ*—the brahmaṛṣis; *sarve*—all; *devarṣi*—the devarṣis; *pitṛ*—ancestors; *devatāḥ*—demigods; *āsan*—were; *kṛta-svasti-ayanāḥ*—were very nicely decorated with ornaments; *tat-patnyāḥ*—their wives; *ca*—and; *sa-bhartṛkāḥ*—along with their husbands.

TRANSLATION

While the sacrifice was being performed, many brahmaṛṣis, great sages, ancestral demigods and other demigods, their wives all very nicely decorated with ornaments, attended from different parts of the universe.

PURPORT

In any auspicious ceremony, such as a marriage ceremony, sacrificial ceremony or *pūjā* ceremony, it is auspicious for married women to decorate themselves very nicely with ornaments, fine clothing and cosmetics. These are auspicious signs, and many heavenly women assembled with their husbands, the *devarṣis*, demigods and *nājarṣis*, in that great sacrifice named Bṛhaspati-sava. It is specifically mentioned in this verse that they approached with their husbands, for when a woman is decorated nicely, her husband becomes more cheerful. The nice decorations, ornaments and dress of the wives of the demigods and sages and the cheerfulness of the demigods and sages themselves were all-auspicious signs for the ceremony.

TEXTS 5-7

तदुपश्रुत्य नभसि खेचराणां प्रजल्पताम् ।
सती दाक्षायणी देवी पितृयज्ञमहोत्सवम् ॥ ५ ॥
व्रजन्तीः सर्वतो दिग्भ्य उपदेवरत्नियः ।
विमानयानाः सप्रेष्ठा निष्ककण्ठीः सुवाससः ॥ ६ ॥
दृष्ट्वा खनिलयाभ्याशे लोलाक्षीर्मृशकुण्डलाः ।
पतिं भूतपतिं देवमौत्सुक्यादभ्यभाषत ॥ ७ ॥

*tad upaśrutya nabhasi
khecarāṇām prajalpatām
satī dākṣāyaṇī devī
pitṛ-yajña-mahotsavam*

*vrajantīḥ sarvato digbhya
upadeva-vara-striyaḥ
vimāna-yānāḥ sa-preṣṭhā
niṣka-kaṇṭhīḥ su-vāsasaḥ
dṛṣṭvā sva-nilayābhyāse
lolākṣīr mṛṣṭa-kunḍalāḥ
patim bhūta-patim devam
autsukyād abhyabhāṣata*

tat—then; *upaśrutya*—hearing; *nabhasi*—in the sky; *khecarāṇām*—of those who were flying in the air (the Gandharvas); *prajalpatām*—the conversation; *satī*—Satī; *dākṣāyaṇī*—the daughter of Dakṣa; *devī*—the wife of Śiva; *pitṛ-yajña-mahotsavam*—the great festival of sacrifice performed by her father; *vrajantīḥ*—were going; *sarvataḥ*—from all; *digbhyaḥ*—directions; *upadeva-vara-striyaḥ*—the beautiful wives of the demigods; *vimāna-yānāḥ*—flying in their airplanes; *sa-preṣṭhāḥ*—along with their husbands; *niṣka-kaṇṭhīḥ*—having nice necklaces with lockets; *su-vāsasaḥ*—dressed in fine clothing; *dṛṣṭvā*—seeing; *sva-nilaya-abhyāse*—near her residence; *lola-akṣīḥ*—having beautiful glittering eyes; *mṛṣṭa-kunḍalāḥ*—nice earrings; *patim*—her husband; *bhūta-patim*—the master of the *bhūtas*; *devam*—the demigod; *autsukyāt*—from great anxiety; *abhyabhāṣata*—she spoke.

TRANSLATION

The chaste lady Satī, the daughter of Dakṣa, heard the heavenly denizens flying in the sky conversing about the great sacrifice being performed by her father. When she saw that from all directions the beautiful wives of the heavenly denizens, their eyes very beautifully glittering, were near her residence and were going to the sacrifice dressed in fine clothing and ornamented with earrings and necklaces with lockets, she approached her husband, the master of the *bhūtas*, in great anxiety, and spoke as follows.

PURPORT

It appears that the residence of Lord Śiva was not on this planet but was somewhere in outer space, otherwise how could Satī see the airplanes coming from different directions towards this planet and hear the passengers talking about the great sacrifice being performed by Dakṣa? Satī is described here as *Dākṣāyaṇī* because she was the daughter of Dakṣa. The mention of *upadeva-vara* refers to inferior demigods like the Gandharvas, Kinnaras and Uragas, who are not exactly demigods but are between the demigods and the human beings. They were also coming in planes. The

word *sva-nilayābhyāśe* indicates that they were passing right near her residential quarters. The dresses and bodily features of the wives of the heavenly denizens are very nicely described here. Their eyes moved, their earrings and other ornaments glittered and glared, their dresses were the nicest possible, and all of them had special lockets on their necklaces. Each woman was accompanied by her husband. Thus they looked so beautiful that Satī, Dākṣāyaṇī, was impelled to dress similarly and go to the sacrifice with her husband. That is the natural inclination of a woman.

TEXT 8

सत्युवाच

प्रजापतेस्ते श्वशुरस्य साम्प्रतं
निर्यापितो यज्ञमहोत्सवः किल ।
वयं च तत्राभिसराम वाम ते
यद्यथितामी विबुधा व्रजन्ति हि ॥ ८ ॥

saty uvāca

prajāpates te śvaśurasya sāmpratam
niryāpito yajña-mahotsavaḥ kila
vayaṁ ca tatrābhisarāma vāma te
yady arthitāmī vibudhā vrajanti hi

satī uvāca—Satī said; *prajāpateḥ*—of Dakṣa; *te*—your; *śvaśurasya*—of your father-in-law; *sāmpratam*—nowadays; *niryāpitaḥ*—has been started; *yajña-mahotsavaḥ*—a great sacrifice; *kila*—certainly; *vayaṁ*—we; *ca*—and; *tatra*—there; *abhisarāma*—may go; *vāma*—O my dear Lord Śiva; *te*—your; *yadi*—if; *arthitā*—desire; *amī*—these; *vibudhāḥ*—demigods; *vrajanti*—are going; *hi*—because.

TRANSLATION

Satī said: My dear Lord Śiva, your father-in-law is now executing great sacrifices, and all the demigods, having been invited by him, are going there. If you desire, we may also go.

PURPORT

Satī knew of the tension between her father and her husband, but still she expressed to her husband, Lord Śiva, that since such sacrifices were going on at her father's house and so many demigods were going, she also desired to go. But she could not express her willingness directly, and so

she told her husband that if he desired to go, then she could also accompany him. In other words, she submitted her desire very politely to her husband.

TEXT 9

तस्मिन् भगिन्यो मम भर्तृभिः स्वकै-
र्ध्रुवं गमिष्यन्ति सुहृदिदृक्षवः ।
अहं च तस्मिन् भवताभिकामये
सहोपनीतं परिचर्मर्हितुम् ॥ ९ ॥

tasmin bhaginyo mama bhartṛbhiḥ svakair
dhruvaṁ gamiṣyanti suhṛd-idṛkṣavaḥ
aham ca tasmin bhavatābhikāmaye
sahopanītam paribarham arhitum

tasmin—in that sacrifice; *bhaginyāḥ*—sisters; *mama*—my; *bhartṛbhiḥ*—with their husbands; *svakaiḥ*—their own; *dhruvam*—surely; *gamiṣyanti*—will go; *suhṛt-idṛkṣavaḥ*—desiring to meet the relatives; *aham*—I; *ca*—and; *tasmin*—in that assembly; *bhavatā*—with you (Lord Śiva); *abhikāmaye*—I desire; *saha*—with; *upanītam*—given; *paribarham*—ornaments of decoration; *arhitum*—to accept.

TRANSLATION

I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to participate in that assembly.

PURPORT

It is a woman's nature to want to decorate herself with ornaments and nice dresses and accompany her husband to social functions, meet friends and relatives and enjoy life in that way. This propensity is not unusual because woman is the basic principle of material enjoyment. Therefore in Sanskrit the word for woman is *strī*, which means one who expands the field of material enjoyment. In the material world there is an attraction between woman and man. This is the arrangement of conditional life. A woman attracts a man, and in that way the scope of material activities, involving house, wealth, children and friendship, increases, and thus instead of decreasing one's material demands, one becomes entangled in

material enjoyment. Lord Śiva, however, is different; therefore his name is Śiva. He is not at all attracted by material enjoyment, although his wife, Satī, was the daughter of a very great leader and was given to him by the request of Brahmā. Lord Śiva was reluctant, but Satī, as a woman, the daughter of a king, wanted enjoyment. She wanted to go to her father's house, just as her other sisters might have done, and meet them and enjoy social life. Here, she specifically indicated that she would decorate herself with the ornaments given by her father. She did not say that she would decorate herself with the ornaments given by her husband because her husband was callous about all such matters. He did not know how to decorate his wife and take part in social life because he was always in ecstasy with thoughts of the Supreme Personality of Godhead. According to the Vedic system, a daughter is given a sufficient dowry at the time of her marriage, so Satī was also given a dowry by her father, and ornaments were included. It is also the custom that the husband gives some ornaments, but here it is particularly mentioned that her husband, being materially almost nothing, could not do so; therefore she wanted to decorate herself with the ornaments given by her father. It was fortunate for Satī that Lord Śiva did not take the ornaments from his wife and spend them for *gāñjā* because those who imitate Lord Śiva in smoking *gāñjā* exploit everything from household affairs; they take all of their wives' property and spend on smoking, intoxication and similar other activities.

TEXT 10

तत्र स्वसुमे ननु भर्तृसम्मिता
 मार्तृष्वसुः क्लिन्नधियं च मातरम् ।
 द्रक्ष्ये चिरोत्कण्ठमना महर्षिभि-
 रुन्नीयमानं च मृडाध्वरध्वजम् ॥१०॥

*tatra svasṛ me nanu bhartṛ-sammitā
 mātr-śvasṛḥ klinna-dhiyaṁ ca mātaram
 drakṣye cirotkanṭha-manā maharṣibhir
 unnīyamānaṁ ca mṛḍadhvara-dhvajam*

tatra—there; *svasṛḥ*—own sisters; *me*—my; *nanu*—surely; *bhartṛ-sammitāḥ*—along with their husbands; *mātr-śvasṛḥ*—the sisters of my mother; *klinna-dhiyam*—affectionate; *ca*—and; *mātaram*—mother; *drakṣye*—I shall see; *cira-utkaṅṭha-manāḥ*—being very anxious for a long time; *maharṣibhiḥ*—great sages; *unnīyamānam*—being raised up; *ca*—and; *mṛḍa*—O Śiva; *adhvara*—sacrifice; *dhvajam*—flags.

TRANSLATION

My sisters, the sisters of my mother and their husbands and other affectionate relatives must be assembled there, so if I go I shall be able to see them, and I shall be able to see the flapping flags and the performance of the sacrifice by the great sages. For these reasons, my dear husband, I am very much anxious to go.

PURPORT

As stated before, the tension between the father-in-law and son-in-law persisted for a considerable time. So Satī had not gone to her father's house for a long while. Thus she was very anxious to go to her father's house, particularly because on that occasion her sisters and their husbands and her mother's sisters would be there. As is natural for a woman, she wanted to dress equally to her other sisters and also be accompanied by her husband. She did not, of course, want to go alone.

TEXT 11

त्वय्येतदाश्चर्यमजात्ममायया
 विनिर्मितं भाति गुणत्रयात्मकम् ।
 तथाप्यहं योषिदतच्चविच्च ते
 दीना दिदृक्षे भव मे भवक्षितिम् ॥११॥

*tvayy etad āścaryam ajātma-māyayā
 vinirmitaṁ bhāti guṇa-traya-ātmakam
 tathāpy ahaṁ yoṣid atattva-vic ca te
 dīnā didṛkṣe bhava me bhava-kṣitim*

tvayi—in you; *etat*—this; *āścaryam*—wonderful; *aja*—O Lord Śiva; *ātma-māyayā*—by the external energy of the Supreme Lord; *vinirmitam*—created; *bhāti*—appears; *guṇa-traya-ātmakam*—being an interaction of the three modes of material nature; *tathāpi*—even so; *aham*—I; *yoṣit*—woman; *atattva-vit*—not conversant with the truth; *ca*—and; *te*—your; *dīnā*—poor; *didṛkṣe*—I wish to see; *bhava*—O Lord Śiva; *me*—my; *bhava-kṣitim*—place of birth.

TRANSLATION

Although this cosmic manifestation is a wonderful creation of the interaction of the three material modes, or the external energy of the Supreme Lord, the truth is fully known to you. Yet I am a poor woman, and, as

you know, I am not conversant with the truth. Therefore I wish to see my birthplace once more.

PURPORT

Dākṣāyaṇī, Satī, knew very well that her husband, Lord Śiva, was not very much interested in the glaring manifestation of the material world, which is caused by the interaction of the three modes of nature. Therefore she addressed her husband as *aja*, one who has transcended the bondage of birth and death, or one who has realized his eternal position. She stated, “The illusion of accepting the perverted reflection, the material or cosmic manifestation, to be real is not present in you because you are self-realized. For you the attraction of social life and the consideration that someone is father, someone is mother and someone is sister, which are illusory relationships, is already over, but because I am a poor woman I am not so advanced in transcendental realization. Therefore naturally these appear to me as real.” Only less intelligent persons accept this perverted reflection of the spiritual world to be real. Those who are under the spell of the external energy accept this manifestation to be fact, whereas those who are advanced in spiritual realization know that it is illusion. Actual reality is elsewhere, in the spiritual world. “But as far as I am concerned,” Satī said, “I do not have much knowledge about self-realization. I am poor because I do not know the actual facts. I am attracted by my birthplace, and I want to see it.” One who has attraction for his birthplace, for his body, and for other such items mentioned in the *Bhāgavatam* is considered to be like an ass or a cow. Satī might have heard all this many times from her husband, Lord Śiva, but because she was a woman, *yoṣit*, she still hankered after the same material objects of affection. The word *yoṣit* means “one who is enjoyed.” Therefore woman is called *yoṣit*. In spiritual advancement, association with *yoṣit* is always restricted because if one is like a play doll in the hands of *yoṣit*, then all his spiritual advancement is at once stopped. It is said, “Those who are just like playthings in the hands of a woman cannot make any advancement in spiritual realization.”

TEXT 12

पश्य प्रयान्तीरभवान्ययोषितो-
 ऽप्यलंकृताः कान्तसखा वरूथशः ।
 यासां व्रजद्भिः शितिकण्ठ मण्डितं
 नभो विमानैः कलहंसपाण्डुभिः ॥१२॥

paśya prayāntīr abhavānya-yoṣito
'py alaṅkṛtāḥ kānta-sakhā varūthasaḥ
yāsāṃ vṛajadbhiḥ śiti-kaṅṭha maṇḍitam
nabho vimānaiḥ kala-haṁsa-pāṇḍubhiḥ

paśya—just see; *prayāntīḥ*—going; *abhava*—O never-born; *anya-yoṣitaḥ*—other women; *api*—certainly; *alaṅkṛtāḥ*—ornamented; *kānta-sakhāḥ*—with their husbands and friends; *varūthasaḥ*—in large numbers; *yāsām*—of them; *vṛajadbhiḥ*—flying; *śiti-kaṅṭha*—O blue-throated one; *maṇḍitam*—decorated; *nabhaḥ*—the sky; *vimānaiḥ*—with airplanes; *kala-haṁsa*—swans; *pāṇḍubhiḥ*—white.

TRANSLATION

O never-born, O blue-throated one, not only my relatives but also other women, dressed in nice clothes and decorated with ornaments, are going there with their husbands and friends. Just see how their flocks of white airplanes have made the entire sky very beautiful.

PURPORT

Here Lord Śiva is addressed as *abhava*, which means one who is never born, although generally he is known as *bhava*, one who is born. Actually Rudra, Lord Śiva, is born from the eyes of Brahmā, who is called *svāyambhuva* because he is not born of any human being or material creature but is born directly from the lotus flower which grows from the abdomen of Viṣṇu. When Lord Śiva is addressed here as *abhava*, this may be taken to mean one who has never felt material miseries. Satī wanted to impress upon her husband that even those who were not related to her father were also going, to say nothing of herself, who was intimately related with him. Lord Śiva is addressed here as blue-throated. Lord Śiva drank an ocean of poison and kept it in his throat, not swallowing it or allowing it to go down to his stomach, and thus his throat became blue. Since then he has been known as *nīlakaṅṭha*, or blue-throated. The reason that Lord Śiva drank an ocean of poison was for others' benefit. When the ocean was churned by the demigods and the demons, the churning at first produced poison, so because the poisonous ocean might have affected others who were not so advanced, Lord Śiva drank all the ocean water. In other words, he could drink such a great amount of poison for others' benefit, and now, since his wife was personally requesting him to go to her father's house, even if he did not wish to give that permission, he should do so out of his great kindness.

TEXT 13

कथं सुतायाः पितृगेहकौतुकं
निशम्य देहः सुरवर्यं नेङ्गते ।
अनाहुता अप्यभियन्ति सौहृदं
भर्तुर्गुरोर्देहकृतश्च केतनम् ॥१३॥

*katham sutāyāḥ pitṛ-geha-kautukam
niśamya dehaḥ sura-varya neṅgate
anāhutā apy abhiyanti sauhṛdam
bhartur guror deha-kṛtaś ca ketanam*

katham—how; *sutāyāḥ*—of a daughter; *pitṛ-geha-kautukam*—the festival in the house of her father; *niśamya*—hearing; *dehaḥ*—the body; *sura-varya*—O best of the demigods; *na*—not; *ṅgate*—disturbed; *anāhutāḥ*—without being called; *api*—even; *abhiyanti*—goes; *sauhṛdam*—a friend; *bhartuḥ*—of the husband; *guroḥ*—of the spiritual master; *deha-kṛtaḥ*—of the father; *ca*—and; *ketanam*—the house.

TRANSLATION

O best of the demigods, how can the body of a daughter remain undisturbed when she hears that some festive event is taking place in her father's house? Even though you may be considering that I have not been invited, there is no harm if one goes to the house of his friend, husband, spiritual master or father without invitation.

TEXT 14

तन्मे प्रसीदेदममर्त्यं वाञ्छितं
कर्तुं भवान्कारुणिको बतार्हति ।
त्वयाऽऽत्मनोऽर्धेऽहमदभ्रचक्षुषा
निरूपिता मानुगृहाण याचितः ॥१४॥

*tan me prasīdedam amartya vāñchitam
kartum bhavān kāruṇiko batārhati
tvayātmano 'rdhe 'ham adabhra-cakṣuṣā
nirūpita mānugṛhāṇa yācitaḥ*

tat—therefore; *me*—unto me; *prasīda*—please be kind; *idam*—this; *amartya*—O immortal lord; *vāñchitam*—desire; *kartum*—to do; *bhavān*—your honor; *kāruṇikaḥ*—kind; *bata*—O lord; *arhati*—is able; *tvayā*—by you; *ātmanah*—of

your own body; *ardhe*—in the half; *aham*—I; *adabhra-cakṣuṣā*—having all knowledge; *nirūpitā*—am situated; *mā*—to me; *anugṛhāṇa*—please show kindness; *yācitaḥ*—requested.

TRANSLATION

O immortal Śiva, please be kind towards me and fulfill my desire. You have accepted me as half of your body; therefore please show kindness towards me and accept my request.

TEXT 15

ऋषिरुवाच
एवं गिरित्रः प्रिययामिभाषितः
प्रत्यभ्यधत्त प्रहसन् सुहृत्प्रियः ।
संस्मारितो मर्मभिदः कुवागिषून्
यानाह को विश्वसृजां समक्षतः ॥१५॥

*ṛṣir uvāca
evam giritraḥ priyayābhibhāṣitaḥ
pratyabhyadhatta prahasan suhṛt-priyaḥ
saṁsmārīto marma-bhidaḥ kuvāgiṣūn
yān āha ko viśva-sṛjām samakṣataḥ*

ṛṣiḥ uvāca—the great sage Maitreya said; *evam*—thus; *giritraḥ*—Lord Śiva; *priyayā*—by his dear wife; *abhibhāṣitaḥ*—being spoken to; *pratyabhyadhatta*—replied; *prahasan*—while smiling; *suhṛt-priyaḥ*—dear to the relatives; *saṁsmārītaḥ*—remembering; *marma-bhidaḥ*—heart-piercing; *kuvāgiṣūn*—malicious words; *yān*—which (words); *āha*—said; *kaḥ*—who (Dakṣa); *viśva-sṛjām*—of the creators of the universal manifestation; *samakṣataḥ*—in the presence.

TRANSLATION

The great sage Maitreya said: Lord Śiva, the deliverer of the hill Kailāsa, thus being addressed by his dear wife, replied smilingly, although at the same time he remembered the malicious, heart-piercing speeches delivered by Dakṣa before the guardians of the universal affairs.

PURPORT

When Lord Śiva heard from his wife about Dakṣa, the psychological effect was that he immediately remembered the strong words which were spoken against him in the assembly of the guardians of the universe, and, remembering those words, he was sorry at heart, although to please his wife he smiled. In *Bhagavad-gītā* it is said that a liberated person is always in mental equilibrium in both the distress and the happiness of this material world. Therefore the question may now be raised why a liberated personality like Lord Śiva was so unhappy because of the words of Dakṣa. The answer is given by Śrīla Viśvanātha Cakravartī Ṭhākura. Lord Śiva is *ātmārāma*, or situated in complete self-realization, but because he is the incarnation in charge of the material mode of ignorance, *tamogūṇa*, he is sometimes affected by the pleasure and pain of the material world. The difference between the pleasure and pain of this material world and that of the spiritual world is that in the spiritual world the effect is qualitatively absolute. Therefore one may feel sorry in the absolute world, but the manifestation of so-called pain is always full of bliss. For instance, once Lord Kṛṣṇa, in His childhood, was chastised by His mother, Yaśodā, and Lord Kṛṣṇa cried. But although He shed tears from His eyes, this is not to be considered a reaction of the mode of ignorance, for the incident was full of transcendental pleasure. When Kṛṣṇa was playing in so many ways, sometimes it appeared that He caused distress to the *gopīs*, but actually such dealings were full of transcendental bliss. That is the difference between the material and spiritual worlds. The spiritual world, where everything is pure, is pervertedly reflected in this material world. Since everything in the spiritual world is absolute, in the spiritual varieties of apparent pleasure and pain there is no other perception than eternal bliss, whereas in the material world, because everything is contaminated by the modes of material nature, there are feelings of pleasure and pain. Therefore because Lord Śiva, although a fully self-realized person, was in charge of the material mode of ignorance, he felt sorrow.

TEXT 16

श्रीभगवानुवाच

त्वयोदितं शोभनमेव शोभने
अनाहुता अप्यभियन्ति बन्धुषु ।
ते यद्यनुत्पादितदोषदृष्टयो
बलीयसानात्म्यमदेन मन्युना ॥१६॥

śrī bhagavān uvāca
twayoditaṁ śobhanam eva śobhane
anāhutā apy abhiyanti bandhuṣu
te yady anutpādita-doṣa-dṛṣṭayo
balīyasānātmayamadena manyunā

śrī bhagavān uvāca—the great lord replied; *twayā*—by you; *uditam*—said; *śobhanam*—is true; *eva*—certainly; *śobhane*—my dear beautiful wife; *anāhutāḥ*—without being invited; *api*—even; *abhiyanti*—go; *bandhuṣu*—among friends; *te*—those (friends); *yadi*—if; *anutpādita-doṣa-dṛṣṭayah*—not finding fault; *balīyasā*—more important; *anātmayamadena*—by pride caused by identification with the body; *manyunā*—by anger.

TRANSLATION

The great lord replied: My dear beautiful wife, you have said that one may go to a friend's house without being invited, and this is true, provided such a friend does not find fault with the guest because of bodily identification and thereby become angry towards him.

PURPORT

Lord Śiva could foresee that as soon as Satī reached her father's house, her father, Dakṣa, being too puffed up because of bodily identification, would be angry at her presence, and although she was innocent and faultless, he would be mercilessly angry towards her. He warned that since her father was too puffed up by his material possessions, he would be angry, and this would be intolerable for her. Therefore it was better that she not go. This fact was already experienced by Lord Śiva because although Lord Śiva was faultless, Dakṣa cursed him in so many harsh words.

TEXT 17

विद्यातपोवित्तवपुर्वयःकुलैः
सतां गुणैः षड्भिरसत्तमेतरैः ।
स्मृतौ हतायां भृतमानदुर्दृशः
स्तब्धान पश्यन्ति हि धाम भूयसाम् ॥१७॥

vidyā-tapo-vitta-vapur-vayah-kulaiḥ
satāṁ guṇaiḥ ṣaḍbhir asattametaraiḥ
smṛtau hatāyāṁ bhṛta-māna-durdṛśaḥ
stabdhā na paśyanti hi dhāma bhūyasām

vidyā—education; *tapah*—austerity; *vitta*—wealth; *vapuḥ*—beauty of body, etc.; *vayah*—youth; *kulaiḥ*—with heritage; *satām*—of the pious; *guṇaiḥ*—by such qualities; *ṣaḍbhiḥ*—six; *asattama-itaraiḥ*—having the opposite result to those who are not great souls; *smṛtau*—good sense; *hatāyām*—being lost; *bhṛta-māna-durdrśaḥ*—blind due to pride; *stabdhāḥ*—being proud; *na*—not; *paśyanti*—see; *hi*—for; *dhāma*—the glories; *bhūyasām*—of the great souls.

TRANSLATION

Although the six qualities of education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one who is proud of possessing them becomes blind, and thus he loses his good sense and cannot appreciate the glories of great personalities.

PURPORT

It may be argued that since Dakṣa was very learned, wealthy and austere and had descended from a very exalted heritage, how could he be unnecessarily angry towards another? The answer is that when the qualities of good education, good parentage, beauty and sufficient wealth are misplaced in a person who is puffed up by all these possessions, they produce a very bad result. Milk is a very nice food, but when milk is touched by an envious serpent it becomes poisonous. Similarly, material assets such as education, wealth, beauty and good parentage are undoubtedly nice, but when they decorate persons of a malicious nature, then they act adversely. Another example, given by Cāṇakya Paṇḍit, is that a serpent that has a jewel on its head is still fearful because it is a serpent. A serpent, by nature, is envious of other living entities, even though they be faultless. When a serpent bites another creature, it is not necessarily because the other creature is at fault; it is the habit of the serpent to bite innocent creatures. Similarly, although Dakṣa was qualified by many material assets, because he was proud of his possessions and because he was envious, all those qualities were polluted. It is sometimes, therefore, detrimental for a person advancing in spiritual consciousness or Kṛṣṇa consciousness to possess such material assets. Kuntīdevī, while offering prayers to Kṛṣṇa, addressed Him as *akiñcana-gocara*, one who is easily approached by those who are bereft of all material acquisitions. Material exhaustion is an advantage for advancement in Kṛṣṇa consciousness, although if one is conscious of his eternal relationship with the Supreme Personality of Godhead, he can utilize his material assets, such as great learning and beauty and exalted ancestry, for the service of the Lord; then such assets become

glorious. In other words, unless one is Kṛṣṇa conscious, all his material possessions are zero, but when this zero is by the side of the Supreme One, it at once increases in value to ten. Unless situated by the side of the Supreme One, zero is always zero; one can add one hundred zeros, but the value will still remain zero. Unless one's material assets are used in Kṛṣṇa consciousness, they may play havoc and degrade the possessor.

TEXT 18

नैताद्दशानां स्वजनव्यपेक्षया
गृहान् प्रतीयादनवस्थितात्मनाम् ।
येऽभ्यागतान् वक्रधियाभिचक्षते
आरोपितभ्रूमिर्मर्षणाक्षिभिः ॥१८॥

naitādrśānāṃ svajana-vyapekṣayā
grhān pratīyād anavasthitātmanām
ye 'bh yāgatān vakra-dhiyābhicakṣate
āropita-bhrūbhir amarṣaṇākṣibhiḥ

na—not; *etādrśānām*—like this; *svajana*—kinsmen; *vyapekṣayā*—depending on that; *grhān*—in the house of; *pratīyāt*—one should go; *anavasthita*—disturbed; *ātmanām*—mind; *ye*—those; *abhyāgatān*—guests; *vakra-dhiyā*—with cold reception; *abhicakṣate*—looking at; *āropita-bhrūbhiḥ*—with raised eyebrows; *amarṣaṇa*—angry; *akṣibhiḥ*—with the eyes.

TRANSLATION

One should not go to anyone's house, even on the consideration of his being a relative or a friend, when the man is disturbed in his mind and looks upon the guest with raised eyebrows and angry eyes.

PURPORT

However low a person may be, he is never unkind to his children, wife and nearest kin; even a tiger is kind to his cubs, for within the animal kingdom the cubs are treated very nicely. Since Satī was the daughter of Dakṣa, however cruel and contaminated he might be, naturally it was expected that he would receive her very nicely. But here it is indicated by the word *anavasthita* that such a person cannot be trusted. Tigers are very kind to their cubs, but it is also known that sometimes they eat them. Malicious persons should not be trusted because they are always unsteady. Thus Satī was advised not to go to her father's house because to accept

such a father as a relative and to go to his house without being properly invited was not suitable.

TEXT 19

तथारिभिर्न व्यथते शिलीमुखैः
शेतेऽर्दिताङ्गो हृदयेन द्यूता ।
खानां यथा वक्रधियां दुरुक्तिभि-
र्दिवानिशं तप्यति मर्मताडितः ॥१९॥

*tathāribhir nā vyathate śīlīmukhaiḥ
śete 'rditāṅgo hṛdayena dūyatā
svānām yathā vakra-dhīyām duruktibhir
divā-nīśam tapyati marma-tāḍitaḥ*

tathā—so; *aribhiḥ*—enemy; *nā*—not; *vyathate*—is hurt; *śīlīmukhaiḥ*—by the arrows; *śete*—rests; *ardita*—aggrieved; *aṅgaḥ*—a part; *hṛdayena*—by the heart; *dūyatā*—grieving; *svānām*—of relatives; *yathā*—as; *vakra-dhīyām*—deceitful; *duruktibhiḥ*—by harsh words; *divā-nīśam*—day and night; *tapyati*—suffers; *marma-tāḍitaḥ*—one whose feelings are hurt.

TRANSLATION

Lord Śiva continued: If one is hurt by the arrows of an enemy, he is not as aggrieved as when he is cut by the unkind words of a relative, for such grief continues to rend his heart day and night.

PURPORT

Satī might have concluded that she would take the risk of going to her father's house, and even if her father spoke unkindly against her she would be tolerant, as a son sometimes tolerates the reproaches of his parents. But Lord Śiva reminded her that she would not be able to tolerate such unkind words because natural psychology dictates that one can suffer harm from an enemy and not mind so much because pain inflicted by an enemy is natural; but when one is hurt by the strong words of a relative, he suffers the effects continually, day and night, and sometimes the injury becomes so intolerable that one commits suicide.

TEXT 20

व्यक्तं त्वमुत्कृष्टगतेः प्रजापतेः
प्रियाऽऽत्मजानामसि सुभ्रु मेमता ।
तथापि मानं न पितुः प्रपत्स्यसे
मदाश्रयात्कः परितप्यते यतः ॥२०॥

*vyaktam tvam utkr̥ṣṭa-gateḥ prajāpateḥ
priyātmajānām asi subhru me matā
tathāpi mānaṁ na pituḥ prapatsyase
mad-āśrayāt kaḥ paritapyate yataḥ*

vyaktam—it is clear; *tvam*—you; *utkr̥ṣṭa-gateḥ*—having the best behavior; *prajāpateḥ*—of Prajāpati Dakṣa; *priyā*—the pet; *ātmajānām*—of the daughters; *asi*—you are; *subhru*—O you with the beautiful eyebrows; *me*—my; *matā*—considered; *tathāpi*—yet; *mānam*—honor; *nā*—not; *pituḥ*—from your father; *prapatsyase*—you will meet with; *mad-āśrayāt*—from connection with me; *kaḥ*—Dakṣa; *paritapyate*—is feeling pain; *yataḥ*—from whom.

TRANSLATION

My dear white-complexioned wife, it is clear that of the many daughters of Dakṣa you are the pet, yet you will not be honored at his house because of your being my wife. Rather, you will be sorry that you are connected with me.

PURPORT

Lord Śiva put forward the argument that even if Satī proposed to go alone, without her husband, still she would not be received well because she was his wife. There was every chance of a catastrophe, even if she wanted to go alone. Therefore Lord Śiva indirectly requested her not to go to her father's house.

TEXT 21

पापञ्चमानेन हृदाऽऽतुरेन्द्रियः
समृद्धिभिः पूरुषबुद्धिसाक्षिणाम् ।
अकल्प एषामधिरोदुमञ्जसा
परं पदं द्वेष्टि यथासुरा हरिम् ॥२१॥

*pāpacyamānena hṛdāturendriyaḥ
samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām
akalpa eṣām adhiroḍhum añjasā
param padaṁ dveṣṭi yathāsurā harim*

pāpacyamānena—burning; *hṛdā*—with a heart; *ātura-indriyaḥ*—who is distressed; *samṛddhibhiḥ*—by the pious reputation, etc.; *pūruṣa-buddhi-sākṣiṇām*—of those who are always absorbed in thought of the Supreme Lord; *akalpaḥ*—being unable; *eṣām*—of those persons; *adhiroḍhum*—to rise up; *añjasā*—quickly; *param*—merely; *padam*—to the standard; *dveṣṭi*—envy; *yathā*—as much as; *asurāḥ*—the demons; *harim*—the Supreme Personality of Godhead.

TRANSLATION

One who is conducted by false ego and is thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons, and, being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead.

PURPORT

The real reason for the enmity between Lord Śiva and Dakṣa is explained here. Dakṣa was envious of Lord Śiva because of his high position as an incarnation of a quality of the Supreme Personality of Godhead and because he was directly in contact with the Supersoul and was therefore honored and given a better sitting place than him. There were many other reasons also. Dakṣa, being materially puffed up, could not tolerate the high position of Lord Śiva, so his anger at Lord Śiva's not standing up in his presence was only the final manifestation of his envy. Lord Śiva is always in meditation and always perceives the Supersoul, as expressed here by the words *pūruṣa-buddhi-sākṣiṇām*. The position of one whose intelligence is always absorbed in meditation upon the Supreme Personality of Godhead is very great and cannot be imitated by anyone, especially an ordinary person. When Dakṣa entered the arena of *yajña*, Lord Śiva was in meditation and might not have seen Dakṣa enter, but Dakṣa took the opportunity to curse him because he had maintained an envious attitude towards Lord Śiva for a long time. Those who are actually self-realized see every individual body as a temple of the Supreme Personality of Godhead because the Supreme Personality of Godhead, in His Paramātmā feature, is residing in everyone's body.

When one offers respect to the body, it is not to the material body but to the presence of the Supreme Lord. Thus one who is always in medita-

tion upon the Supreme Lord is always offering Him obeisances. But since Dakṣa was not very elevated, he thought that obeisances were offered to the material body, and because Lord Śiva did not offer respect to his material body, Dakṣa became envious. Such persons, being unable to rise to the standard of self-realized souls like Lord Śiva, are always envious. The example given here is very suitable. *Asuras*, demons or atheists, are always envious of the Supreme Personality of Godhead; they simply want to kill Him. Even in this age we find some so-called scholars commenting on *Bhagavad-gītā* who are envious of Kṛṣṇa. When Kṛṣṇa says, *manmanā bhava mad-bhaktō* (Bg. 18.65)—“Always think of Me, become My devotee, and surrender unto Me.”—the so-called scholars comment that it is not to Kṛṣṇa that we have to surrender. That is envy. The *asuras* or atheists, the demons, without reason or cause, are envious of the Supreme Personality of Godhead. Similarly, instead of offering respect to self-realized persons, foolish men who cannot approach the highest standard of self-realization are always envious, although there is no reason.

TEXT 22

प्रत्युद्गमप्रश्रयणामिवादनं
विधीयते साधु मिथः सुमध्यमे ।
प्राज्ञैः परस्मै पुरुषाय चेतसा
गुहाशयायैव न देहमानिने ॥२२॥

*prat yudgama-praśrayaṇābhivādanam
vidhīyate sādhu mithaḥ sumadhyame
prājñaiḥ parasmai puruṣāya cetasā
guhāśayāyaiva na deha-mānīne*

prat yudgama—standing up from one's seat; *praśrayaṇa*—welcoming; *abhivādanam*—obeisances; *vidhīyate*—are intended; *sādhu*—proper; *mithaḥ*—mutually; *sumadhyame*—my dear young wife; *prājñaiḥ*—by the wise; *parasmai*—unto the Supreme; *puruṣāya*—unto the Supersoul; *cetasā*—with the intelligence; *guhāśayāya*—sitting within the body; *eva*—certainly; *na*—not; *deha-mānīne*—to the person identifying with the body.

TRANSLATION

My dear young wife, certainly friends and relatives offer mutual greetings by standing up, welcoming one another and offering obeisances. But those who are elevated to the transcendental platform, being intelligent,

offer such respects to the Supersoul who is sitting within the body, not to the person identified with the body.

PURPORT

It may be argued that since Dakṣa was the father-in-law of Lord Śiva, it was certainly the duty of Lord Śiva to offer him respect. In answer to that argument it is explained here that when a learned person stands up or offers obeisances in welcome, he offers respect to the Supersoul, who is sitting within everyone's heart. It is seen, therefore, among Vaiṣṇavas, that even when a disciple offers obeisances to his spiritual master, the spiritual master immediately returns the obeisances because they are mutually offered not to the body but to the Supersoul. Therefore the spiritual master also offers respect to the Supersoul situated in the body of the disciple. The Lord says in *Śrīmad-Bhāgavatam* that offering respect to His devotee is more valuable than offering respect to Himself. Devotees do not identify with the body, so offering respect to a Vaiṣṇava means offering respect to Viṣṇu. It is stated also that, as a matter of etiquette, as soon as one sees a Vaiṣṇava he must immediately offer him respect, indicating the Supersoul sitting within. A Vaiṣṇava sees the body as a temple of Viṣṇu. Since Lord Śiva had already offered respect to the Supersoul in Kṛṣṇa consciousness, offering respect to Dakṣa, who identified with his body, was already performed. There was no need to offer respect to his body because that is not directed by any Vedic injunction.

TEXT 23

सच्चं विशुद्धं वसुदेवशब्दितं
यदीयते तत्र पुमानपावृतः ।
सत्त्वे च तस्मिन् भगवान् वासुदेवो
ह्यधोक्षजो मे नमसा विधीयते ॥२३॥

*sattvam viśuddham vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hyadhokṣajo me namasā vidhīyate*

sattvam—consciousness; *viśuddham*—pure; *vasudeva*—Vasudeva; *śabditam*—known as; *yat*—because; *īyate*—is revealed; *tatra*—there; *pumān*—the Supreme Person; *apāvṛtaḥ*—without any covering; *sattve*—in consciousness; *ca*—and; *tasmin*—in that; *bhagavān*—the Supreme Personality of Godhead;

vāsudevaḥ—Vāsudeva; *hi*—because; *adhokṣajaḥ*—transcendental; *me*—by me; *namasā*—with obeisances; *vidhīyate*—worshiped.

TRANSLATION

I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, and in that consciousness the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.

PURPORT

The living entity is constitutionally pure. *Asaṅgo hy ātmāyaṁ puruṣaḥ*. In the Vedic literature it is said that the soul is always pure and uncontaminated by material attachment. The identification of the body with the soul is due to misunderstanding. As soon as one is fully Kṛṣṇa conscious it is to be understood that he is in his pure, original constitutional position. This state of existence is called *śuddha-sattva*, which means that it is transcendental to the material qualities. Since this *śuddha-sattva* existence is under the direct action of the internal potency, in this state the activities of material consciousness stop. For example, when iron is put into a fire, it becomes warm, and when it is red-hot, although it is iron, it acts like fire. Similarly, when copper is surcharged with electricity, its action as copper stops; it acts as electricity. It is also confirmed in *Bhagavad-gītā* that anyone who engages in unadulterated devotional service to the Lord is at once elevated to the position of pure Brahman.

*mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate*
(Bg. 14.26)

Therefore *śuddha-sattva*, as described in this verse, is the transcendental position, which is technically called *vasudeva*. Vasudeva is also the name of the person from whom Kṛṣṇa appears. This verse explains that the pure state is called *vasudeva* because in that state *Vāsudeva*, the Supreme Personality of Godhead, is revealed without any covering. To execute unadulterated devotional service, therefore, one must follow the rules and regulations of devotional service without desire to gain material profit by fruitive activities or mental speculation.

In pure devotional service one simply serves the Supreme Personality of Godhead as a matter of duty, without reason and without being impeded by material conditions. That is called *śuddha-sattva*, or *vasudeva*,

because in that stage the Supreme Person, Kṛṣṇa, is revealed in the heart of the devotee. Śrīla Jīva Gosvāmī has very nicely described this *vasudeva* or *śuddha-sattva* in his *Bhagavat-sandarbhā*. He explains that *aṣṭottara-śata* (108) is added to the name of the spiritual master to indicate one who is situated in *śuddha-sattva* or in the transcendental state of *vasudeva*. The word *vasudeva* is also used for other purposes. For example, *vasudeva* also means one who is everywhere or all-pervading. The sun is also called *vasudeva-śabdītam*. The word *vasudeva* may be utilized for different purposes, but whatever purpose we adopt, Vāsudeva means the all-pervading or localized Supreme Personality of Godhead. In *Bhagavad-gītā* it is also stated, *Vāsudevaḥ sarvaṃ iti* (Bg. 7.19). Factual realization is to understand Vāsudeva, the Supreme Personality of Godhead, and surrender unto Him. *Vasudeva* is the field where Vāsudeva, the Supreme Personality of Godhead, is revealed. When one is free from the contamination of material nature and is situated in pure Kṛṣṇa consciousness or in the *vasudeva* state, Vāsudeva, the Supreme Person, is revealed. This state is also called *kaivalya*, which means pure consciousness. *Jñānam sātत्वikaṃ kaivalyam*. When one is situated in pure transcendental knowledge, that is called *kaivalya*. Therefore *vasudeva* also means *kaivalya*, a word which is generally used by impersonalists. Impersonal *kaivalya* is not the last stage of realization, but in Kṛṣṇa consciousness *kaivalya*, when one understands the Supreme Personality of Godhead, then he is successful. In that pure state, by hearing, chanting, remembering, etc., because of the development of knowledge of the science of Kṛṣṇa, one can understand the Supreme Personality of Godhead. All these activities are under the guidance of the internal energy of the Supreme Lord. The action of the internal potency is also described in this verse as *apāvṛtaḥ*, free from any covering. Because the Supreme Personality of Godhead, His name, His form, His quality, His paraphernalia, etc., are beyond material nature, being transcendental, it is not possible to understand any one of them with the materialistic senses. When the senses are purified by the discharge of pure devotional service (*hṛṣīkeṇa hṛṣīkeṣa-sevanam bhaktir ucyate*), the pure senses can see Kṛṣṇa without covering. Now one may inquire that since factually the devotee has the same material existential body, how is it possible that the same materialistic eyes become purified by devotional service? The example, as stated by Lord Caitanya, is that devotional service cleanses the mirror of the mind. In a clean mirror one can see his face very distinctly. Similarly, simply by cleansing the mirror of the mind one can have a clear conception of the Supreme Personality of Godhead. It is stated in *Bhagavad-gītā*, *abhyāsa-yoga-yuktena*. By executing one's prescribed duties

in devotional service, *cetasā nānyagāminā* (Bg. 8.8), or simply by hearing about God and chanting about Him, if one's mind is always engaged in chanting and hearing and is not allowed to go elsewhere, one can realize the Supreme Personality of Godhead. As confirmed by Lord Caitanya, by the *bhakti-yoga* process, beginning from hearing and chanting, one can cleanse the heart and mind, and thus one can clearly see the face of the Supreme Personality of Godhead.

Lord Śiva said that since his heart was always filled with the conception of Vāsudeva, the Supreme Personality of Godhead, because of His presence within his mind and heart, he was always offering obeisances unto Him. In other words, Lord Śiva is always in trance, *samādhi*. This *samādhi* is not under the control of the devotee; it is under the control of Vāsudeva, for the entire internal energy of the Supreme Personality of Godhead acts under His order. Of course the material energy also acts by His order, but His direct will is specifically executed through the spiritual energy. Thus by His spiritual energy He reveals Himself. It is stated in *Bhagavad-gītā*, *sambhavāmy ātma-māyayā*. (Bg. 4.6). *Ātma-māyayā* means internal potency. By His sweet will He reveals Himself by His internal potency, being satisfied by the transcendental loving service of the devotee. The devotee never commands, "My dear Lord, please come here so that I can see You." It is not the position of the devotee to command the Supreme Personality of Godhead to come before him or to dance before him. There are many so-called devotees who command the Lord to come before them dancing. The Lord, however, is not subject to anyone's command, but if He is satisfied by one's pure devotional activities, He reveals Himself. Therefore a meaningful word in this verse is *adhokṣaja*, for it indicates that the activities of our material senses will fail to realize the Supreme Personality of Godhead. One cannot realize the Supreme Personality of Godhead simply by the attempt of his speculative mind, but if one desires he can subdue all the material activities of his senses, and by manifesting His spiritual energy the Lord can reveal Himself to the pure devotee. When the Supreme Personality of Godhead reveals Himself to the pure devotee, the devotee has no other duty than to offer Him respectful obeisances. The Absolute Truth reveals Himself to the devotee in His form. He is not formless. Vāsudeva is not formless because it is stated in this verse that as soon as the Lord reveals Himself, the devotee offers his obeisances. Obeisances are offered to a person, not to anything impersonal. One should not accept the Māyāvādī interpretation that Vāsudeva is impersonal. As stated in *Bhagavad-gītā*, *prapadyate*, one surrenders. One surrenders to a person, not to impersonal nonduality. Whenever there is a question of surrendering or

offering obeisances, there must be an object of surrender or obeisances.

TEXT 24

तत्ते निरीक्ष्यो न पितापि देहकृद्
दक्षो मम द्विष्ट् तदनुव्रताश्च ये ।
यो विश्वसृग्यज्ञगतं वरोरु मा-
मनागसं दुर्वचसाकरोत्तिरः ॥२४॥

*tat te nirīkṣyo na pitāpi deha-kṛd
dakṣo mama dviṣṭ tad-anuvratāś ca ye
yo viśvasṛg yajña-gatam varoru mām
anāgasam durvacasākarot tiraḥ*

tat—therefore; *te*—your; *nirīkṣyaḥ*—to be seen; *na*—not; *pitā*—your father; *api*—although; *deha-kṛt*—the giver of your body; *dakṣaḥ*—Dakṣa; *mama*—my; *dviṣṭ*—envious; *tad-anuvratāḥ*—his (Dakṣa's) followers; *ca*—also; *ye*—who; *yaḥ*—who (Dakṣa); *viśvasṛk*—of the Viśvasṛjs; *yajña-gatam*—being present at the sacrifice; *vara-uru*—O Satī; *mām*—me; *anāgasam*—being innocent; *durvacasā*—with cruel words; *akarot tiraḥ*—has insulted.

TRANSLATION

Therefore you should not see your father, although he is the giver of your body, because he and his followers are envious of me. Because of his envy, O most worshipful one, he has insulted me with cruel words although I am innocent.

PURPORT

For a woman, both the husband and the father are equally worshipable. The husband is the protector of a woman during her youthful life, whereas the father is her protector during her childhood. Thus both are worshipable, but especially the father because he is the giver of the body. Lord Śiva reminded Satī, “Your father is undoubtedly worshipable, even more than I am, but take care, for although he is the giver of your body, he may also be the taker of your body because when you see your father, because of your association with me, he may insult you. An insult from a relative is worse than death, especially when one is well situated.”

TEXT 25

यदि व्रजिष्यस्यतिहाय मद्वचो
भद्रं भवत्या न ततो भविष्यति ।
सम्भावितस्य स्वजनात्परामवो
यदा स सद्यो मरणाय कल्पते ॥२५॥

*yadi vrajīṣyasy atihāya mad-vaco
bhadram bhavatyā na tato bhaviṣyati
sambhāvitasya sva-janāt parābhavo
yadā sa sadyo maraṇāya kalpate*

yadi—if; *vrajīṣyasi*—you will go; *atihāya*—neglecting; *mat-vacaḥ*—my words; *bhadram*—good; *bhavatyāḥ*—your; *na*—not; *tataḥ*—then; *bhaviṣyati*—will become; *sambhāvitasya*—most respectable; *sva-janāt*—by your own relative; *parābhavaḥ*—are insulted; *yadā*—when; *saḥ*—that insult; *sadyaḥ*—immediately; *maraṇāya*—to death; *kalpate*—is equal.

TRANSLATION

If in spite of this instruction you decide to go, neglecting my words, the future will not be good for you. You are most respectable, and when you are insulted by your relative, it will immediately be equal to death.

Thus end the Bhaktivedanta purports of the Fourth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled “Talks Between Lord Śiva and Satī.”

CHAPTER FOUR

Satī Quits Her Body

TEXT 1

मैत्रेय उवाच

एतावदुक्त्वा विरराम शंकरः
पत्न्यङ्गनाशं ह्यभयत्र चिन्तयन् ।
सुहृदिदृक्षुः परिशङ्किता भवा-
निष्क्रामती निर्विशती द्विधाऽऽस सा ॥१॥

maitreya uvāca

*etāvad uktvā virarāma śaṅkaraḥ
patny-aṅga-nāśam hy ubhayatra cintayan
suhṛd-didr̥kṣuḥ pariśaṅkitā bhavān
niṣkrāmatī nirviśatī dvidhāsa sā*

maitreyaḥ uvāca—Maitreya said; *etāvat*—so much; *uktvā*—after speaking; *virarāma*—was silent; *śaṅkaraḥ*—Lord Śiva; *patni-aṅga-nāśam*—the destruction of the body of his wife; *hi*—since; *ubhayatra*—in both cases; *cintayan*—understanding; *suhṛt-didr̥kṣuḥ*—being anxious to see her relatives; *pariśaṅkitā*—being afraid; *bhavāt*—of Śiva; *niṣkrāmatī*—moving out; *nirviśatī*—moving in; *dvidhā*—divided; *āsa*—was; *sā*—she (Satī).

TRANSLATION

The sage Maitreya said: Lord Śiva was silent after speaking to Satī, seeing her between decisions. Satī was very much anxious to see her relatives at her father's house, but at the same time she was afraid of Lord Śiva's warning. Her mind unsettled, she moved in and out of the room as a swing moves this way and that.

PURPORT

Satī's mind was divided about whether to go to her father's house or obey the orders of Lord Śiva. The struggle between the two decisions was

so strong that she was pushed from one side of the room to another, and she began to move just like the pendulum of a clock.

TEXT 2

सुहृदिदृक्षाप्रतिघातदुर्मनाः
स्नेहाद्भुदत्यश्रुकलातिविह्वला ।
भवं भवान्यप्रतिपूरुषं रुषा
प्रधक्ष्यतीवैक्षत जातवेपथुः ॥ २ ॥

suhṛd-didr̥kṣā-pratighāta-durmanāḥ
snehād rudaty aśru-kalātivihvalā
bhavam bhavāny apratipūruṣam ruṣā
pradhakṣyati vaikṣata jāta-vepathuḥ

suhṛt-didr̥kṣā—of the desire to see her relatives; *pratighāta*—the prevention; *durmanāḥ*—feeling sorry; *snehāt*—from affection; *rudatī*—crying; *aśru-kalā*—by drops of tears; *ativihvalā*—very afflicted; *bhavam*—Lord Śiva; *bhavānī*—Satī; *apratipūruṣam*—without an equal or rival; *ruṣā*—with anger; *pradhakṣyati*—to blast; *iva*—as if; *aikṣata*—looked at; *jāta-vepathuḥ*—shaking.

TRANSLATION

Satī felt very sorry at being forbidden to go see her relatives at her father's house, and due to affection for them, tears fell from her eyes. Shaking and very much afflicted, she looked at her uncommon husband, Lord Śiva, as if she were going to blast him with her vision.

PURPORT

The word *apratipūruṣam*, used in this verse, means one who has no equal. Lord Śiva has no equal in the material world in regard to equality towards everyone. His wife, Satī, knew that her husband was equal towards everyone, so why in this case was he so unkind to his wife that he did not allow her to go to her father's house? This distressed her more than she could tolerate, and she looked at her husband as if she were ready to blast him with her vision. In other words, since Lord Śiva is the *ātmā* (*śiva* also means *ātmā*), it is indicated here that Satī was prepared to commit suicide. Another meaning of the word *apratipūruṣa* is the personality who has no rival. Since Lord Śiva could not be persuaded to give her permission, Satī took shelter of a woman's last weapon, weeping, which forces a husband to agree to the proposal of his wife.

TEXT 3

ततो विनिःश्वस्य सती विहाय तं
शोकेन रोषेण च दूयता हृदा ।
पित्रोरगात्स्त्रैणविमूढधीर्गृहान्
प्रेम्णाऽऽत्मनो योऽर्धमदात्सतां प्रियः ॥ ३ ॥

tato viniḥśvasya satī vihāya taṁ
śokena roṣeṇa ca dūyatā hṛdā
pitror agāt straiṇa-vimūḍha-dhīr gṛhān
preṁṇā'ātmano yo 'rdham adāt satām priyaḥ

tataḥ—then; *viniḥśvasya*—breathing very heavily; *satī*—Satī; *vihāya*—leaving; *taṁ*—him (Lord Śiva); *śokena*—by bereavement; *roṣeṇa*—by anger; *ca*—and; *dūyatā*—afflicted; *hṛdā*—with the heart; *pitroḥ*—of her father; *agāt*—she went; *straiṇa*—by her womanly nature; *vimūḍha*—deluded; *dhīr*—intelligence; *gṛhān*—to the house; *preṁṇā*—due to affection; *ātmanaḥ*—of his body; *yaḥ*—who; *ardham*—half; *adāt*—gave; *satām*—to the saintly; *priyaḥ*—dear.

TRANSLATION

Thereafter Satī left her husband, Lord Śiva, who had given her half his body due to affection, and breathing very heavily because of anger and bereavement, she went to the house of her father. This less intelligent act was due to her being a weak woman.

PURPORT

According to the Vedic conception of family life, the husband gives half his body to his wife, and the wife gives half of her body to her husband. In other words, a husband without a wife or a wife without a husband is incomplete. The Vedic marital relationship existed between Lord Śiva and Satī, but sometimes, due to weakness, a woman becomes very attracted by the members of her father's house, and this happened to Satī. In this verse it is specifically mentioned that she wanted to leave such a great husband as Śiva because of her womanly weakness. In other words, womanly weakness exists even in the relationship between husband and wife. Generally separation between husband and wife is due to womanly behavior; divorce takes place due to womanly weakness. The best course for a woman is to abide by the orders of her husband. That makes family life very peaceful. Sometimes there may be misunderstandings between

husband and wife, as found even in such an elevated family relationship as that of Satī and Lord Śiva, but a wife should not leave her husband's protection because of such a misunderstanding. If she does so, it is understood to be due to her womanly weakness.

TEXT 4

तामन्वगच्छन् द्रुतविक्रमां सती-
मेकां त्रिनेत्रानुचराः सहस्रशः ।
सपार्षदयक्षा मणिमन्मदादयः
पुरोवृषेन्द्रास्तरसा गतव्यथाः ॥ ४ ॥

*tām anvagacchan druta-vikramām satīm
ekām trinetranucarāḥ sahasraśaḥ
sa-pārṣada-yakṣā maṇiman-madādayaḥ
puro-vṛṣeन्द्रās. tarasā gata-vyathāḥ*

tām—her (Satī); *anvagacchan*—followed; *druta-vikramām*—leaving rapidly; *satīm*—Satī; *ekām*—alone; *trinetra*—of Lord Śiva (who has three eyes); *anucarāḥ*—the followers; *saahasraśaḥ*—by thousands; *sa-pārṣada-yakṣāḥ*—accompanied by his personal associates and the Yakṣas; *maṇiman-madādayaḥ*—Maṇimān, Mada, etc; *purāḥ-vṛṣeन्द्रāḥ*—having the Nandī bull in front; *tarasā*—swiftly; *gata-vyathāḥ*—without fear.

TRANSLATION

When they saw Satī leaving alone very rapidly, thousands of Lord Śiva's disciples headed by Maṇimān and Mada quickly followed her with his bull Nandī in front and accompanied by the Yakṣas.

PURPORT

Satī was going very fast so that she might not be checked by her husband, but she was immediately followed by the many thousands of disciples of Lord Śiva, headed by Yakṣas, Maṇimān and Mada. The word *gata-vyathāḥ*, used in this connection, means without fear. Satī did not care that she was going alone; therefore she was almost fearless. The word *anucarāḥ* is also significant, for it indicates that Lord Śiva's disciples were always ready to sacrifice anything for Lord Śiva. All of them could understand the desire of Śiva, who did not want Satī to go alone. *Anucarāḥ* means those who can immediately understand the purpose of their master.

TEXT 5

तां सारिकाकन्दुकदर्पणाम्बुज-
श्वेतातपत्रव्यजनस्रगादिभिः ।
गीतायनैर्दुन्दुभिश्च वेषुभि-
वृषेन्द्रमारोप्य विटङ्किता ययुः ॥ ५ ॥

*tām sārīkā-kanduka-darpaṇāmbuja-
śvetātapatra-vyajana-srag-ādibhiḥ
gītāyanair dundubhi-śaṅkha-veṇubhir
vṛṣeन्द्रam āropya viṭaṅkitā yayuḥ*

tām—her (Satī); *sārīkā*—pet bird; *kanduka*—ball; *darpaṇa*—mirror; *ambuja*—lotus flower; *śveta-ātapatra*—white umbrella; *vyajana*—chowry; *srag*—garland; *ādibhiḥ*—and others; *gītā-ayanaiḥ*—accompanied with music; *dundubhi*—drums; *śaṅkha*—conchshells; *veṇubhiḥ*—with flutes; *vṛṣeन्द्रam*—on the bull; *āropya*—placing; *viṭaṅkitā*—decorated; *yayuḥ*—they went.

TRANSLATION

The disciples of Lord Śiva arranged for Satī to be on the back of a bull and gave her the bird which was her pet. They bore a lotus flower, a mirror and all such paraphernalia for her enjoyment and covered her with a great canopy. Followed by a singing party with drums, conchshells and bugles, the entire procession was as pompous as a royal parade.

TEXT 6

आब्रह्मघोषोर्जितयज्ञवैशंसं
विप्रर्षिजुष्टं विबुधैश्च सर्वशः ।
मृदार्वायःकाञ्चनदर्भचर्मभि-
निसृष्टभाण्डं यजनं समाविशत् ॥ ६ ॥

*ā-brahma-ghoṣorjita-yajña-vaiśasaṁ
vipraṛṣi-juṣṭam vibudhaiś ca sarvaśaḥ
mṛd-dārv-ayaḥ-kāñcana-darbhā-carmabhir
nisṛṣṭa-bhāṇḍam yajanam samāviśat*

ā—from all sides; *brahma-ghoṣa*—with the sounds of the Vedic hymns; *urjita*—decorated; *yajña*—sacrifice; *vaiśasaṁ*—destruction of animals; *vipraṛṣi-juṣṭam*—attended by the great sages; *vibudhaiḥ*—with demigods;

ca—and; sarvaśaḥ—on all sides; mṛt—clay; dāru—wood; ayaḥ—iron; kāñcana—gold; darbha—kuśa grass; carmabhiḥ—skins; niṣṛṣṭa—made of; bhāṇḍam—sacrificial animals and pots; yajanam—sacrifice; samāviśat—entered.

TRANSLATION

She then reached her father's house where the sacrifice was being performed and entered the arena where everyone was chanting the Vedic hymns. The great sages, brāhmaṇas and demigods were all assembled there, and there were many sacrificial animals as well as pots made of clay, stone, gold, glass and skin, which were all requisite for the sacrifice.

PURPORT

When learned sages and brāhmaṇas assemble to chant Vedic mantras, some of them also engage in arguing about the conclusion of the scriptures. Thus some of the sages and brāhmaṇas were arguing, and some of them were chanting the Vedic mantras, so the entire atmosphere was surcharged with transcendental sound vibration. This transcendental sound vibration has been simplified in the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this age, no one is expected to be highly educated in the Vedic ways of understanding because people are very slow, lazy and unfortunate. Therefore Lord Caitanya has recommended the sound vibration Hare Kṛṣṇa, and in the Śrīmad-Bhāgavatam it is also recommended: *yajñaiḥ sañkīrtana-prāyair yajanti hi sumedhasaḥ* (Bhāg. 11.5.32). At the present moment it is impossible to gather sacrificial necessities because of the poverty of the population and their lack of knowledge in Vedic mantras. Therefore for this age it is recommended that people should gather together and chant the Hare Kṛṣṇa mantra to satisfy the Supreme Personality of Godhead who is accompanied by His associates. Indirectly this indicates Lord Caitanya, who is accompanied by His associates Nityānanda, Advaita and others. That is the process of performing *yajña* in this age.

Another significant point in the verse is that there were animals for sacrifice. That these animals were meant for sacrifice does not mean that they were meant to be killed. There were great sages and realized souls assembled who were performing *yajñas*, and their realization was tested by animal sacrifice, just as, in modern science, tests are made on animals to determine the effectiveness of a particular medicine. The brāhmaṇas who were entrusted with the performance of *yajña* were very realized

souls, and to test their realization an old animal was offered in the fire and again rejuvenated. That was the test of a Vedic mantra. The animals gathered were not meant to be killed and eaten. The real purpose of a sacrifice was not to replace a slaughterhouse but to test a Vedic mantra by giving an animal new life. Animals were used to test the power of Vedic mantras, not for meat.

TEXT 7

तामागतां तत्र न कश्चनद्रियद्
विमानितां यज्ञकृतो भयाजनः ।
ऋते स्वसर्वे जननीं च सादराः
प्रेमाश्रुकण्ठ्यः परिष्वजुर्मुदा ॥ ७ ॥

tām āgatāṁ tatra na kaścanaḍriyad
vimānitāṁ yajña-kṛto bhayāj janaḥ
ṛte svasṛ vai janānīm ca sādaraḥ
premaśru-kaṇṭhyaḥ pariśvasajur mudā

tām—her (Satī); āgatām—having arrived; tatra—there; na—not; kaścana—anyone; ādriyat—received; vimānitām—not receiving respect; yajña-kṛtaḥ—of the performer of the sacrifice (Dakṣa); bhayāt—from fear; janaḥ—person; ṛte—except; svasṛḥ—her own sister; vai—indeed; janānīm—mother; ca—and; sādaraḥ—with respect; prema-śru-kaṇṭhyaḥ—whose throats were filled with tears of affection; pariśvasajur—embraced; mudā—with glad faces.

TRANSLATION

When Satī, with her followers, reached the arena, because all the people assembled were afraid of Dakṣa, none of them received her well. No one welcomed her but her mother and sisters, who, with tears in their eyes and with glad faces, welcomed her and talked with her very pleasingly.

PURPORT

The mother and sisters of Satī could not follow the others, who did not receive Satī very well. Due to natural affection, they immediately embraced her with tears in their eyes and with loving feelings. This shows that women as a class are very softhearted; their natural affection and love cannot be checked by artificial means. Although the men present were very learned brāhmaṇas and demigods, they were afraid of their

superior, Dakṣa, and because they knew that their welcoming Satī would displease him, although in their minds they wanted to receive her, they could not do so. Women are naturally softhearted, but men are sometimes very hardhearted.

TEXT 8

सौदर्यसम्प्रश्नसमर्थवार्तया
मात्रा च मातृष्वसुमिश्र सादरम् ।
दत्तां सपर्यां वरमासनं च सा
नादत्त पित्राप्रतिनन्दिता सती ॥ ८ ॥

*saudarya-sampraśna-samartha-vārtayā
mātrā ca mātṛ-ṣvaṣṭbhiś ca sādaram
dattāṁ saparyāṁ varam āsanam ca sā
nādatta pitrāpratinanditā satī*

saudarya—of her sisters; *sampraśna*—with the greetings; *samartha*—proper; *vārtayā*—tidings; *mātrā*—by her mother; *ca*—and; *mātṛ-ṣvaṣṭbhiḥ*—by her aunts; *ca*—and; *sādaram*—along with respect; *dattām*—which was offered; *saparyām*—worship, adoration; *varam*—presents; *āsanam*—a seat; *ca*—and; *sā*—she (Satī); *na ādatta*—did not accept; *pitrā*—by her father; *apratinanditā*—not being welcomed; *satī*—Satī.

TRANSLATION

Although she was received by her sisters and mother, she did not reply to their words of reception, and although she was offered a seat and presents, she did not accept anything because her father neither talked with her nor welcomed her by asking about her welfare.

PURPORT

Satī did not accept the greetings offered by her sisters and mother because she was not at all satisfied by her father's silence. Satī was the youngest child of Dakṣa, and she knew that she was his pet. But now, because of her association with Lord Śiva, Dakṣa forgot all his affection for his daughter, which very much aggrieved her. The material bodily conception is so polluted that even upon slight provocation all our relationships of love and affection are nullified. Bodily relationships are so transient that even though one is affectionate towards someone in a bodily relationship, a slight provocation terminates this intimacy.

TEXT 9

अरुद्रभागं तमवेक्ष्य चाध्वरं
पित्रा च देवे कृतहेलनं विभौ ।
अनादता यज्ञसदसधीश्वरी
चुकोप लोकानिव धक्ष्यती रुषा ॥ ९ ॥

*arudra-bhāgam tam avekṣya cādhvaram
pitrā ca deve kṛta-helanam vibhau
anādṛtā yajña-sadasy adhīśvarī
cukopa lokān iva dhakṣyatī ruṣā*

arudra-bhāgam—having no oblations for Lord Śiva; *tam*—that; *avekṣya*—seeing; *ca*—and; *adhvaram*—place of sacrifice; *pitrā*—by her father; *ca*—and; *deve*—to Lord Śiva; *kṛta-helanam*—contempt having been shown; *vibhau*—to the lord; *anādṛtā*—not being received; *yajña-sadasi*—in the assembly of the sacrifice; *adhīśvarī*—Satī; *cukopa*—became greatly angry; *lokān*—the fourteen worlds; *iva*—as if; *dhakṣyatī*—burning; *ruṣā*—with anger.

TRANSLATION

Present in the arena of sacrifice, Satī saw that there were no oblations for her husband, Lord Śiva. Next she realized that not only did her father fail to invite Lord Śiva, but when he saw Lord Śiva's exalted wife, Dakṣa did not receive her either. Thus she became greatly angry, so much so that she looked at her father as if she were going to burn him with her eyes.

PURPORT

By offering oblations in the fire while chanting the Vedic *mantra svāhā*, one offers respect to all the demigods, great sages, and *pitṛs*, including Lord Brahmā, Lord Śiva and Lord Viṣṇu. It is customary that Śiva is one of those who are offered respects, but Satī, while personally present in the arena, saw that the *brāhmaṇas* did not utter the *mantra* offering oblations to Lord Śiva, *namaḥ śivāya svāhā*. She was not sorry for herself, for she was ready to come to her father's house without being invited, but she wanted to see whether or not her husband was being respected. To see her relatives, her sisters and mother, was not so important; even when she was received by her mother and sisters she did not care, for she was most concerned that her husband was being insulted in the sacrifice. When she marked the insult, she became greatly angry, and she looked at her father so angrily that Dakṣa appeared to burn in her vision.

TEXT 10

जगर्ह सामर्षविपन्नया गिरा
शिवद्विषं धूमपथश्रमस्मयम् ।
स्वतेजसा भूतगणान् समुत्थितान्
निगृह्य देवी जगतोऽभिभृवताः ॥१०॥

*jagarha sāmārṣa-vipannayā girā
śiva-dviṣaṁ dhūma-patha-śrama-smayam
sva-tejasā bhūta-gaṇān samutthitān
nigṛhya devī jagato 'bhiṣṛvataḥ*

jagarha—began to condemn; *sā*—she; *amarṣa-vipannayā*—indistinct through anger; *girā*—with words; *śiva-dviṣam*—the enemy of Lord Śiva; *dhūma-patha*—in sacrifices; *śrama*—by troubles; *smayam*—very proud; *sva-tejasā*—by her order; *bhūta-gaṇān*—the ghosts; *samutthitān*—ready (to injure Dakṣa); *nigṛhya*—stopped; *devī*—Satī; *jagataḥ*—in the presence of all; *abhiṣṛvataḥ*—being heard.

TRANSLATION

The followers of Lord Śiva, the ghosts, were ready to injure or kill Dakṣa, but Satī stopped them by her order. She was very angry and sorrowful, and in that mood she began to condemn the process of sacrificial fruitive activities and persons who are very proud of such unnecessary and troublesome sacrifices. She especially condemned her father, speaking against him in the presence of all.

PURPORT

The process of offering sacrifices is especially meant to satisfy Viṣṇu, who is called Yajñeśa because He is the enjoyer of the fruits of all sacrifice. *Bhagavad-gītā* also confirms this fact. The Lord says, *bhoktāraṁ yajña-tapasām* (Bg. 5.29). He is the actual beneficiary of all sacrifices. Not knowing this fact, less intelligent men offer sacrifices for some material benefit. To derive personal material benefit for sense gratification is the reason persons like Dakṣa and his followers perform sacrifices. Such sacrifices are condemned here as a labor of love without actual profit. This is confirmed in *Śrīmad-Bhāgavatam*. One may prosecute the Vedic injunctions of offering sacrifices and other fruitive activities, but if by such activities one does not develop attraction for Viṣṇu, they are useless labors. One who has developed love for Viṣṇu must develop love

and respect for Viṣṇu's devotees. Lord Śiva is considered the foremost personality amongst the Vaiṣṇavas. *Vaiṣṇavānāṁ yathā sambhuḥ*. Thus when Satī saw that her father was performing great sacrifices but had no respect for the greatest devotee, Lord Śiva, she was very angry. This is fitting; when Viṣṇu or a Vaiṣṇava is insulted, one should be angry. Lord Caitanya, who always preached nonviolence, meekness and humility, also became angry when Nityānanda was offended by Jagāi and Mādhāi, and He wanted to kill them. When Viṣṇu or a Vaiṣṇava is blasphemed or dishonored, one should be very angry. Narottama dāsa Ṭhākura said, *krodha bhakta dveṣṭi jane*. We have anger, and that anger can be a great quality when directed against a person who is envious of the Supreme Personality of Godhead or His devotee. One should not be tolerant when a person is offensive towards Viṣṇu or a Vaiṣṇava. The anger of Satī towards her father was not objectionable, for although he was her father, still he was trying to insult the greatest Vaiṣṇava. Thus Satī's anger against her father was quite applaudable.

TEXT 11

देव्युवाच

न यस्य लोकेऽस्त्यतिशायनः प्रिय-
स्तथाप्रियो देहभृतां प्रियात्मनः ।
तस्मिन् समस्तात्मनि मुक्तवैरके
ऋते भवन्तं कतमः प्रतीपयेत् ॥११॥

*devy uvāca
na yasya loke 'sty atisāyanaḥ priya-
tathāpriyo deha-bhṛtām priyātmanaḥ
tasmin samastātmani mukta-vairake
ṛte bhavantam katamaḥ pratīpayet*

devī uvāca—the blessed goddess said; *na*—not; *yasya*—of whom; *loke*—in the material world; *asti*—is; *atisāyanaḥ*—having no rival; *priyaḥ*—dear; *tatha*—so; *apriyaḥ*—enemy; *deha-bhṛtām*—bearing material bodies; *priya-ātmanaḥ*—who is the most beloved; *tasmin*—towards Lord Śiva; *samastātmani*—the universal being; *mukta-vairake*—who is free from all enmity; *ṛte*—except; *bhavantam*—for you; *katamaḥ*—who; *pratīpayet*—would be envious.

TRANSLATION

The blessed goddess said: Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. No one but yourself could be envious of such a universal being, who is free from all enmity.

PURPORT

In *Bhagavad-gītā* (Bg. 9.29) the Lord says, *samo 'ham sarva-bhūteṣu*: "I am equal to all living entities." Similarly, Lord Śiva is a qualitative incarnation of the Supreme Personality of Godhead, so he has almost the same qualities as Him. Therefore he is equal to everyone; no one is his enemy, and no one is his friend, but one who is envious by nature can become the enemy of Lord Śiva. Therefore Satī accused her father, "No one but you could be envious of Lord Śiva or could be his enemy." There were other sages and learned *brāhmaṇas* present, but they were not envious of Lord Śiva, although they were all dependent on Dakṣa. Therefore no one but Dakṣa could be envious of Lord Śiva. That was the accusation of Satī.

TEXT 12

दोषान् परेषां हि गुणेषु साधवो
गृह्णन्ति केचिन्न भवादृशो द्विज ।
गुणांश्च फल्गून् बहुलीकरिष्णवो
महत्तमास्तेष्वविदद्भवानघम् ॥१२॥

*doṣān pareṣām hi guṇeṣu sādhave
grhṇanti kecin na bhavādṛśo dvija
guṇāṁś ca phalgūn bahulikariṣṇavo
mahattamās teṣv avidat bhavān agham*

doṣān—faults; *pareṣām*—of others; *hi*—for; *guṇeṣu*—in the qualities; *sādhave*—*sādhus*; *grhṇanti*—find; *kecit*—some; *na*—not; *bhavādṛśaḥ*—like you; *dvija*—O twice-born; *guṇān*—qualities; *ca*—and; *phalgūn*—small; *bahulikariṣṇavaḥ*—greatly magnifies; *mahattamāḥ*—the greatest persons; *teṣu*—among them; *avidat*—find; *bhavān*—you; *agham*—the fault.

TRANSLATION

Twice-born Dakṣa, a man like you can simply find fault in the qualities of others. Lord Śiva, however, not only does not find fault with others'

qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately you have found fault with such a great soul.

PURPORT

King Dakṣa is addressed here by his daughter Satī as *dvija*, twice-born. Twice-born refers to the higher classes of men, namely the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*. In other words, *dvija* is not an ordinary man but one who has studied the Vedic literature from a spiritual master and can discriminate between good and bad. Therefore it is supposed that he understands logic and philosophy. Satī, Dakṣa's daughter, put before him sound arguments. There are some highly qualified persons who only accept the good qualities of others. Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities, whereas the common man can judge what are good qualities and what are bad qualities.

Among the uncommonly good souls there are still gradations, and the best good soul is one who accepts an insignificant asset of a person and magnifies that good quality. Lord Śiva is also called *Āśutoṣa*, which means one who is satisfied very easily and who offers to any person the highest level of benediction. For example, once a devotee of Lord Śiva wanted the benediction that whenever he touched someone on the head, that person's head would at once be separated from his trunk. Lord Śiva agreed. Although the benediction asked was not very commendable because the devotee wanted to kill his enemy, Lord Śiva considered his good quality in worshiping and satisfying him, and he granted the benediction. Thus Lord Śiva accepted his bad qualities as magnificently good qualities. But Satī accused her father, "You are just the opposite. Although Lord Śiva has so many good qualities and has no bad qualities at all, you have accepted him as bad and found fault with him. Because of your accepting his good qualities to be bad, instead of your becoming the most exalted soul you have become the most fallen. A man becomes the greatest soul by accepting the goodness of others' qualities, but by unnecessarily considering others' good qualities to be bad, you have become the lowest of the fallen souls."

TEXT 13

नाश्रयमेतद्यदसत्सु सर्वदा
महद्विनिन्दा कुणपात्मवादिषु ।

सेष्यं महापुरुषपादपांसुषि-
निरस्ततेजःसु तदेव शोभनम् ॥१३॥

*nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu
serṣyam mahāpūruṣa-pāda-pāṁsubhir
nirasta-tejaḥsu tad eva śobhanam*

na—not; *āścaryam*—wonderful; *etad*—this; *yad*—which; *asatsu*—evil; *sarvadā*—always; *mahad-vinindā*—the deriding of great souls; *kuṇapa-ātma-vādiṣu*—among those who have accepted the dead body as the self; *serṣyam*—envy; *mahāpūruṣa*—of great personalities; *pāda-pāṁsubhir*—by the dust of the feet; *nirasta-tejaḥsu*—whose glory is diminished; *tad*—that; *eva*—certainly; *śobhanam*—very good.

TRANSLATION

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

PURPORT

Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, *mahāpūruṣa-pāda-pāṁsubhir*, the dust of the lotus feet of great personalities, offers all good to the recipient, but the same dust can also do harm. Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of his feet, just as one can tolerate the scorching sunshine on his head but cannot tolerate the scorching sunshine on his feet. An offender glides down more and more; therefore naturally he continues to commit offenses at the feet of the great soul. Offenses are generally committed by persons who falsely identify with the impermanent body. King Dakṣa was deeply engrossed in misconception because he identified the body with the soul. He offended the lotus feet of Lord Śiva because he thought that his body, being the father of the body of Satī, was superior to Lord Śiva's. Generally, less intelligent men misidentify in that way, and they act on the bodily concept of life. Thus they are subject to commit more and more offenses

at the lotus feet of great souls. One who has such a concept of life is considered to be in the class of animals like cows and asses.

TEXT 14

यद् द्व्यक्षरं नाम गिरेरितं नृणां
सकृत्प्रसङ्गादघमाशु हन्ति तत् ।
पवित्रकीर्तिं तमलङ्घयशासनं
भवानहो द्वेष्टि शिवं शिवेतरः ॥१४॥

*yad dvy-akṣaram nāma gireritam nṛṇāṁ
sakṛt prasaṅgād agham āśu hanti tat
pavitra-kīrtiṁ tam alaṅghya-śāsanam
bhavān aho dveṣṭi śivam śivetaṛaḥ*

yad—which; *dvi-akṣaram*—consisting of two letters; *nāma*—named; *gireritam*—merely being pronounced by the tongue; *nṛṇām*—persons; *sakṛt*—once; *prasaṅgāt*—from the heart; *agham*—sinful activities; *āśu*—immediately; *hanti*—destroys; *tat*—that; *pavitra-kīrtim*—whose fame is pure; *tam*—him; *alaṅghya-śāsanam*—whose order is never neglected; *bhavān*—you; *aho*—oh; *dveṣṭi*—envy; *śivam*—Lord Śiva; *śiva-itarah*—who are inauspicious.

TRANSLATION

Satī continued: My dear father, you are committing the greatest offense by envying Lord Śiva, whose very name, consisting of two syllables, śi and va, purifies one of all sinful activities. His order is never neglected. Lord Śiva is always pure, and no one but yourself envies him.

PURPORT

Since Lord Śiva is the greatest soul among the living entities within this material world, his name, Śiva, is very auspicious for persons who identify the body with the soul. If such persons take shelter of Lord Śiva, gradually they will understand that they are not the material body but are spirit soul. Śiva means *maṅgala*, or auspicious. Within the body the soul is auspicious. *Ahaṁ brahmāsmi*: "I am Brahman." This realization is auspicious. As long as one does not realize his identity as the soul, whatever he does is inauspicious. Śiva means auspicious, and devotees of Lord Śiva gradually come to the platform of spiritual identification, but that is not all. Auspicious life begins from the point of spiritual identification. But there are still more duties—one has to understand his relationship with the

Supreme Soul. If one is actually a devotee of Lord Śiva, he comes to the platform of spiritual realization, but if he is not intelligent enough, then he stops at that point, only realizing that he is spirit soul (*aham brahmāsmi*). If he is intelligent enough, however, he should continue to act in the way of Lord Śiva, for Lord Śiva is always absorbed in the thought of Vāsudeva. As was previously explained, *sattvaṁ viśuddhaṁ vasudeva-śabditaṁ*: Lord Śiva is always in meditation on the lotus feet of Vāsudeva, Śrī Kṛṣṇa. Thus the auspicious position of Lord Śiva is realized if one takes to the worship of Viṣṇu because Lord Śiva says in the *Śiva Purāṇa* that the top-most worship is worship of Lord Viṣṇu. Lord Śiva is worshiped because he is the greatest devotee of Lord Viṣṇu. One should not, however, make the mistake of considering Lord Śiva and Lord Viṣṇu to be on the same level. That is also an atheistic idea. It is also enjoined in the *Vaiṣṇavīya Purāṇa* that Viṣṇu or Nārāyaṇa is the exalted Supreme Personality of Godhead, and no one should be compared to Him as equal, even Lord Śiva or Lord Brahmā, not to speak of other demigods.

TEXT 15

यत्पादपद्मं महतां मनोऽलिभि-
निषेवितं ब्रह्मरसासवार्थिभिः ।
लोकस्य यद्वर्षति चाशिषोऽर्थिन-
स्तस्मै भवान् द्रुह्यति विश्वबन्धवे ॥१५॥

*yat-pāda-padmaṁ mahatām mano'alibhiḥ
niṣevitam brahma-rasāsavārthibhiḥ
lokasya yad varṣati cāśiṣo'rthinas
tasmai bhavān druhyati viśva-bandhava*

yat-pāda-padmaṁ—the lotus feet of whom; *mahatām*—of the higher personalities; *manaḥ-alibhiḥ*—by the bees of the mind; *niṣevitam*—being engaged at; *brahma-rasa*—of transcendental bliss (*brahmānanda*); *āsava-arthibhiḥ*—seeking for the nectar; *lokasya*—of the common man; *yat*—which; *varṣati*—he fulfills; *ca*—and; *āśiṣaḥ*—desires; *arthinaḥ*—seeking; *tasmai*—towards him (Lord Śiva); *bhavān*—you; *druhyati*—are envious; *viśva-bandhava*—unto the friend of all living entities within the three worlds.

TRANSLATION

You are envious of Lord Śiva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and

because of their engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmānanda [transcendental bliss].

PURPORT

Ordinarily there are two classes of men. One class, who are grossly materialistic, want material prosperity, and their desires are fulfilled if they worship Lord Śiva. Lord Śiva, being very quickly satisfied, satisfies the material desires of the common man very quickly; therefore it is seen that ordinary men are very much apt to worship him. Next, those who are disgusted or frustrated with the materialistic way of life worship Lord Śiva to attain salvation, which entails freedom from material identification. One who understands that he is not the material body but is spirit soul is liberated from ignorance. Lord Śiva also offers that facility. People generally practice religion for economic development, to get some money, for by getting money they can satisfy their senses. But when they are frustrated they want spiritual *brahmānanda*, or merging into the Supreme. These four principles of material life—religion, economic development, sense gratification and liberation—exist, and Lord Śiva is the friend of both the ordinary man and the man who is elevated in spiritual knowledge, so it was not good for Dakṣa to create enmity towards him. Even Vaiṣṇavas, who are above both the ordinary and the elevated men in this world, also worship Lord Śiva as the greatest Vaiṣṇava. Thus he is the friend of everyone—the common men, the elevated men and the devotees of the Lord—so no one should disrespect or create enmity towards Lord Śiva.

TEXT 16

किं वा शिवाख्यमशिवं न विदुस्त्वदन्ये
ब्रह्मादयस्तमवकीर्य जटाः श्मशाने ।
तन्माल्यभस्मनृकपाल्यवसत्पिशाचै-
र्गे मूर्धभिर्दधति तच्चरणावसृष्टम् ॥१६॥

*kiṁ vā śivākhyam aśivam na viduḥ tvad anye
brahmādayas tam avakīrya jaṭāḥ śmaśāne
tan-mālya-bhasma-nṛkapāly avasat piśācair
ye mūrdhabhir dadhati tac-caraṇāvasṛṣṭam*

kiṁ vā—whether; *śiva-ākhyam*—named Śiva; *aśivam*—inauspicious; *na viduḥ*—do not know; *tvad anye*—other than you; *brahma-ādayaḥ*—Brahmā and others; *tam*—him (Lord Śiva); *avakīrya*—scattered; *jaṭāḥ*—having twist-

ed hair; *śmaśāne*—in the crematorium; *tat-mālya-bhasma-nṛkapālī*—who is garlanded with human skulls and smeared with ashes; *avasat*—associated; *piśācaih*—with demons; *ye*—who; *mūrdhabhiḥ*—with the head; *dadhati*—place; *tat-carāṇa-avasṛṣṭam*—fallen from his lotus feet.

TRANSLATION

Do you think that greater, more respectable personalities than you, such as Lord Brahmā, do not know this inauspicious person who goes under the name of Lord Śiva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, he is garlanded with human skulls and smeared with ashes from the crematorium, but in spite of all these inauspicious qualities, great personalities like Brahmā honor him by accepting the flowers offered to his lotus feet and placing them with great respect on their heads.

PURPORT

It is useless to condemn a great personality like Lord Śiva, and this is being stated by his wife, Satī, to establish the supremacy of her husband. First she said, “You call Lord Śiva inauspicious because he associates with demons in crematoriums, covers his body with the ashes of the dead and garlands himself with the skulls of human beings. You have shown so many defects, but you do not know that his position is always transcendental. Although he appears inauspicious, why do personalities like Brahmā respect the dust of his lotus feet and place on their heads with great respect those very garlands which are condemned by you?” Since Satī was a chaste woman and the wife of Lord Śiva, it was her duty to establish the elevated position of Lord Śiva, not only by sentiment but by facts. Lord Śiva is not an ordinary living entity. This is the conclusion of Vedic scripture. He is neither on the level of the Supreme Personality of Godhead nor on the level of the ordinary living entities. Brahmā is in almost all cases an ordinary living entity. Sometimes, when there is no ordinary living entity available, the post of Brahmā is occupied by an expansion of Lord Viṣṇu, but generally this post is occupied by a greatly pious living entity within this universe. Thus constitutionally Lord Śiva’s position is higher than that of Lord Brahmā, although Lord Śiva appeared as the son of Brahmā. Here it is mentioned that even personalities like Brahmā accept the so-called inauspicious flowers and the dust of the lotus feet of Lord Śiva. Great sages like Marīci, Atri, Bhṛgu and the other nine great sages who are descendants of Brahmā also respect Lord Śiva in

such a way because they all know that Lord Śiva is not an ordinary living entity.

In many *Purāṇas* it is sometimes asserted that a demigod is elevated to such a high position that he is almost on an equal level with the Supreme Personality of Godhead, but the conclusion that Lord Viṣṇu is the Supreme Personality of Godhead is confirmed in every scripture. Lord Śiva is described in the *Brahma-saṁhitā* to be like curd or yogurt. Curd is not different from milk. Since milk is transformed into curd, in one sense curd is also milk. Similarly, Lord Śiva is in one sense the Supreme Personality of Godhead, but in another sense he is not, just as curd is milk although we have to distinguish between the two. These descriptions are in the Vedic literature. Whenever we find that a demigod occupies a position apparently more elevated than that of the Supreme Personality of Godhead, it is just to draw the devotee’s attention to that particular demigod. It is also stated in the *Bhagavad-gītā* that if anyone wants to worship a particular demigod, the Supreme Personality of Godhead, who is sitting in everyone’s heart, gives him greater and greater attachment for that demigod so that he may be elevated to the demigod’s abode. *Yānti deva-vratā devān* (Bg. 9.25). By worshiping demigods one can elevate himself to the abodes of the demigods; similarly, by worshiping the Supreme Personality of Godhead one can be elevated to the spiritual kingdom. This is stated in different places in Vedic literature. Here Lord Śiva is praised by Satī, partially due to her personal respect for Lord Śiva, since he is her husband, and partially due to his exalted position, which exceeds that of ordinary living entities, even Lord Brahmā. The position of Lord Śiva is accepted by Lord Brahmā, so Dakṣa, Satī’s father, should also recognize him. That was the point of Satī’s statement. She did not actually come to her father’s house to participate in the function, although before coming she pleaded with her husband that she wanted to see her sisters and her mother. That was a plea only, for actually at heart she maintained the idea that she would convince her father, Dakṣa, that it was useless to continue being envious of Lord Śiva. That was her main purpose. When she was unable to convince her father, she gave up the body he had given her, as will be seen in the following verses.

TEXT 17

कर्णो पिधाय निरयाद्यदकल्प ईशे
धर्मावितर्यसृणिभिर्नृभिरस्यमाने ।

छिन्द्यात्प्रसह्य रुशतीमसतीं प्रभुश्चे-
जिह्वामसूनपि ततो विसृजेत्स धर्मः ॥१७॥

karṇau pidhāya nirayād yat akalpa īše
dharmāvitary asṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīm prabhuś cej
jihvām asūn api tato visṛjet sa dharmah

karṇau—both ears; *pidhāya*—blocking; *nirayāt*—one should go away; *yat*—if; *akalpaḥ*—unable; *īše*—the master; *dharmā-avitari*—the controller of religion; *asṛṇibhiḥ*—by irresponsible; *nṛbhiḥ*—persons; *asyamāne*—being blasphemed; *chindyāt*—he should cut; *prasahya*—by force; *ruśatīm*—vilifying; *asatīm*—of the blasphemer; *prabhuḥ*—one is able; *cej*—if; *jihvām*—tongue; *asūn*—(his own) life; *api*—certainly; *tataḥ*—then; *visṛjet*—should give up; *saḥ*—that; *dharmah*—is the process.

TRANSLATION

Satī continued: If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if he is unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that he should give up his own life.

PURPORT

The argument offered by Satī is that a person who vilifies a great personality is the lowest of all creatures. But, by the same argument, Dakṣa could also defend himself by saying that since he was a Prajāpati, the master of many living creatures and one of the great officers of the great universal affairs, his position was so exalted that Satī should accept his good qualities instead of vilifying him. The answer to that argument is that Satī was not vilifying but defending. If possible she should have cut out Dakṣa's tongue because he blasphemed Lord Śiva. In other words, since Lord Śiva is the protector of religion, a person who vilifies him should be killed at once, and after killing such a person, one should give up his life. That is the process, but because Dakṣa happened to be the father of Satī, she decided not to kill him but to give up her own life in order to compensate for the great sin that she had committed by hearing blasphemy of Lord Śiva. The instruction set forth here in *Śrīmad-Bhāgavatam* is that one should not tolerate at any cost the activities of a person who vilifies or blasphemes an authority. If one is a *brāhmaṇa* he

should not give up his body because by doing so he would be responsible for killing a *brāhmaṇa*; therefore a *brāhmaṇa* should leave the place or block his ears so that he will not hear the blasphemy. If one happens to be a *kṣatriya* he has the power to punish any man; therefore a *kṣatriya* should at once cut out the tongue of the vilifier and kill him. But as far as the *vaiśyas* and *sūdras* are concerned, they should immediately give up their bodies. Satī decided to give up her body because she thought herself to be among the *sūdras* and *vaiśyas*. As stated in *Bhagavad-gītā*, *striyo vaiśyās tathā sūdrāḥ* (Bg. 9.32). Women, laborers and the mercantile class are on the same level. Thus since it is recommended that *vaiśyas* and *sūdras* should immediately give up their bodies upon hearing blasphemy of an exalted person like Lord Śiva, she decided to give up her life.

TEXT 18

अतस्तवोत्पन्नमिदं कलेवरं
न धारयिष्ये शितिकण्ठगर्हिणः ।
जग्धस्य मोहाद्दि विशुद्धिमन्धसो
जुगुप्सितस्योद्धरणं प्रचक्षते ॥१८॥

atas tavotpannam idam kalevaram
na dhārayiṣye śiti-kaṇṭha-garhiṇaḥ
jagdhasya mohādd hi viśuddhim andhaso
jugupsitasayoddharaṇam pracakṣate

ataḥ—therefore; *tava*—from you; *utpannam*—received; *idam*—this; *kalevaram*—body; *na dhārayiṣye*—I shall not bear; *śiti-kaṇṭha-garhiṇaḥ*—who have blasphemed Lord Śiva; *jagdhasya*—which has been eaten; *mohāt*—by mistake; *hi*—because; *viśuddhim*—the purification; *andhasaḥ*—of food; *jugupsitasaya*—poisonous; *uddharaṇam*—vomiting; *pracakṣate*—declare.

TRANSLATION

Therefore I shall no longer bear this unworthy body, which has been received from you, who have blasphemed Lord Śiva. If someone has taken food which is poisonous, the best treatment is to vomit.

PURPORT

Since Satī was the representation of the external potency of the Lord, it was in her power to vanquish many universes, including many Dakṣas, but

in order to save her husband from the charge that he employed his wife Satī to kill Dakṣa because he could not do so due to his inferior position, she decided to give up her body.

TEXT 19

न वेदवादाननुवर्तते मतिः
स्व एव लोके रमतो महामुनेः ।
यथा गतिर्देवमनुष्ययोः पृथक्
स्व एव धर्मे न परं क्षिपेत्स्थितः ॥१९॥

*na veda-vādān anuvartate matiḥ
sva eva loke ramato mahāmuneḥ
yathā gatiḥ deva-manuṣyayoḥ pṛthak
sva eva dharme na paraṁ kṣipet sthitaḥ*

na—not; *veda-vādān*—rules and regulations of the *Vedas*; *anuvartate*—follow; *matiḥ*—the mind; *sva*—in his own; *eva*—certainly; *loke*—in the self; *ramataḥ*—enjoying; *mahāmuneḥ*—of elevated transcendentalists; *yathā*—as; *gatiḥ*—the way; *deva-manuṣyayoḥ*—of the men and the demigods; *pṛthak*—separately; *sva*—in your own; *eva*—alone; *dharme*—occupational duty; *na*—not; *param*—another; *kṣipet*—should criticize; *sthitaḥ*—being situated.

TRANSLATION

It is better to execute one's own occupational duty than to criticize others. Those who are elevated transcendentalists sometimes may not observe the rules and regulations of the *Vedas*, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth.

PURPORT

The behavior of the most elevated transcendentalist and that of the most fallen conditioned soul appear to be the same. The elevated transcendentalist can surpass all the regulations of the *Vedas*, just as the demigods traveling in space surpass all the jungles and rocks on the surface of the globe, although a common man who has no such ability to travel in space has to face all those impediments. The most dear Lord Śiva, although he appeared not to observe all the rules and regulations of the *Vedas*, is not affected by such disobedience, but a common man who wants to imitate

Lord Śiva is mistaken. A common man must observe all the rules and regulations of the *Vedas* which a person who is in the transcendental position does not need to observe. Dakṣa found fault with Lord Śiva for not observing all the strict rules and regulations of the *Vedas*, but Satī asserted that he had no need to observe such rules. It is said that for one who is powerful like the sun or the fire, there is no consideration of purity or impurity. The sunshine can sterilize an impure place, whereas if someone else were to pass such a place he would be affected. One should not try to imitate Lord Śiva; rather, one should strictly follow his prescribed occupational duties. One should never vilify a great personality like Lord Śiva.

TEXT 20

कर्म प्रवृत्तं च निवृत्तमप्यृतं
वेदे विविच्योभयलिङ्गमाश्रितम् ।
विरोधि तद्यौगपदैककर्तारि
द्वयं तथा ब्रह्मणि कर्म न च्छति ॥२०॥

*karma pravṛttam ca nivṛttam apy ṛtam
vede vivicyobhaya-liṅgam āśritam
virodhi tad yaugapadaikakartari
dvayam tathā brahmaṇi karma narcchati*

karma—activities; *pravṛttam*—attached to material enjoyment; *ca*—and; *nivṛttam*—materially detached; *api*—certainly; *ṛtam*—true; *vede*—in the *Vedas*; *vivicya*—distinguished; *ubhaya-liṅgam*—symptoms of both; *āśritam*—directed; *virodhi*—contradictory; *tad*—that; *yauga-pada-ekakartari*—both activities in one person; *dvayam*—two; *tathā*—so; *brahmaṇi*—in one who is transcendently situated; *karma*—activities; *na rcchati*—are neglected.

TRANSLATION

In the *Vedas* there are directions for two kinds of activities—activities for those who are attached to material enjoyment and activities for those who are materially detached. In consideration of these two kinds of activities, there are two kinds of people, who have different symptoms. If one wants to see two kinds of activities in one person, that is contradictory. But both kinds of activities may be neglected by a person who is transcendently situated.

PURPORT

The Vedic activities are so designed that the conditioned soul who has come to enjoy the material world may do so under direction so that at the end he becomes detached from such material enjoyment and is eligible to enter into the transcendental position. The four different social orders—*brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsī*—gradually train a person to come to the platform of transcendental life. The activities and dress of a *gṛhastha* or householder are different from those of a *sannyāsī*, one in the renounced order of life. It is impossible for one person to adopt both orders. A *sannyāsī* cannot act like a householder, nor can a householder act like a *sannyāsī*, but above these two kinds of persons, one who engages in material activities and one who has renounced material activities, there is the person who is transcendental to both. Lord Śiva was in the transcendental position because, as stated before, he was always absorbed in the thought of Lord Vāsudeva within himself. Therefore neither the activities of the *gṛhastha* nor those of the *sannyāsī* in the renounced order can be applicable for him. He is in the *paramahansa* stage, the highest perfectional stage of life. The transcendental position of Lord Śiva is also explained in *Bhagavad-gītā*, Second Chapter, verses 52 and 53. It is stated there that when one fully engages in transcendental service of the Lord by performing activities without fruitive results, one is elevated to the transcendental position. At that time he has no obligation to follow the Vedic injunctions or the different rules and regulations of the *Vedas*. When one is above the directions of the Vedic ritualistic injunctions for attaining different allurements and is fully absorbed in transcendental thought, which means thought of the Supreme Personality of Godhead in devotional service, that position is called *buddhi-yoga*, or *samādhi*, ecstasy. For a person who has attained this stage, neither the Vedic activities for realizing material enjoyment nor those for renunciation are applicable.

TEXT 21

मा वः पदव्यः पितरस्मदास्थिता
या यज्ञशालासु न धूमवर्त्मभिः ।
तदन्नवृत्तैरसुभृद्भिरीडिता
अव्यक्तलिङ्गा अवभृत्सेविताः ॥२१॥

*mā vaḥ padavyaḥ pitar asmad-āsthitā
yā yajña-śālāsu na dhūma-vartmabhiḥ*

*tad-anna-tṛptair asu-bhṛdbhir ṛditā
avyakta-liṅgā avadhūta-sevitāḥ*

mā—are not; *vaḥ*—yours; *padavyaḥ*—opulences; *pitaḥ*—O father; *asmad-āsthitāḥ*—possessed by us; *yāḥ*—which (opulences); *yajña-śālāsu*—in the sacrificial fire; *na*—not; *dhūma-vartmabhiḥ*—by the path of sacrifices; *tad-anna-tṛptaiḥ*—satisfied by the foodstuff of the sacrifice; *asu-bhṛdbhiḥ*—satisfying bodily necessities; *ṛditāḥ*—praised; *avyakta-liṅgāḥ*—whose cause is unmanifested; *avadhūta-sevitāḥ*—achieved by the self-realized souls.

TRANSLATION

My dear father, the opulence which we possess is impossible either for you or for your flatterers to imagine because persons who engage in fruitive activities by performing great sacrifices are concerned with satisfying their bodily necessities by eating foodstuff offered as a sacrifice. We can exhibit our opulences simply by desiring to do so. This can be achieved only by great personalities who are renounced self-realized souls.

PURPORT

Satī's father was under the impression that he was exalted in both prestige and opulence and that he had offered his daughter to a person who was not only poor but devoid of all culture. Her father might have been thinking that although she was a chaste woman, greatly adherent to her husband, her husband was in a deplorable condition. To counteract such thoughts, Satī said that the opulence possessed by her husband could not be understood by materialistic persons like Dakṣa and his followers, who were flatterers and were engaged in fruitive activities. Her husband's position was different. He possessed all opulences, but he did not like to exhibit them. Therefore such opulences are called *avyakta*, or unmanifested. But if required, simply by willing, Lord Śiva can show his wonderful opulences, and such an event is predicted here, for it would soon occur. The opulence which Lord Śiva possesses is enjoyable in renunciation and love of God, not in material exhibition of sense gratificatory methods. Such opulences are possessed by personalities like the Kumāras, Nārada and Lord Śiva, not by others. In this verse the performers of the Vedic rituals are condemned. They have been described here as *dhūma-vartmabhiḥ*, those who maintain themselves on the remnants of sacrificial foodstuff. There are two kinds of foodstuff offered in sacrifice. One kind is food offered in fruitive ritualistic sacrifices, and the other, the best, is food offered to Viṣṇu. Although in all cases Viṣṇu is the chief

Deity on the sacrificial altar, the performers of fruitive rituals aim to satisfy various demigods to achieve in return some material prosperity. Real sacrifice, however, is to satisfy Lord Viṣṇu, and the remnants of such sacrifices are beneficial for advancement in devotional service. The process of elevation by performing sacrifices other than those aimed at Viṣṇu is very slow, and therefore it has been condemned in this verse. Viśvanātha Cakravartī has described the ritualistic performers to be like crows because crows delight in eating the remnants of food which has been thrown into the dustbin. All the *brāhmaṇas* who were present for the sacrifice were also condemned by Satī.

Whether or not King Dakṣa and his flatterers could understand the position of Lord Śiva, Satī wanted to impress upon her father that he should not think her husband to be without opulence. Satī, being the devoted wife of Lord Śiva, offers all kinds of material opulences to the worshipers of Lord Śiva. This fact is explained in the *Śrīmad-Bhāgavatam*, in the Tenth Canto. Lord Śiva's worshipers sometimes appear to be more opulent than the worshipers of Lord Viṣṇu because Durgā, or Satī, being the superintendent in charge of material affairs, can offer all material opulences to the worshipers of Lord Śiva in order to glorify her husband, but the worshipers of Viṣṇu are meant for spiritual elevation, and therefore their material opulence is sometimes found to decrease. These points are very nicely discussed in the Tenth Canto.

TEXT 22

नैतेन देहेन हरे कृतागसो
देहोद्भवेनालमलं कुजन्मना ।
व्रीडा ममाभूत्कुजनप्रसङ्गत-
स्तजन्म धिग् यो महतामवद्यकृत् ॥२२॥

naitena dehena hare kṛtāgaso
dehodbhavenālam alam ku-janmanā
vṛīḍā mamābhūt ku-jana-prasaṅgataḥ
taj janma dhig yo mahatām avadya-kṛt

na—not; *etena*—by this; *dehena*—by the body; *hare*—to Lord Śiva; *kṛtā-āgasaḥ*—having committed offenses; *deha-udbhavena*—produced from your body; *alam alam*—enough, enough; *ku-janmanā*—with a contemptible birth; *vṛīḍā*—shame; *mama*—my; *abhūt*—was; *ku-jana-prasaṅgataḥ*—from a relationship with a bad person; *taj janma*—that birth; *dhig*—shameful; *yaḥ*—who; *mahatām*—of the great personalities; *avadya-kṛt*—an offender.

TRANSLATION

You are an offender at the lotus feet of Lord Śiva, and unfortunately I have a body produced from yours. I am very much ashamed of our bodily relationship, and I condemn myself because my body is contaminated by a relationship with a person who is an offender at the lotus feet of the greatest personality.

PURPORT

Lord Śiva is the greatest of all devotees of Lord Viṣṇu. It is stated, *vaiṣṇavānām yathā śambhuḥ*. Śambhu, Lord Śiva, is the greatest of all devotees of Lord Viṣṇu. In the previous verses Satī has described that Lord Śiva is always in a transcendental position because he is situated in pure *vasudeva*. *Vasudeva* is the state from which Kṛṣṇa, Vāsudeva, is born, so Lord Śiva is the greatest devotee of Lord Kṛṣṇa, and Satī's behavior is exemplary because no one should tolerate blasphemy against Lord Viṣṇu or His devotee. Satī is aggrieved not for her personal association with Lord Śiva but because her body is related with that of Dakṣa, who is an offender at Lord Śiva's lotus feet. She feels herself to be condemned because of the body given by her father, Dakṣa.

TEXT 23

गोत्रं त्वदीयं भगवान् वृषध्वजो
दाक्षायणीत्याह यदा सुदुर्मनाः ।
अपेतनर्मसितमाशु तदाऽहं
व्युत्स्रक्ष्य एतत्कुणपं त्वदङ्गजम् ॥२३॥

gotraṁ tvadīyaṁ bhagavān vṛṣadhvajo
dākṣāyaṇītyāha yadā sudurmanāḥ
vyapeta-narmasmitam āśu tadā 'haṁ
vyutsrakṣya etat kuṇapaṁ tvad-aṅgajam

gotram—family relationship; *tvadīyam*—your; *bhagavān*—the possessor of all opulences; *vṛṣadhvajaḥ*—Lord Śiva; *dākṣāyaṇī*—Dākṣāyaṇī (the daughter of Dakṣa); *iti*—thus; *āha*—calls; *yadā*—when; *sudurmanāḥ*—very morose; *vyapeta*—disappear; *narma-smitam*—my jolliness and smile; *āśu*—immediately; *tadā*—then; *aham*—I; *vyutsrakṣye*—I shall give up; *etat*—this (body); *kuṇapam*—dead body; *tvad-aṅgajam*—produced from your body.

TRANSLATION

Because of our family relationship, when Lord Śiva addresses me as Dākṣāyaṇī I at once become morose, and my jolliness and my smile at once disappear. I feel very much sorry that my body, which is just like a bag, has been produced by you, and I shall therefore give it up.

PURPORT

The word *dākṣāyaṇī* means the daughter of King Dakṣa. Sometimes, when there was relaxed conversation between husband and wife, Lord Śiva used to call Satī the daughter of King Dakṣa, and because this very word reminded her about her family relationship with King Dakṣa, she at once became ashamed because Dakṣa is an incarnation of all offenses. Dakṣa is the embodiment of envy, for he unnecessarily blasphemed a great personality, Lord Śiva. Simply upon hearing the word *dākṣāyaṇī*, she felt afflicted because of reference to the context because her body was the symbol of all the offensiveness with which Dakṣa was endowed. Since her body was constantly a source of unhappiness, she decided to give it up.

TEXT 24

मैत्रेय उवाच

इत्यध्वरे दक्षमनुद्य शत्रुहन्
क्षिताबुदीचीं निषसाद शान्तवाक् ।
स्पृष्ट्वा जलं पीतदुकूलसंवृता
निमील्य दृग्योगपथं समाविशत् ॥२४॥

maitreya uvāca

*ity adhware dakṣam anūdya śatru-han
kṣitāv udīcīm niṣasāda śānta-vāk
sprṣṭvā jalam pīta-dukūla-saṁvṛtā
nimīlya dṛg yoga-patham samāviśat*

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *adhware*—in the arena of sacrifice; *dakṣam*—to Dakṣa; *anūdya*—speaking; *śatru-han*—O annihilator of enemies; *kṣitau*—on the ground; *udīcīm*—facing north; *niṣasāda*—sat down; *śānta-vāk*—in silence; *sprṣṭvā*—after touching; *jalam*—water; *pīta-dukūla-saṁvṛtā*—dressed in yellow garments; *nimīlya*—closing; *dṛk*—the vision; *yoga-patham*—the mystic *yoga* process; *samāviśat*—became absorbed.

TRANSLATION

Maitreya the sage told Vidura: O annihilator of enemies, while thus speaking to her father in the arena of sacrifice, Satī sat down on the ground and faced north. Dressed in saffron garments, she sanctified herself with water and closed her eyes to absorb herself in the mystic *yoga* process.

PURPORT

It is said that when a man desires to quit his body he dresses in saffron garments. Therefore it appears that Satī changed her dress, indicating that she was going to quit the body given her by Dakṣa. Dakṣa was Satī's father, so instead of killing Dakṣa she decided that it would be better to destroy the part of his body which was hers. Thus she decided to give up the body of Dakṣa by the *yogic* process. Satī was the wife of Lord Śiva, who is known as Yogeśvara, the best among all *yogīs*, because he knows all the mystic processes of *yoga*, so it appeared that Satī also knew them. Either she learned *yoga* from her husband or she was enlightened because she was the daughter of such a great king as Dakṣa. The perfection of *yoga* is that one can give up his body or release himself from the embodiment of material elements according to one's desire. *Yogīs* who have attained perfection are not subject to death by natural laws; such perfect *yogīs* can leave the body whenever they desire. Generally the *yogī* first of all becomes mature in controlling the air passing within the body, thus bringing the soul to the top of the brain. Then when the body bursts into flames, the *yogī* can go anywhere he likes. This *yoga* system recognizes the soul, and thus it is distinct from the so-called *yoga* process for controlling the cells of the body which has been discovered in the modern age. The real *yoga* process accepts the transmigration of the soul from one planet to another or one body to another; and it appears from this incidence that Satī wanted to transfer her soul to another body or sphere.

TEXT 25

कृत्वा समानावनिलौ जितासना
सोदानमुत्थाप्य च नाभिचक्रतः ।
शनैर्हृदि स्थाप्य धियोरसि स्थितं
कण्ठाद् भ्रुवोर्मध्यमनिन्दितानयत् ॥२५॥

*kṛtvā samānāv anilau jītāsana
sodānam utthāpya ca nābhi-cakrataḥ*

*śanair hṛdi sthāpya dhiyorasi sthitam
kaṅṭhād bhruvor madhyam aninditānayat*

kṛtvā—after placing; *samānau*—in equilibrium; *anilau*—the *prāṇa* and *apāna* airs; *jīta-āsanā*—having controlled the sitting posture; *sā*—Satī; *udānam*—the life air; *utthāpya*—raising; *ca*—and; *nābhi-cakrataḥ*—at the circle in the navel; *śanaiḥ*—gradually; *hṛdi*—in the heart; *sthāpya*—placing; *dhiyā*—with the intelligence; *urasi*—towards the pulmonary passage; *sthitam*—having been placed; *kaṅṭhāt*—through the throat; *bhruvoḥ*—of the eyebrows; *madhyam*—to the middle; *aninditā*—the blameless (Satī); *ānayat*—raised.

TRANSLATION

First of all she sat in the required sitting posture, and then she carried the life air upwards and placed it in the position of equilibrium near the navel. Then she raised her life air, mixed with intelligence, to the heart and then gradually raised it towards the pulmonary passage and from there to between her eyebrows.

PURPORT

The yogic process is to control the air passing within the body in different places called *ṣaṭ-cakra*, the six circles of air circulation. The air is raised from the abdomen to the navel, from the navel to the heart, from the heart to the throat, from the throat to between the eyebrows and from between the eyebrows to the top of the cerebrum. That is the sum and substance of practicing *yoga*. Before practicing the real *yoga* system one has to practice the sitting postures because this helps in the breathing exercises which control the airs going upwards and downwards. This is a great technique which one has to practice to attain the highest perfectional stage of *yoga*, but such practice is not meant for this age. No one in this age can attain the perfectional stage of such *yoga*, but people indulge in practicing sitting postures, which is more or less a gymnastic process. By such bodily gymnastics one may develop good circulation and may therefore keep his body fit, but if one simply restricts oneself to that gymnastic process one cannot attain the highest perfectional stage. The *yoga* process, as described in the *Keśava-śruti*, prescribes how one can control his living force according to his desire and transmigrate from one body to another or from one place to another. In other words, *yoga* practice is not meant to keep the body fit because any transcendental process of spiritual realization automatically helps one

to keep the body fit, for it is the spirit soul that keeps the body always fresh. As soon as the spirit soul is out of the body, the material body immediately begins to decompose. Any spiritual process keeps the body fit without separate endeavor, but if one takes it that the ultimate aim of *yoga* is to maintain the body, then he is mistaken. The real perfection of *yoga* is elevation of the soul to a higher position or the liberation of the soul from material entanglement. Some *yogīs* try to elevate the soul to higher planetary systems where the standard of life is different from that of this planet and where the material comforts, life span and other facilities for self-realization are greater, and some *yogīs* endeavor to elevate the soul to the spiritual world, the spiritual *Vaikuṅṭha* planets. The *bhakti-yoga* process directly elevates the soul to the spiritual planets where life is eternally blissful and full of knowledge; therefore *bhakti-yoga* is considered to be the greatest of all *yoga* systems.

TEXT 26

एवं स्वदेहं महतां महीयसा
शुभुः समारोपितमङ्कमादरात् ।
जिहासती दक्षरुषा मनस्विनी
दघार गात्रेष्वनिलाग्निधारणाम् ॥२६॥

*evam sva-deham mahatām mahīyasā
muhuḥ samāropitam aṅkam ādarāt
jihāsati dakṣa-ruṣā manasvinī
dadhāra gātreṣv anilāgni-dhāraṇām*

evam—thus; *sva-deham*—her own body; *mahatām*—of the great saints; *mahīyasā*—most worshipful; *muhuḥ*—again and again; *samāropitam*—seated; *aṅkam*—on the lap; *ādarāt*—respectfully; *jihāsati*—wishing to give up; *dakṣa-ruṣā*—due to anger towards Dakṣa; *manasvinī*—voluntarily; *dadhāra*—placed; *gātreṣu*—on the limbs of the body; *anila-agni-dhāraṇām*—meditation on the fire and air.

TRANSLATION

Thus, in order to give up her body, which had been so respectfully and affectionately seated on the lap of Lord Śiva, who is worshiped by great sages and saints, Satī, due to anger towards her father, began to meditate on the fiery air within the body.

PURPORT

Lord Śiva is described herein as the best of all great souls. Although Satī's body was born of Dakṣa, Lord Śiva used to adore her by sitting her on his lap. This is considered a great token of respect. Thus Satī's body was not ordinary, but still she decided to give it up because it was the source of unhappiness because of its connection with Dakṣa. This severe example set by Satī is to be followed. One should be extremely careful about associating with persons who are not respectful to the higher authorities. It is instructed, therefore, in the Vedic literature that one should always be free from the association of atheists and nondevotees and should try to associate with devotees, for by the association of a devotee one can be elevated to the platform of self-realization. This injunction is stressed in many places in *Śrīmad-Bhāgavatam*; if one wants to be liberated from the clutches of material existence, then one has to associate with great souls, and if one wants to continue one's material existential life, then one can associate with persons who are materialistic. The materialistic way of life is based on sex life. Thus both becoming addicted to sex life and associating with persons who are addicted to sex life are condemned in the Vedic literature because such association will simply interfere with one's spiritual progress. However, association with great personalities, devotees who are great souls, will elevate one to the spiritual platform. Satīdevī decided to quit the body which she had obtained from Dakṣa's body, and she wanted to transfer herself to another body so that she might have completely uncontaminated association with Lord Śiva. Of course it is understood that in her next life she would take birth as the daughter of the Himalayas, Pārvatī, and then she would again accept Lord Śiva as her husband. Satī and Lord Śiva are eternally related; even after she changes her body their relationship is never broken.

TEXT 27

ततः स्वभर्तुश्चरणाम्बुजासवं
जगद्गुरोश्चिन्तयती न चापरम् ।
ददर्श देहो हतकल्मषः सती
सद्यः प्रज्वाल समाधिजाग्निना ॥२७॥

*tataḥ sva-bhartuś caraṇāmbujāsavam
jagad-guroś cintayatī na cāparam
dadarśa deho hata-kalmaṣaḥ satī
sadyaḥ prajāvāla samādhijāgninā*

tataḥ—there; *sva-bhartuḥ*—of her husband; *caraṇa-ambuja-āsavam*—on the nectar of the lotus feet; *jagat-guroḥ*—of the supreme spiritual teacher of the universe; *cintayatī*—meditating; *na*—not; *ca*—and; *aparam*—not other (than her husband); *dadarśa*—saw; *dehaḥ*—her body; *hata-kalmaṣaḥ*—taints of sin being destroyed; *satī*—Satī; *sadyaḥ*—soon; *prajāvāla*—burned; *samādhija-agninā*—by fire produced by meditation.

TRANSLATION

Satī concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world, and thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.

PURPORT

Satī at once thought of the lotus feet of her husband, Lord Śiva, who is one of the three great personalities of Godhead in charge of the management of the material world, and simply by meditating on his lotus feet she derived such great pleasure that she forgot everything in relationship with her body. This pleasure was certainly material because she gave up her body for another body that was also material, but by this example we can appreciate the devotee's pleasure in concentrating his mind and attention on the lotus feet of the Supreme Lord, Viṣṇu or Kṛṣṇa. There is such transcendental bliss in simply meditating on the lotus feet of the Lord that one can forget everything but the Lord's transcendental form. This is the perfection of yogic *samādhi* or ecstasy. In this verse it is stated that by such meditation she became free from all contamination. What was that contamination? The contamination was her concept of the body derived from Dakṣa, but she forgot that bodily relationship in trance. The purport is that when one becomes free from all bodily relationships within this material world and simply places himself in the position of an eternal servant of the Supreme Lord, it is to be understood that all the contamination of his material attachment has been burnt by the blazing fires of transcendental ecstasy. It is not necessary for one to manifest a blazing fire externally, for if one forgets all his bodily relationships within this material world and becomes situated in his spiritual identity, it is said that one has been freed from all material contamination by the blazing fire of yogic *samādhi* or ecstasy. That is the topmost perfection of *yoga*. If one keeps his bodily relationships within this material world and poses himself as a great *yogī*, he is not a bona fide *yogī*. In *Śrīmad-Bhāgavatam*, Second Canto, it is stated, *yat-kīrtanam yat-smaraṇam* (*Bhāg.* 2.4.15).

Simply by chanting the holy name of the Supreme Personality of Godhead, simply by remembering the lotus feet of Kṛṣṇa, simply by offering prayers to the Supreme Personality of Godhead, one is immediately freed from material contamination, the material bodily concept, by the blazing fire of ecstasy. This effect takes place immediately, without a second's delay.

According to Śrī Jīva Gosvāmī, that Satī quit her body means that she gave up within her heart her relationship with Dakṣa. Śrī Viśvanātha Cakravartī Ṭhākur also comments that since Satī is the superintendent deity of the external potency, when she quit her body she did not get a spiritual body but simply transferred from the body she had received from Dakṣa. Other commentators also say that she immediately transferred herself into the womb of Menakā, her future mother. She gave up the body she had received from Dakṣa and immediately transferred herself to another, better body, but this does not mean that she got a spiritual body.

TEXT 28

तत्पश्यतां खे भुवि चाद्भुतं महद्
हाहेति वादः सुमहानजायत ।
हन्त प्रिया दैवतमस्य देवी
जहावसून् केन सती प्रकोपिता ॥२८॥

*tat paśyatām khe bhuvi cādbhutaṁ mahad
hā hetī vādaḥ su-mahān ajāyata
hanta priyā daivatamasya devī
jahāv asūn kena satī prakopitā*

tat—that; *paśyatām*—of those who had seen; *khe*—in the sky; *bhuvī*—on the earth; *ca*—and; *adbhutam*—wonderful; *mahat*—great; *hā hā*—oh, oh; *iti*—thus; *vādaḥ*—roar; *su-mahān*—tumultuous; *ajāyata*—occurred; *hanta*—alas; *priyā*—the beloved; *daivatamasya*—of the most respectable demigod (Lord Śiva); *devī*—Satī; *jahau*—quit; *asūn*—her life; *kena*—by Dakṣa; *satī*—Satī; *prakopitā*—angered.

TRANSLATION

When Satī annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Satī, the wife of the most respectable demigod, Lord Śiva, quit her body in such a manner?

PURPORT

There was a tumultuous roaring all over the universe in the societies of the demigods of different planets because Satī was the daughter of Dakṣa, the greatest of all kings, and the wife of Lord Śiva, the greatest of all demigods. Why did she become so angry that she gave up her body? Since she was the daughter of a great personality and wife of a great personality, she had nothing to desire, but still she gave up her body in dissatisfaction. Certainly this was astonishing. One cannot attain complete satisfaction even if one is situated in the greatest material opulence. There was nothing Satī could not achieve either from her relationship with her father or from her relationship with the greatest of the demigods, but still, for some reason, she was dissatisfied. Therefore, *Śrīmad-Bhāgavatam* explains that one has to achieve real satisfaction, but (*yayātmā samprasīdati*) *ātmā*—the body, mind and soul—all become completely satisfied only if one develops devotional service to the Absolute Truth. *Sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*. *Adhokṣaja* means the Absolute Truth. If one can develop his unflinching love for the transcendental Supreme Personality of Godhead, that can give complete satisfaction, otherwise there is no possibility of satisfaction in the material world or anywhere else.

TEXT 29

अहो अनात्म्यं महदस्य पश्यत
प्रजापतेर्यस्य चराचरं प्रजाः ।
जहावसून् यद्विमताऽऽत्मजा सती
मनसिनी मानमभीक्ष्णमर्हति ॥२९॥

*aho anātmyaṁ mahad asya paśyata
prajāpater yasya carācaram prajāḥ
jahāv asūn yad-vimatā-ātma-jā satī
manasvinī mānam abhikṣṇam arhati*

aho—oh; *anātmyaṁ*—neglect; *mahat*—great; *asya*—of Dakṣa; *paśyata*—just see; *prajāpateḥ*—of the *prajāpati*; *yasya*—of whom; *cara-acaram*—all living entities; *prajāḥ*—offspring; *jahau*—gave up; *asūn*—her body; *yat*—by whom; *vimatā*—disrespected; *ātma-jā*—his own daughter; *satī*—Satī; *manasvinī*—voluntarily; *mānam*—respect; *abhikṣṇam*—repeatedly; *arhati*—deserved.

TRANSLATION

It was astonishing that Dakṣa, who was *prajāpati*, the maintainer of all living entities, was so disrespectful to his own daughter, Satī, who was not only chaste but was also a great soul, that she gave up her body because of his neglect.

PURPORT

The word *anātmya* is significant. *Anātmya* means the life of the soul, so this word indicates that although Dakṣa appeared to be living, actually he was a dead body, otherwise how could he neglect Satī, who was his own daughter? It was the duty of Dakṣa to look after the maintenance and comforts of all living entities because he was situated as *prajāpati*, the governor of all living entities. Therefore how is it that he neglected his own daughter, who was the most exalted and chaste woman, a great soul, and who therefore deserved the most respectful treatment from her father? The death of Satī because of her being neglected by Dakṣa, her father, was most astonishing to all the great demigods of the universe.

TEXT 30

सोऽयं दुर्मर्षहृदयो ब्रह्मध्रुक च
लोकेऽपकीर्तिं महतीमवाप्सति ।
यदङ्गजां स्वां पुरुषद्विद्यतां
न प्रत्यषेधन्मृतयेऽपराधतः ॥३०॥

so 'yam durmarṣa-hṛdayo brahma-dhruk ca
loke 'pakīrtim mahatīm avāpsyati
yat-aṅga-jām svām puruṣa-dviḍ udyatām
na pratyāsedhan mṛtaye 'parādhataḥ

saḥ—he; *ayam*—that; *durmarṣa-hṛdayaḥ*—hardhearted; *brahma-dhruk*—unworthy to be a *brāhmaṇa*; *ca*—and; *loke*—in the world; *apakīrtim*—ill fame; *mahatīm*—extensive; *avāpsyati*—will gain; *yat-aṅga-jām*—the daughter of whom; *svām*—own; *puruṣa-dviḍ*—the enemy of Lord Śiva; *udyatām*—who was preparing; *na pratyāsedhat*—did not prevent; *mṛtaye*—for death; *aparādhataḥ*—because of his offenses.

TRANSLATION

Therefore Dakṣa, who is so hardhearted that he is unworthy to be a *brāhmaṇa*, will gain extensive ill fame because of his offenses to his

daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.

PURPORT

Dakṣa is described here as most hardhearted and therefore unqualified to be a *brāhmaṇa*. *Brahma-dhruk* is described by some commentators to mean *brahma-bandhu*, or friend of the *brāhmaṇas*. A person who is born in a *brāhmaṇa* family but has no brahminical qualifications is called a *brahma-bandhu*. *Brāhmaṇas* are generally very softhearted and forbearing because they have the power to control the senses and the mind. Dakṣa, however, was not forbearing. For the simple reason that his son-in-law, Lord Śiva, did not stand up to show him the formality of respect, he became so angry and hardhearted that he tolerated even the death of his dearest daughter. Satī tried her best to mitigate the misunderstanding between the son-in-law and the father-in-law by coming to her father's house, even without an invitation, and at that time Dakṣa should have received her, forgetting all past misunderstandings. But he was so hardhearted that he was unworthy to be called an *ārya* or *brāhmaṇa*. Thus his ill fame still continues. *Dakṣa* means expert, and he was given this name because of his ability to beget many hundreds and thousands of children. Persons who are too sexually inclined and materialistic become so hardhearted because of a slight loss of prestige that they can tolerate even the death of their children.

TEXT 31

वदत्येवं जने सत्या दृष्ट्यासुत्यागमद्भुतम् ।
दक्षं तत्पार्षदा हन्तुमुदतिष्ठन्नुदायुधाः ॥३१॥

vadaty evaṁ jane satyā
dṛṣṭvāsu-tyāgam adbhutam
dakṣam tat-pārsadā hantum
udatiṣṭhan udāyudhāḥ

vadati—were talking; *evaṁ*—thus; *jane*—while the people; *satyāḥ*—of Satī; *dṛṣṭvā*—after seeing; *asu-tyāgam*—the death; *adbhutam*—wonderful; *dakṣam*—Dakṣa; *tat-pārsadāḥ*—the attendants of Lord Śiva; *hantum*—to kill; *udatiṣṭhan*—stood up; *udāyudhāḥ*—with uplifted weapons.

TRANSLATION

While people were talking among themselves about the wonderful voluntary death of Satī, the attendants who came with her readied themselves to kill Dakṣa with their weapons.

PURPORT

The attendants who came with Satī were meant to protect her from calamities, but since they were unable to protect their master's wife, they decided to die for her, and before dying they wanted to kill Dakṣa. It is the duty of attendants to give protection to their master, and in case of failure it is their duty to die.

TEXT 32

तेषामापततां वेगं निशाम्य भगवान् भृगुः ।
यज्ञघ्नेन यजुषा दक्षिणाग्नौ जुहाव ह ॥३२॥

*teṣām āpatatām vegam
niśāmya bhagavān bhṛguḥ
yajña-ghna-ghnena yajuṣā
dakṣiṇāgnau juhāva ha*

teṣām—of them; *āpatatām*—who were approaching; *vegam*—the impulse; *niśāmya*—after seeing; *bhagavān*—the possessor of all opulences; *bhṛguḥ*—Bhṛgu Muni; *yajña-ghna-ghnena*—for killing the destroyers of the *yajña*; *yajuṣā*—with hymns of the *Yajur-veda*; *dakṣiṇa-agnau*—in the southern side of the sacrificial fire; *juhāva*—offered oblations; *ha*—certainly.

TRANSLATION

They came forward forcibly, but Bhṛgu Muni saw the danger and, offering oblations into the southern side of the sacrificial fire, immediately uttered mantric hymns from the *Yajur-veda* by which the destroyers of *yajñik* performances could be killed immediately.

PURPORT

Here is one example of powerful hymns in the *Vedas* which, when chanted, could perform wonderful acts. In the present age of Kali it is not possible to find expert *mantra* chanters; therefore all the sacrifices recommended in the *Vedas* are forbidden in this age. The only sacrifice recommended in this age is the chanting of the Hare Kṛṣṇa *mantra* because in this age it is not possible to accumulate the needed funds for performing

sacrifices, not to speak of finding expert *brāhmaṇas* who can chant the *mantras* perfectly.

TEXT 33

अध्वर्युणा हूयमाने देवा उत्पेतुरोजसा ।
ऋभवो नाम तपसा सोमं प्राप्ताः सहस्रशः ॥३३॥

*adhvaryuṇā hūyamāne
devā utpetur ojasā
ṛbhavo nāma tapasā somam
prāptāḥ sahasraśaḥ*

adhvaryuṇā—by the priest, Bhṛgu; *hūyamāne*—oblations being offered; *devāḥ*—demigods; *utpetuḥ*—became manifested; *ojasā*—with great strength; *ṛbhavaḥ*—the Ṛbhhus; *nāma*—named; *tapasā*—by penance; *somam*—Soma; *prāptāḥ*—having achieved; *sahasraśaḥ*—by the thousands.

TRANSLATION

When Bhṛgu Muni offered oblations in the fire, immediately many thousands of demigods named Ṛbhhu became manifested. All of them were powerful, having achieved strength from Soma, the moon.

PURPORT

It is stated here that many thousands of demigods named Ṛbhhus became manifested because of the oblations offered in the fire and the chanting of the hymns from the *Yajur-veda*. *Brāhmaṇas* like Bhṛgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic *mantras*. Vedic *mantras* are still available, but the chanters are not. By chanting Vedic *mantras* or chanting the *Gāyatrī* or *Ṛg-mantra* one can attain the results he desires. In the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Kṛṣṇa one can attain all perfection.

TEXT 34

तैरलातायुधैः सर्वे प्रमथाः सहगुह्यकाः ।
हन्यमाना दिशो भेजुरुशद्भिर्ब्रह्मतेजसा ॥३४॥

*tair alātāyudhaiḥ sarve
pramathāḥ saha-guhyakāḥ
hanyamānā diśo bhejur
uśadbhir brahma-tejasā*

taiḥ—by them; *alāta-āyudhaiḥ*—with weapons of fire brands; *sarve*—all; *pramathāḥ*—the ghosts; *saha-guhyakāḥ*—along with the Guhyakas; *hanyam-ānāḥ*—being attacked; *diśaḥ*—in different directions; *bhejuḥ*—fled; *uśadbhiḥ*—glowing; *brahma-tejasā*—by brahminical power.

TRANSLATION

When the Ṛbhu demigods attacked the ghosts and Guhyakas with half-burned fuel from the yajña fire, all these attendants of Satī fled in different directions and disappeared. This was possible simply because of brahma-tejaḥ, brahminical power.

PURPORT

The word *brahma-tejasā*, used in this verse, is significant. In those days *brāhmaṇas* were so powerful that simply by desiring and by chanting a Vedic *mantra*, they could accomplish very wonderful effects. But in the present age of degradation there are no such *brāhmaṇas*. According to the *Pañcarātri*ka system, in this age the entire population is supposed to consist of *śūdras* because the brahminical culture has been lost. But if anyone displays the signs of understanding Kṛṣṇa consciousness, he should be accepted, according to Vaiṣṇava *smṛti* regulations, as a prospective *brāhmaṇa* and should be given all facilities to achieve the highest perfection. The most magnanimous gift of Lord Caitanya is that the highest perfection of life is available in this fallen age if one simply adopts the process of chanting Hare Kṛṣṇa, which is able to bring about the fulfillment of all activities in self-realization.

Thus end the Bhaktivedānta purports of the Fourth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Satī Quits Her Body."

CHAPTER FIVE

Frustration of the Sacrifice of Dakṣa

TEXT 1

मैत्रेय उवाच

भवो भवान्या निधनं प्रजापते-
रसत्कृताया अवगम्य नारदात् ।
स्वपार्षदसैन्यं च तदध्वरर्भुभि-
विद्रावितं क्रोधमपारमादधे ॥ १ ॥

maitreya uvāca

*bhavo bhavānyā nidhanam prajāpater
asat-kṛtāyā avagamya nāradāt
sva-pārṣada-sainyam ca tad-adhvararbhuhir
vidrāvitam krodham apāram ādadhe*

maitreyaḥ uvāca—Maitreya said; *bhavaḥ*—Lord Śiva; *bhavānyāḥ*—of Satī; *nidhanam*—the death; *prajāpateḥ*—because of Prajāpati Dakṣa; *asat-kṛtāyāḥ*—having been insulted; *avagamya*—hearing about; *nāradāt*—from Nārada; *sva-pārṣada-sainyam*—the soldiers of his own associates; *ca*—and; *tad-adhvara*—(produced from) his (Dakṣa's) sacrifice; *rbhubhiḥ*—by the Ṛbhus; *vidrāvitam*—were driven away; *krodham*—anger; *apāram*—unbounded; *ādadhē*—showed.

TRANSLATION

Maitreya said: When Lord Śiva heard from Nārada that Satī, his wife, was now dead because of Prajāpati Dakṣa's insult to her and that his soldiers had been driven away by the Ṛbhu demigods, he became greatly angry.

PURPORT

Lord Śiva understood that Satī, being the youngest daughter of Dakṣa, could present the case of Lord Śiva's purity of purpose and thus would be

able to mitigate the misunderstanding between Dakṣa and himself. But such a compromise was not attained, and Satī was deliberately insulted by her father by not being received properly when she visited his house without being invited. Satī herself could have killed her father, Dakṣa, because she is the personified material energy and has immense power to kill and create within this material universe. In the *Brahma-saṁhitā* her strength is described: she is capable of creating and dissolving many universes. But although she is so powerful, she acts under the direction of the Supreme Personality of Godhead, Kṛṣṇa, as His shadow. It would not have been very difficult for Satī to punish her father, but she thought that since she was his daughter, it was not proper for her to kill him. Thus she decided to give up her own body, which she had obtained from his, and Dakṣa did not even check her.

When Satī passed away, giving up her body, the news was conveyed by Nārada to Lord Śiva. Nārada always carries the news of such events because he knows their import. When Lord Śiva heard that his chaste wife Satī was dead, he naturally became exceedingly angry. He also understood that Bhṛgu Muni had created the Ṛbhudeva demigods by uttering the *mantras* of the *Yajur-veda* and that these demigods had driven away all of his soldiers who were present in the arena of the sacrifice. Therefore, he wanted to reply to this insult, and thus he decided to kill Dakṣa because he was the cause of the death of Satī.

TEXT 2

क्रुद्धः सुदष्टौष्ठपुटः स धूर्जटि-
र्जटां तडिद्वह्निसटोग्रोत्थिषम् ।

उत्कृत्य रुद्रः सहस्रोत्थितो हसन्
गम्भीरनादो विससर्ज तां भुवि ॥ २ ॥

*kruddhaḥ sudaṣṭa-uṣṭha-putaḥ sa dhūr-jaṭi-
jaṭām taḍid-vahni-saṭogra-utthiṣam
utkṛtya rudraḥ sahasrothhito hasan
gambhīra-nādo visasarja tāṁ bhuvi*

kruddhaḥ—very angry; *sudaṣṭa-oṣṭha-putaḥ*—pressing his lips with his teeth; *saḥ*—he (Lord Śiva); *dhūr-jaṭiḥ*—having a cluster of hair on his head; *jaṭām*—one hair; *taḍid*—of electricity; *vahni*—of fire; *saṭā*—a flame; *ugra*—terrible; *rociṣam*—blazing; *utkṛtya*—snatching; *rudraḥ*—Lord Śiva; *sahasā*—at once; *utthitaḥ*—stood up; *hasan*—laughing; *gambhīra*—deep; *nādaḥ*—sound; *visasarja*—dashed; *tām*—that (hair); *bhuvi*—on the ground.

TRANSLATION

Thus Lord Śiva, being extremely angry, pressed his lips with his teeth and immediately snatched from his head a strand of hair which blazed like electricity or fire. He stood up at once, laughing like a madman, and dashed the hair to the ground.

TEXT 3

ततोऽतिकायस्तनुवा स्पृशन्दिवं
सहस्रबाहुर्घनरुक् त्रिसूर्यदृक् ।
करालदंष्ट्रो ज्वलदग्निमूर्धजः
कपालमाली विविधोद्यतायुधः ॥ ३ ॥

*tato'tikāyas tanuvā sprśan divam
sahasra-bāhur ghana-ruk tri-sūrya-dṛk
karāla-daṁṣṭro jvalad-agni-mūrdhajaḥ
kapāla-mālī vividhodyatāyudhaḥ*

tataḥ—at this time; *atikāyaḥ*—a great personality (Vīrabhadra); *tanuvā*—with his body; *sprśan*—touching; *divam*—the sky; *sahasrā*—a thousand; *bāhuḥ*—arms; *ghana-ruk*—of black color; *tri-sūrya-dṛk*—as bright as three suns combined; *karāla-daṁṣṭraḥ*—having very fearful teeth; *jvalat-agni*—(like) burning fire; *mūrdhajaḥ*—having hair on his head; *kapāla-mālī*—garlanded with men's heads; *vividha*—various kinds; *udyata*—upraised; *āyudhaḥ*—equipped with weapons.

TRANSLATION

A fearful black demon as high as the sky and as bright as three suns combined was thereby created, his teeth very fearful and the hairs on his head like burning fire. He had thousands of arms equipped with various weapons, and he was garlanded with the heads of men.

TEXT 4

तं किं करोमीति गृणन्तमाह
बद्धाञ्जलिं भगवान् भूतनाथः ।
दक्षं सयज्ञं जहि मद्भटानां
त्वमग्रणी रुद्र भटांशको मे ॥ ४ ॥

*taṁ kiṁ karomīti gṛṇantam āha
baddhāñjalim bhagavān bhūta-nāthaḥ
dakṣam sa-yajñam jahi mad-bhaṭānām
tvam agrāṇī rudra bhaṭānśako me*

taṁ—to him (Vīrabhadra); *kiṁ*—what; *karomi*—shall I do; *iti*—thus; *gṛṇantam*—asking; *āha*—ordered; *baddha-ñjalim*—with folded hands; *bhagavān*—the possessor of all opulences (Lord Śiva); *bhūta-nāthaḥ*—the lord of the ghosts; *dakṣam*—Dakṣa; *sa-yajñam*—along with his sacrifice; *jahi*—kill; *mat-bhaṭānām*—of all my associates; *tvam*—you; *agrāṇī*—the chief; *rudra*—O Rudra; *bhaṭa*—O expert in battle; *añśakaḥ*—born of my body; *me*—my.

TRANSLATION

When that gigantic demon asked with folded hands, “What shall I do, my lord?” Lord Śiva, who is known as Bhūtanātha, directly ordered, “Because you are born from my body, you are the chief of all my associates. Therefore, kill Dakṣa and his soldiers at the sacrifice.”

PURPORT

Here is the beginning of competition between *brahma-tejas* and *Śiva-tejas*. Bhṛgu Muni had created the Ṛbhu demigods, who had driven away the soldiers of Lord Śiva stationed in the arena, by his *brahma-tejas*, brahminical strength. When Lord Śiva heard that his soldiers had been driven away, he created the tall black demon Vīrabhadra to retaliate. There is sometimes a competition between the mode of goodness and the mode of ignorance. That is the way of material existence. Even when one is situated in the mode of goodness, there is every possibility that his position will be mixed with or attacked by the modes of passion or ignorance. That is the law of material nature. Although pure goodness, or *śuddha-sattva*, is the basic principle in the spiritual world, pure manifestation of goodness is not possible in this material world. Thus, the struggle for existence between different material qualities is always present. This quarrel between Lord Śiva and Bhṛgu Muni, centering around Prajāpati Dakṣa, is the practical example of such competition between the different qualitative modes of material nature.

TEXT 5

आज्ञप्त एव कुपितेन मन्युना
स देवदेवं परिचक्रमे विशुम् ।

मेने तदाऽऽत्मानमसङ्गरंहसा
महीयसां तात सहः सहिष्णुम् ॥ ५ ॥

*ājñapta evaṁ kupitena manyunā
sa deva-devaṁ paricakrame vibhum
mene tadātmānam asaṅga-rahṣasā
mahīyasāṁ tāta sahaḥ sahiṣṇum*

ājñaptaḥ—being ordered; *evaṁ*—in this manner; *kupitena*—angry; *manyunā*—by Lord Śiva (who is anger personified); *sah*—he (Vīrabhadra); *deva-devam*—he who is worshiped by the demigods; *paricakrame*—circumambulated; *vibhum*—Lord Śiva; *mene*—considered; *tadā*—at that time; *ātmānam*—himself; *asaṅga-rahṣasā*—with the power of Lord Śiva that cannot be opposed; *mahīyasām*—of the most powerful; *tāta*—my dear Vidura; *sahaḥ*—strength; *sahiṣṇum*—capable to cope with.

TRANSLATION

Maitreya continued: My dear Vidura, that black person was the personified anger of the Supreme Personality of Godhead, and he was prepared to execute the orders of Lord Śiva. Thus, considering himself capable of coping with any power offered against him, he circumambulated Lord Śiva.

TEXT 6

अन्वीयमानः स तु रुद्रपार्शदै-
र्भृशं नदद्भिर्यनदत्सुभैरवम् ।
उद्यम्य शूलं जगदन्तकान्तकं
सम्प्राद्रवद् घोषणमूषणाङ्घ्रिः ॥ ६ ॥

*anvīyamānaḥ sa tu rudra-pārśadai-
bhṛśam nadadbhir vyanadat su-bhairavam
udyamya śūlam jagat-antakāntakam
samprādravad ghoṣaṇa-bhūṣaṇa-āṅghriḥ*

anvīyamānaḥ—being followed; *sah*—he (Vīrabhadra); *tu*—but; *rudra-pārśadaiḥ*—by the soldiers of Lord Śiva; *bhṛśam*—tumultuously; *nadadbhiḥ*—roaring; *vyanadat*—sounded; *su-bhairavam*—very fearful; *udyamya*—carrying; *śūlam*—a trident; *jagat-antaka*—death; *antakam*—killing; *samprādravat*—hurried towards (the sacrifice of Dakṣa); *ghoṣaṇa*—roaring; *bhūṣaṇa-āṅghriḥ*—with bangles on his legs.

TRANSLATION

Many other soldiers of Lord Śiva followed the fierce personality in a tumultuous uproar. He carried a great trident, fearful enough to kill even death, and on his legs he wore bangles which seemed to roar.

TEXT 7

अथर्विजो यजमानः सदस्याः
ककुभ्युदीच्यां प्रसमीक्ष्य रेणुम् ।
तमः किमेतत्कृत एतद्रजोऽभू-
दिति द्विजा द्विजपत्न्यश्च दध्युः ॥ ७ ॥

*athartvijo yajamānaḥ sadasyāḥ
kakubhy udīcyāṃ prasamīkṣya reṇum
tamaḥ kim etat kuta etad rajo 'bhūd
iti dvijā dvija-patnyaś ca dadhyuḥ*

atha—at that time; *rtvijāḥ*—the priests; *yajamānaḥ*—the chief person performing the sacrifice (Dakṣa); *sadasyāḥ*—all the persons assembled in the sacrificial arena; *kakubhi udīcyām*—in the northern direction; *prasamīkṣya*—seeing; *reṇum*—the dust storm; *tamaḥ*—darkness; *kim*—what; *etat*—this; *kutaḥ*—from where; *etat*—this; *rajaḥ*—dust; *abhūt*—has come; *iti*—thus; *dvijāḥ*—the *brāhmaṇas*; *dvija-patnyaḥ*—the wives of the *brāhmaṇas*; *ca*—and; *dadhyuḥ*—began to speculate.

TRANSLATION

At that time, all the persons assembled in the sacrificial arena—the priests, the chief of the sacrificial performance, and the *brāhmaṇas* and their wives—wondered where the darkness was coming from. Later they could understand that it was a dust storm, and all of them were full of anxiety.

TEXT 8

वाता न वान्ति न हि सन्ति दस्यवः
प्राचीनवर्हिर्जीवति होमदण्डः ।
गावो न काल्यन्त इदं कुतो रजो
लोकोऽधुना किं प्रलयाय कल्पते ॥ ८ ॥

*vātā na vānti na hi santi dasyavaḥ
prācīna-barhir jīvati hogra-daṇḍaḥ
gāvo na kālyanta idam kuto rajo
loko'dhunā kim pralayāya kalpate*

vātāḥ—the winds; *na vānti*—are not blowing; *na*—not; *hi*—because; *santi*—are possible; *dasyavaḥ*—plunderers; *prācīna-barhiḥ*—old King Barhi; *jīvati*—is living; *ha*—still; *ugra-daṇḍaḥ*—who would sternly punish; *gāvaḥ*—the cows; *na kālyante*—are not being driven; *idam*—this; *kutaḥ*—from where; *rajaḥ*—dust; *lokaḥ*—the planet; *adhunā*—now; *kim*—is it; *pralayāya*—for dissolution; *kalpate*—to be considered ready.

TRANSLATION

Conjecturing on the origin of the storm, they said: There is no wind blowing, and there are no cows passing, nor is it possible that this dust storm could be raised by plunderers because still there is the strong King Barhi, who would punish them. Where is this dust storm blowing from? Is the dissolution of this planet now to occur?

PURPORT

Specifically significant in this verse is *prācīnabarhir jīvati*. The king of that part of the land was known as Barhi, and although he was old, he was still living, and he was a very strong ruler. Thus there was no possibility of thieves and plunderers invading. Indirectly it is stated here that thieves, plunderers, rogues and unwanted population can exist only in a state or kingdom where there is no strong ruler. When, in the name of justice, thieves are allowed liberty, the state and kingdom are disturbed by such plunderers and unwanted population. The dust storm created by the soldiers and assistants of Lord Śiva resembled the situation at the time of the dissolution of this world. When there is a need for the dissolution of the material creation, this function is conducted by Lord Śiva. Therefore the situation now created by him resembled the dissolution of the cosmic manifestation.

TEXT 9

प्रसूतिमिश्राः स्त्रिय उद्विग्नचित्ता
ऊचुर्विपाको वृजिनस्यैव तस्य ।
यत्पश्यन्तीनां दुहितृणां प्रजेशः
सुतां सतीमिव दध्यावनागाम् ॥ ९ ॥

prasūti-miśrāḥ striya udvigna-cittā
ūcur vipāko vṛjinasyaiva tasya
yat paśyantīnām duhitṛṇām prajāśaḥ
sutām satīm avadadhyāv anāgām

prasūti-miśrāḥ—headed by Prasūti; striyaḥ—the women; udvigna-cittāḥ—being very anxious; ūcuḥ—said; vipākaḥ—the resultant danger; vṛjinasya—of the sinful activity; eva—indeed; tasya—his (Dakṣa's); yat—because; paśyantīnām—who were looking on; duhitṛṇām—of her sisters; prajāśaḥ—the lord of the created beings (Dakṣa); sutām—his daughter; satīm—Satī; avadadhyau—insulted; anāgām—completely innocent.

TRANSLATION

Prasūti, the wife of Dakṣa, along with the other women assembled, became very anxious and said: This danger has been created by Dakṣa because of the death of Satī, who, even though completely innocent, quit her body as her sisters looked on.

PURPORT

Prasūti, being a softhearted woman, could immediately understand that the imminent danger approaching was due to the impious activity of hardhearted Prajāpati Dakṣa. He was so cruel that he would not save her youngest daughter, Satī, from the action of committing suicide in the presence of her sisters. Satī's mother could understand how much Satī had been pained by the insult of her father. She had been present along with the other daughters, and Dakṣa had purposely received all of them but her because she happened to be the wife of Lord Śiva. This consideration convinced the wife of Dakṣa of the danger which was now ahead, and thus she knew that Dakṣa must be prepared to die for his heinous action.

TEXT 10

यस्त्वन्तकाले व्युप्तजटाकलापः
स्वशूलसूच्यर्पितदिग्गजेन्द्रः ।
वितत्य नृत्यत्युदितास्रदोर्ध्वजा-
नुच्चाट्टहासस्तनयित्नुभिन्नदिक् ॥१०॥

yas tv anta-kāle vyupta-jaṭā-kalāpaḥ
sva-śūla-sūcy-arpita-dig-gajendraḥ

vitatya nṛtyaty uditāstra-dor-dhvajān
uccāṭṭahāsa-stanayitnu-bhinna-dik

yaḥ—who (Lord Śiva); tu—but; anta-kāle—at the time of dissolution; vyupta—having scattered; jaṭā-kalāpaḥ—his bunch of hair; sva-śūla—his own trident; sūci—on the points; arpita—pierced; dik-gajendraḥ—the rulers of the different directions; vitatya—scattering; nṛtyati—dances; udita—upraised; astra—weapons; doḥ—hands; dhvajān—flags; ucca—loud; aṭṭahāsa—laughing; stanayitnu—by the thundering sound; bhinna—divided; dik—the directions.

TRANSLATION

At the time of dissolution, Lord Śiva's hair is scattered, and he pierces the rulers of the different directions with his trident. He laughs and dances proudly, scattering their hands like flags, as thunder scatters the clouds all over the world.

PURPORT

Prasūti, who appreciated the power and strength of her son-in-law, Lord Śiva, is describing what he does at the time of dissolution. This description indicates that the strength of Lord Śiva is so great that Dakṣa's power could not be set in comparison to it. At the time of dissolution, Lord Śiva, with his trident in hand, dances over the rulers of the different planets, and his hair is scattered, just as the clouds are scattered over all directions in order to plunge the different planets into incessant torrents of rain. In the last phase of dissolution, all the planets become inundated with water, and that inundation is caused by the dancing of Lord Śiva. This dance is called the *pralaya* dance, or dance of dissolution. Prasūti could understand that the dangers ahead resulted not only from Dakṣa's neglecting her daughter, but also because of his neglecting the prestige and honor of Lord Śiva.

TEXT 11

अमर्षयित्वा तमसस्रतेजसं
मन्युप्लुतं दुर्निरीक्ष्यं भ्रुकुट्या ।
करालदंष्ट्राभिर्दत्तभागणं
स्यात्स्वस्ति किं कोपयतो विधातुः ॥११॥

*amarṣayitvā tam asahya-tejasam
manyu-plutam durnirīkṣyam bhru-kuṭyā
karāla-daṁṣṭrābhir udasta-bhāgaṇam
syāt svasti kim kopayato vidhātuḥ*

amarṣayitvā—after causing to become angry; *tam*—him (Lord Śiva); *asahya-tejasam*—with an unbearable effulgence; *manyu-plutam*—filled with anger; *durnirīkṣyam*—not able to be looked at; *bhru-kuṭyā*—by the movement of his brows; *karāla-daṁṣṭrābhiḥ*—by his fearful teeth; *udasta-bhāgaṇam*—having scattered the luminaries; *syāt*—there should be; *svasti*—good fortune; *kim*—how; *kopayataḥ*—causing (Lord Śiva) to be angry; *vidhātuḥ*—of Brahmā.

TRANSLATION

The gigantic black man bared his fearful teeth. By the movements of his brows he scattered the luminaries all over the sky, and he covered them with his strong, piercing effulgence. Because of the misbehavior of Dakṣa, even Lord Brahmā, Dakṣa's father, could not have been saved from the great exhibition of anger.

TEXT 12

बह्वेवमुद्विग्नदृशोच्यमाने
जनेन दक्षस्य मुहुर्महात्मनः ।
उत्पेतुरुत्पाततमाः सहस्रशो
मयावहा दिवि भूमौ च पर्यक् ॥१२॥

*bahv evam udvigna-dṛśocyamāne
janena dakṣasya muhur mahātmanaḥ
utpetur utpātataṁṣāḥ sahasraśo
bhayāvahā divi bhūmau ca paryak*

bahu—much; *evam*—in this manner; *udvigna-dṛśā*—with nervous glances; *ucyamāne*—while this was being said; *janena*—by the persons (assembled at the sacrifice); *dakṣasya*—of Dakṣa; *muhuḥ*—again and again; *mahātmanaḥ*—stronghearted; *utpetuḥ*—appeared; *utpātataṁṣāḥ*—very powerful symptoms; *sahasraśaḥ*—by the thousands; *bhaya-āvahāḥ*—producing fear; *divi*—in the sky; *bhūmau*—on the earth; *ca*—and; *paryak*—from all sides.

TRANSLATION

While everyone was talking amongst themselves, Dakṣa saw dangerous omens from all sides, from the earth and from the sky.

PURPORT

In this verse Dakṣa has been described as *mahātmā*. The word *mahātmā* has been commented upon by different commentators in various manners. Virarāghavācārya has indicated that this word *mahātmā* means steady in heart. That is to say that Dakṣa was so stronghearted that even when his beloved daughter was prepared to lay down her life, he was steady and unshaken. But in spite of his being so stronghearted, he was perturbed when he saw the various disturbances created by the gigantic black demon. Viśvanātha Cakravartī Ṭhākur remarks in this connection that even if one is called *mahātmā*, a great soul, unless he exhibits the symptoms of a *mahātmā*, he should be considered a *durātmā*, or a degraded soul. In *Bhagavad-gītā* the word *mahātmā* describes the pure devotee of the Lord: *mahātmānas tu mām pārtha daivīm prakṛtim āsritāḥ* (Bg. 9.13). A *mahātmā* is always under the guidance of the internal energy of the Supreme Personality of Godhead, and thus how could such a misbehaved person as Dakṣa be a *mahātmā*? A *mahātmā* is supposed to have all the good qualities of the demigods, and thus Dakṣa, lacking those qualities, could not be called a *mahātmā*; he should instead be called *durātmā*, a degraded soul. The word *mahātmā* to describe the qualifications of Dakṣa is used sarcastically.

TEXT 13

तावत्स रुद्रानुचरैर्महाभखो
नानायुधैर्वामनकैरुदायुधैः ।
पिङ्गैः पिशङ्गैर्मकरोदराननैः
पर्याद्रवद्विदुराचरुष्यत ॥१३॥

*tāvat sa rudrānucarair mahā-makho
nānāyudhair vāmanakair udāyudhaiḥ
piṅgaiḥ piśaṅgair makarodarānanaiḥ
paryādravadbhir vidurānvarudhyata*

tāvat—very quickly; *saḥ*—that; *rudra-anucaraiḥ*—by the followers of Lord Śiva; *mahā-makhaḥ*—the arena of the great sacrifice; *nānā*—various kinds; *āyudhaiḥ*—with weapons; *vāmanakaiḥ*—of short stature; *udāyudhaiḥ*—upraised; *piṅgaiḥ*—blackish; *piśaṅgaiḥ*—yellowish; *makara-udara-ānanaiḥ*—with bellies and faces like sharks; *paryādravadbhiḥ*—running all around; *vidura*—O Vidura; *anvarudhyata*—was surrounded.

TRANSLATION

My dear Vidura, all the followers of Lord Śiva surrounded the arena of sacrifice. They were of short stature and were equipped with various kinds of weapons; their bodies appeared to be like those of sharks, blackish and yellowish. They ran all around the sacrificial arena and thus began to create disturbances.

TEXT 14

केचिद्भञ्जुः प्राग्वंशं पत्नीशालां तथापरे ।
सद आग्नीध्रशालां च तद्विहारं महानसम् ॥१४॥

*kecid babhañjuḥ prāg-vamśam
patnī-śālām tathāpare
sada āgnīdhra-śālām ca
tad-vihāram mahānasam*

kecit—some; *babhañjuḥ*—pulled down; *prāk-vamśam*—the pillars of the sacrificial *pandal*; *patnī-śālām*—the female quarters; *tathā*—also; *apare*—others; *sadaḥ*—the sacrificial arena; *āgnīdhra-śālām*—the house of the priests; *ca*—and; *tad-vihāram*—the house of the chief of the sacrifice; *mahānasam*—the house of the kitchen department.

TRANSLATION

Some of the soldiers pulled down the pillars which were supporting the *pandal* of sacrifice, some of them entered the female quarters, some of them began destroying the sacrificial arena, and some of them entered the kitchen and the residential quarters.

TEXT 15

रुरुजुर्जपात्राणि तथैकेऽग्नीनाशयन् ।
कुण्डेष्वमूत्रयन् केचिद्विभुदुर्वेदिमेखलाः ॥१५॥

*rurujuḥ yajña-pātrāṇi
tathaike'gnīn anāśayan
kuṇḍeṣv amūtrayan kecid
bibhidur vedi-mekhalāḥ*

rurujuḥ—broke; *yajña-pātrāṇi*—the pots used in the sacrifice; *tathā*—so; *eke*—some; *agnīn*—the sacrificial fires; *anāśayan*—extinguished; *kuṇḍeṣu*—on the sacrificial arenas; *amūtrayan*—passed urine; *kecit*—some; *bibhiduḥ*—tore down; *vedi-mekhalāḥ*—the boundary lines of the sacrificial arena.

TRANSLATION

They broke all the pots made for use in the sacrifice, and some of them began to extinguish the sacrificial fire. Some tore down the boundary line of the sacrificial arena, and some passed urine on the arena.

TEXT 16

अबाधन्त मुनीनन्ये एके पत्नीरतर्जयन् ।
अपरे जग्गुर्देवान् प्रत्यासन्नान् पलायितान् ॥१६॥

*abādhanta munīn anye
eke patnīr atarjayan
apare jagḡhur devān
pratyāsannān palāyitān*

abādhanta—blocked the way; *munīn*—the sages; *anye*—others; *eke*—some; *patnīḥ*—the women; *atarjayan*—threatened; *apare*—others; *jagḡhuḥ*—arrested; *devān*—the demigods; *pratyāsannān*—near at hand; *palāyitān*—who were fleeing.

TRANSLATION

Some blocked the way of the fleeing sages, some threatened the women assembled there, and some arrested the demigods who were fleeing the *pandal*.

TEXT 17

भृगुं बबन्ध मणिमान् वीरभद्रः प्रजापतिम् ।
चण्डेशः पूषणं देवं भगं नन्दीशरोऽग्रहीत् ॥१७॥

*bhṛguṁ babandha maṇimān
vīrabhadraḥ prajāpatim
caṇḍeśaḥ pūṣaṇam devam
bhagam nandīśvaro 'grahīt*

bhṛgum—Bhṛgu Muni; *babandha*—arrested; *maṇimān*—Maṇimān; *vīrabhadraḥ*—Vīrabhadra; *prajāpatim*—Prajāpati Dakṣa; *caṇḍeśaḥ*—Caṇḍeśa; *pūṣaṇam*—Pūṣā; *devam*—the demigod; *bhagam*—Bhaga; *nandīśvaraḥ*—Nandīśvara; *agrahīt*—arrested.

TRANSLATION

Maṇimān, one of the followers of Lord Śiva, arrested Bhṛgu Muni, and Vīrabhadra, the black demon, arrested Prajāpati Dakṣa. Another follower, who was named Caṇḍeśa, arrested Pūṣā. Nandīśvara arrested the demigod Bhaga.

TEXT 18

सर्व एवत्विजो दृष्ट्वा सदस्याः सदिवौक्सः ।
तैरर्धमानाः सुभृशं ग्रावभिर्नैकघाद्रवन् ॥१८॥

sarva evartvijo dṛṣṭvā
sadasyāḥ sa-divaukasaḥ
tair ardyamānāḥ su-bhṛśam
grāvabhir naikadhā 'dravan

sarve—all; *eva*—certainly; *rtvijah*—the priests; *dṛṣṭvā*—after seeing; *sadasyāḥ*—all the members assembled in the sacrifice; *sa-divaukasaḥ*—along with the demigods; *taiḥ*—by those (stones); *ardyamānāḥ*—being disturbed; *su-bhṛśam*—very greatly; *grāvabhiḥ*—by stones; *naikadhā*—in different directions; *adravan*—began to disperse.

TRANSLATION

There was a continuous shower of stones, and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives they dispersed in different directions.

TEXT 19

जुह्वतः स्रुवहस्तस्य श्मश्रूणि भगवान् भवः ।
भृगोर्लुलुञ्चैः सदसि योऽहसच्छ्मश्रु दर्शयन् ॥१९॥

juhvataḥ sruva-hastasya
śmaśrūṇi bhagavān bhavaḥ
bhṛgor luluñce sadasi
yo 'hasac chmaśru darśayan

juhvataḥ—offering sacrificial oblations; *sruva-hastasya*—with the sacrificial ladle in his hand; *śmaśrūṇi*—the moustache; *bhagavān*—the possessor of all opulences; *bhavaḥ*—Vīrabhadra; *bhṛgoḥ*—of Bhṛgu Muni; *luluñce*—tore out; *sadasi*—in the midst of the assembly; *yaḥ*—who (Bhṛgu Muni); *ahasat*—had smiled; *śmaśru*—his moustache; *darśayan*—showing.

TRANSLATION

Vīrabhadra shaved off the moustache of Bhṛgu, who was offering the sacrificial oblations with his hands in the fire.

TEXT 20

भगस्य नेत्रे भगवान् पातितस्य रुषा भ्रुवि ।
उज्जहार सदस्योऽक्ष्णा यः शपन्तमसुसुचत् ॥२०॥

bhagasya netre bhagavān
pātītasya ruṣā bhuvi
ujjahāra sadastho 'kṣṇā
yaḥ śapantam asūsucat

bhagasya—of Bhaga; *netre*—both eyes; *bhagavān*—Vīrabhadra; *pātītasya*—having been thrust; *ruṣā*—with great anger; *bhuvi*—on the ground; *ujjahāra*—plucked out; *sadasthaḥ*—while situated in the assembly of the Viśvasṛks; *akṣṇā*—by the movement of his eyebrows; *yaḥ*—who (Bhaga); *śapantam*—(Dakṣa) who was cursing (Lord Śiva); *asūsucat*—encouraged.

TRANSLATION

Vīrabhadra immediately caught Bhaga, who had been moving his eyebrows during the cursing of Lord Śiva by Bhṛgu, and out of great anger thrust him to the ground and forcibly put out his eyes.

TEXT 21

पूष्णो ह्यपातयदन्तान् कालिङ्गस्य यथा बलः ।
शप्यमाने गरिमणि योऽहसद्दर्शयन्दतः ॥२१॥

pūṣṇo hy apātayad dantān
kāliṅgasya yathā balaḥ
śapyamāne garimaṇi
yo 'hasad darśayan dataḥ

pūṣṇaḥ—of Pūṣā; *hi*—since; *apātayat*—extracted; *dantān*—the teeth; *kāliṅgasya*—of the King of Kalinga; *yathā*—as; *balaḥ*—Baladeva; *śapyamāne*—while being cursed; *garimaṇi*—Lord Śiva; *yaḥ*—who (Pūṣā); *ahasat*—smiled; *darśayan*—showing; *dataḥ*—his teeth.

TRANSLATION

Just as Baladeva had knocked out the teeth of Dantavakra, the King of Kalinga, during the gambling match at the marriage ceremony of Aniruddha, Vīrabhadra knocked out the teeth of both Dakṣa, who had shown them

while cursing Lord Śiva, and Pūṣā, who, by smiling sympathetically, had also shown his teeth.

PURPORT

Here a reference is made to the marriage of Aniruddha, a grandson of Lord Kṛṣṇa's. He kidnapped the daughter of Dantavakra, and thereafter he was arrested. Just as he was to be punished for the kidnapping, the soldiers from Dvārakā, headed by Balarāma, arrived, and a fight ensued amongst the *kṣatriyas*. This sort of fight was very common, especially during marriage ceremonies, when everyone was in a challenging spirit. In that challenging spirit, a fight was sure to occur, and in such fights there was commonly killing and misfortune. After finishing such fighting the parties would come to a compromise, and everything would be settled. This Dakṣa *yajña* was similar to such events. Now all of them—Dakṣa and the demigods Bhaga and Pūṣā and Bhṛgu Muni—were punished by the soldiers of Lord Śiva, but later everything would come to a peaceful end. So this spirit of fighting between one another was not exactly inimical. But, because everyone was so powerful and wanted to show his strength by Vedic *mantra* or mystic power, all these fighting skills were very elaborately exhibited by the different parties at the Dakṣa *yajña*.

TEXT 22

आक्रम्योरसि दक्षस्य शितधारेण हेतिना ।
छिन्दन्नपि तदुद्धतुं नाशक्रोत् त्र्यम्बकस्तदा ॥२२॥

*ākramyorasi dakṣasya
śita-dhāreṇa hetinā
chindann api tad uddhartum
nāśaknot tryambakas tadā*

ākramya—having sat; *urasi*—on the chest; *dakṣasya*—of Dakṣa; *śita-dhāreṇa*—having a sharp blade; *hetinā*—with a weapon; *chindan*—cutting; *api*—even though; *tad*—that (head); *uddhartum*—to separate; *na aśaknot*—was not able; *tryambakaḥ*—Vīrabhadra (who had three eyes); *tadā*—after this.

TRANSLATION

Then Vīrabhadra, the giantlike personality, sat on the chest of Dakṣa and tried to separate his head from his body with sharp weapons, but he was not successful.

TEXT 23

शस्त्रैस्त्रान्वितैरेवमनिभिन्नत्वं हरः ।
विस्मयं परमापन्नो दक्ष्यौ पशुपतिश्चिरम् ॥२३॥

*śastrair astrānvitair evam
anirbhinna-tvacam haraḥ
vismayaṁ param āpanno
dadhyau paśupatiś ciram*

śastraiḥ—with weapons; *astra-anvitaiḥ*—with hymns (*mantras*); *evam*—thus; *anirbhinna*—not being cut; *tvacam*—the skin; *haraḥ*—Vīrabhadra; *vismayam*—bewilderment; *param*—greatest; *āpannaḥ*—was struck with; *dadhyau*—thought; *paśupatiḥ*—Vīrabhadra; *ciram*—for a long time.

TRANSLATION

He tried to cut the head of Dakṣa with hymns as well as weapons, but still it was hard to cut even the surface of the skin of Dakṣa's head. Thus Vīrabhadra was exceedingly bewildered.

TEXT 24

दृष्ट्वा संज्ञपनं योगं पशूनां स पतिर्मखे ।
यजमानपशोः कस्य कायात्तेनाहरच्छिरः ॥२४॥

*dr̥ṣṭvā sañjāpanam yogam
paśūnām sa patir makhe
yajamāna-paśoḥ kasya
kāyāt tenāharac chiraḥ*

dr̥ṣṭvā—having seen; *sañjāpanam*—for the killing of the animals in the sacrifice; *yogam*—the device; *paśūnām*—of the animals; *saḥ*—he (Vīrabhadra); *patiḥ*—the lord; *makhe*—in the sacrifice; *yajamāna-paśoḥ*—who was an animal in the form of the chief of the sacrifice; *kasya*—of Dakṣa; *kāyāt*—from the body; *tena*—by that (device); *aharat*—severed; *śiraḥ*—his head.

TRANSLATION

Then Vīrabhadra saw the wooden device in the sacrificial arena by which the animals were to have been killed. He took the opportunity of this facility to behead Dakṣa.

PURPORT

In this connection it is to be noted that the device used for killing animals in the sacrifice was not designed to facilitate eating their flesh. The killing was specifically intended to give a new life to the sacrificed animal by the power of Vedic *mantra*. The animals were sacrificed to test the strength of Vedic *mantras*; *yajñas* were performed as a test of the *mantra*. Even in the modern age, tests are executed on animal bodies in the physiology laboratory. Similarly, whether or not the *brāhmaṇas* were uttering the Vedic hymns correctly was tested by sacrifice in the arena. On the whole, the animals thus sacrificed were not at all the losers. Some old animals would be sacrificed, but in exchange for their old bodies they received other, new bodies. That was the test of Vedic *mantras*. Vīrabhadra, instead of sacrificing animals with the wooden device, immediately beheaded Dakṣa, to the astonishment of everyone.

TEXT 25

साधुवादस्तदा तेषां कर्म तत्तस्य पश्यताम् ।
भूतप्रेतपिशाचानामन्येषां तद्विपर्ययः ॥२५॥

sādhu-vādas tadā teṣāṁ
karma tat tasya paśyatām
bhūta-preta-piśācānām
anyeṣāṁ tad-viparyayaḥ

sādhu-vādaḥ—joyful exclamation; *tadā*—at that time; *teṣāṁ*—of those (followers of Lord Śiva); *karma*—action; *tat*—that; *tasya*—of him (Vīrabhadra); *paśyatām*—seeing; *bhūta-preta-piśācānām*—of the *bhūtas* (ghosts), *pretas* and *piśācas*; *anyeṣāṁ*—of the others (in the party of Dakṣa); *tad-viparyayaḥ*—the opposite of that (an exclamation of grief).

TRANSLATION

Upon seeing the action of Vīrabhadra, the party of Lord Śiva was pleased and cried out joyfully, and all the *bhūtas*, the ghosts and demons that had come made a tumultuous sound. On the other hand, the *brāhmaṇas* who were in charge of the sacrifice cried out in grief at the death of Dakṣa.

TEXT 26

जुहवैतच्छिरसि दक्षिणां प्रवर्षितः ।
तदेवयजनं दग्ध्वा प्रातिष्ठद् गुह्यकालयम् ॥२६॥

juhāvaitac chiras tasmin
dakṣiṇāgnāv amarṣitaḥ
tad-deva-yajanaṁ dagdhvā
prātiṣṭhad guhyakālayam

juhāva—sacrificed as an oblation; *etat*—that; *śiraḥ*—head; *tasmin*—in that; *dakṣiṇa-agnau*—in the sacrificial fire on the southern side; *amarṣitaḥ*—Vīrabhadra, being greatly angry; *tat*—of Dakṣa; *deva-yajanaṁ*—the arrangements for the sacrifice to the demigods; *dagdhvā*—having set fire; *prātiṣṭhat*—departed; *guhyaka-ālayam*—to the abode of the Guhyakas (Kailāsa).

TRANSLATION

Vīrabhadra then took the head and, out of his great anger, threw it into the southern side of the sacrificial fire, offering it as an oblation. In this way all the followers of Lord Śiva devastated all the arrangements for sacrifice. After setting fire to the whole arena, they departed for their master's abode, Kailāsa.

Thus end the Bhaktivedanta purports of the Fourth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Frustration of the Sacrifice of Dakṣa."

TRANSLATION

All the priests and other members of the sacrificial assembly and all the demigods, being defeated by the soldiers of Lord Śiva and injured by

CHAPTER SIX

Brahmā Satisfies Lord Śiva

TEXTS 1-2

मैत्रेय उवाच

अथ देवगणाः सर्वे रुद्रानीकैः पराजिताः ।
शूलपट्टिशनिस्त्रिशगदापरिघमुद्गरैः ॥ १ ॥
संछिन्नभिन्नसर्वाङ्गैः सत्त्विक्सभ्या भयाकुलाः ।
स्वयम्भुवे नमस्कृत्य कार्त्स्न्येनैतन्न्यवेदयन् ॥ २ ॥

maitreya uvāca
atha deva-gaṇāḥ sarve
rudrāṅkaiḥ parājitāḥ
śūla-paṭṭiśa-nistriṅśa-
gadā-parigha-mudgaraiḥ
sañchinna-bhinna-sarvāṅgāḥ
sartvik-sabhyā bhayākulāḥ
svayambhuve namaskṛtya
kārtsnyenaitan nyavedayan

maitreyaḥ uvāca—Maitreya said; *atha*—after this; *deva-gaṇāḥ*—all the demigods; *sarve*—all; *rudra-āṅkaiḥ*—by the soldiers of Lord Śiva; *parājitāḥ*—having been defeated; *śūla*—trident; *paṭṭiśa*—a sharp-edged spear; *nistriṅśa*—a sword; *gadā*—mace; *parigha*—an iron bludgeon; *mudgaraiḥ*—a hammer-like weapon; *sañchinna-bhinna-sarvāṅgāḥ*—all the limbs wounded; *sartvik-sabhyāḥ*—with all the priests and members of the sacrificial assembly; *bhaya-ākulāḥ*—with great fear; *svayambhuve*—unto Lord Brahmā; *namaskṛtya*—after offering obeisances; *kārtsnyena*—in detail; *etat*—the events of Dakṣa's sacrifice; *nyavedayan*—reported.

TRANSLATION

All the priests and other members of the sacrificial assembly and all the demigods, being defeated by the soldiers of Lord Śiva and injured by

weapons like tridents and swords, approached Lord Brahmā with great fear. After offering him obeisances, they began to speak in detail of all the events which had transpired.

TEXT 3

उपलभ्य पुरैवैतद्भगवानब्जसम्भवः ।
नारायणश्च विश्वात्मा न कस्याच्चरमीयतुः ॥ ३ ॥

*upalabhya puraivaitad
bhagavān abja-sambhavaḥ
nārāyaṇaś ca viśvātmā
na kasyādhvaram iyatuḥ*

upalabhya—knowing; *purā*—beforehand; *eva*—certainly; *etat*—all these events of Dakṣa’s sacrifice; *bhagavān*—the possessor of all opulences; *abja-sambhavaḥ*—born from a lotus flower (Lord Brahmā); *nārāyaṇaḥ*—Nārāyaṇa; *ca*—and; *viśvātmā*—the Supersoul of the entire universe; *na*—not; *kasya*—of Dakṣa; *adhvaram*—to the sacrifice; *iyatuḥ*—did go.

TRANSLATION

Both Lord Brahmā and Viṣṇu already knew that such events would occur in the sacrificial arena of Dakṣa, and knowing beforehand, they did not go to the sacrifice.

PURPORT

As stated in *Bhagavad-gītā*, *vedāhaṁ samatītāni vartamānāni cārjuna* (Bg. 7.26). The Lord says, “I know everything that has happened in the past and is going to happen in the future.” Lord Viṣṇu is omniscient, and He therefore knew what would happen at Dakṣa’s sacrificial arena. For this reason both Nārāyaṇa and Lord Brahmā did not attend the great sacrifice performed by Dakṣa.

TEXT 4

तदाकर्ण्य विशुः प्राह तेजीयसि कृतागसि ।
शेमाय तत्र सा भूयान्न प्रायेण बुभूषताम् ॥ ४ ॥

*tad ākarṇya vibhuḥ prāha
tejīyasi kṛtāgasi
kṣemāya tatra sā bhūyān
na prāyeṇa bubhūṣatām*

lat—the events related by the demigods and the others; *ākarnya*—after hearing; *vibhuḥ*—Lord Brahmā; *prāha*—replied; *tejīyasi*—a great personality; *kṛta-āgasi*—has been offended; *kṣemāya*—for your happiness; *tatra*—in that way; *sā*—that; *bhūyāt na*—is not conducive; *prāyeṇa*—generally; *bubhūṣatām*—desire to exist.

TRANSLATION

When Lord Brahmā heard everything from the demigods and the members who had attended the sacrifice, he replied: You cannot be happy in executing a sacrifice if you blaspheme a great personality and thereby offend his lotus feet. You cannot have happiness in that way.

PURPORT

Lord Brahmā explained to the demigods that although Dakṣa wanted to enjoy the results of fruitive sacrificial activities, it is not possible to enjoy when one offends a great personality like Lord Śiva. It was good for Dakṣa to have died in the fight because if he had lived he would have committed such offenses at the lotus feet of great personalities again and again. According to Manu’s law, when a person commits murder, punishment is beneficial for him because if he is not killed then he might commit more and more murders and therefore be entangled in his future lives for having killed so many persons. Therefore the king’s punishment of a murderer is appropriate. If those who are extremely offensive are killed by the grace of the Lord, that is good for them. In other words, Lord Brahmā explained to the demigods that it was good for Dakṣa to have been killed.

TEXT 5

अथापि यूयं कृतकिल्बिषा भवं
ये बर्हिषो भागभाजं परादुः ।
प्रसादयच्चं परिशुद्धचेतसा
क्षिप्रप्रसादं प्रगृहीताङ्घ्रिपद्मम् ॥ ५ ॥

*athāpi yūyam kṛta-kilbiṣā bhavaṁ
ye barhiṣo bhāga-bhājam parāduḥ
prasādayadhvaṁ pariśuddha-cetasā
kṣipra-prasādaṁ pragṛhīta-aṅghri-padmaṁ*

athāpi—still; *yūyam*—all of you; *kṛta-kilbiṣāḥ*—having committed offenses; *bhavam*—Lord Śiva; *ye*—all of you; *barhiṣaḥ*—of the sacrifice; *bhāga-*

bhājam—entitled to a share; *parāduḥ*—have excluded; *prasādayadhvam*—all of you should satisfy; *parīśuddha-cetasā*—without mental reservations; *kṣīpra-prasādam*—quick mercy; *pragrhīta-aṅghri-padmam*—his lotus feet having been taken shelter of.

TRANSLATION

You have excluded Lord Śiva from taking part in the sacrificial results, and therefore you are all offenders at his lotus feet. Still, if you go without mental reservations and surrender unto him and fall down at his lotus feet, he will be very pleased.

PURPORT

Lord Śiva is also called Āśutoṣa. *Āśu* means very soon, and *toṣa* means to become satisfied. The demigods were advised to go to Lord Śiva and beg his pardon, and because he is very easily pleased, it was certain that their purpose would be served. Lord Brahmā knew the mind of Lord Śiva very well, and he was confident that the demigods, who were offenders at his lotus feet, could mitigate their offenses by going to him and surrendering without reservation.

TEXT 6

आशासना जीवितमध्वरस्य
लोकः सपालः कुपिते न यस्मिन् ।
तमाशु देवं प्रियया विहीनं
क्षमापयध्वं हृदि विद्धं दुरुक्तैः ॥ ६ ॥

āśāsānā jīvitam adhvarasya
lokaḥ sa-pālaḥ kupite na yasmin
tam āśu devam priyayā vihīnam
kṣamāpayadhvaṁ hṛdi viddham duruktaiḥ

āśāsānāḥ—wishing to ask; *jīvitam*—for the duration; *adhvarasya*—of the sacrifice; *lokaḥ*—all the planets; *sa-pālaḥ*—with their controllers; *kupite*—when angered; *na*—not; *yasmin*—whom; *tam*—that; *āśu*—at once; *devam*—Lord Śiva; *priyayā*—of his dear wife; *vihīnam*—having been deprived; *kṣamāpayadhvam*—beg his pardon; *hṛdi*—in his heart; *viddham*—very much afflicted; *duruktaiḥ*—by unkind words.

TRANSLATION

Lord Brahmā also advised them that Lord Śiva is so powerful that by his anger all the planets and their chief controllers can be destroyed

immediately. Also, he said that Lord Śiva was especially sorry because he had recently lost his dear wife and was also very much afflicted by the unkind words of Dakṣa. Under the circumstances, Lord Brahmā suggested that it would behoove them to go at once and beg his pardon.

TEXT 7

नाहं न यज्ञो न च यूयमन्ये
ये देहभाजो मुनयश्च तत्त्वम् ।
विदुः प्रमाणं बलवीर्ययोर्वा
यस्यात्मतन्त्रस्य क उपायं विधित्सेत् ॥ ७ ॥

nāhaṁ na yajño na ca yūyam anye
ye deha-bhājo munayaś ca tattvam
viduḥ pramāṇam bala-vīryayor vā
yasyātma-tantrasya ka upāyaṁ vidhitset

na—not; *aham*—I; *na*—nor; *yajñaḥ*—Indra; *na*—nor; *ca*—and; *yūyam*—all of you; *anye*—others; *ye*—who; *deha-bhājaḥ*—of those who bear material bodies; *munayaḥ*—the sages; *ca*—and; *tattvam*—the truth; *viduḥ*—know; *pramāṇam*—the extent; *bala-vīryayoḥ*—of the strength and power; *vā*—or; *yasya*—of Lord Śiva; *ātma-tantrasya*—of Lord Śiva, who is self-dependent; *kaḥ*—what; *upāyam*—means; *vidhitset*—should wish to devise.

TRANSLATION

Lord Brahmā said that no one, including himself, Indra, all the members who were assembled in the sacrificial arena, and all the sages, could know how powerful Lord Śiva is. Under the circumstances, who would dare to commit an offense at his lotus feet?

PURPORT

After Lord Brahmā advised the demigods to go to Lord Śiva and beg his pardon, it was suggested how he should be satisfied and how the matter should be placed before him. Brahmā also asserted that none of the conditioned souls, including himself and all the demigods, could know how to satisfy Lord Śiva. But he said, "It is known that he is very easily satisfied, so let us try to satisfy him by falling at his lotus feet."

Actually the position of the subordinate always is to surrender to the Supreme. That is the instruction of *Bhagavad-gītā*. The Lord asks everyone to give up all kinds of concocted occupations and simply surrender unto Him. That will protect the conditioned souls from all sinful reactions. Similarly, in this case Brahmā also suggests that they go and surrender

unto the lotus feet of Lord Śiva, for since he is very kind and easily satisfied, this action would prove effective.

TEXT 8

स इत्थमादिश्य सुरानजस्तु तैः
समन्वितः पितृभिः सप्रजेशैः ।
ययौ स्वधिष्ण्यान्निलयं पुरद्विषः
कैलासमद्रिप्रवरं प्रियं प्रभोः ॥ ८ ॥

sa ittham ādiśya surān ajas tu taiḥ
samanvitaḥ pitṛbhiḥ sapraješaiḥ
yayau svadhiṣṇyān nilayaṁ pura-dviṣaḥ
kailāsam adri-pravaraṁ priyaṁ prabhoḥ

saḥ—he (Brahmā); ittham—thus; ādiśya—after instructing; surān—the demigods; ajaḥ—Lord Brahmā; tu—then; taiḥ—those; samanvitaḥ—followed; pitṛbhiḥ—by the Pitās; sa-praješaiḥ—along with the lords of the living entities; yayau—went; svadhiṣṇyāt—from his own place; nilayam—the abode; pura-dviṣaḥ—of Lord Śiva; kailāsam—Kailāsa; adri-pravaram—the best among mountains; priyam—dear; prabhoḥ—of the lord (Śiva).

TRANSLATION

After thus instructing all the demigods, the Pitās and the lords of the living entities, Lord Brahmā took them with him and left for the abode of Lord Śiva, known as the Kailāsa Hill.

PURPORT

The abode of Lord Śiva, which is known as Kailāsa, is described in the fourteen verses which follow.

TEXT 9

जन्मौषधितपोमन्त्रयोगसिद्धैर्नरेतरैः ।
जुष्टं किंनरगन्धर्वैरप्सरोभिर्वृतं सदा ॥ ९ ॥
janmauśadhi-tapomantra-
yoga-siddhair naretaraiḥ
juṣṭam kinnara-gandharvair
apsarobhir vṛtaṁ sadā

janma—birth; ośadhi—herbs; tapaḥ—austerity; mantra—Vedic hymns; yoga—mystic yoga practices; siddhaiḥ—with perfected beings; naretaraiḥ—

by demigods; juṣṭam—enjoyed; kinnara-gandharvaiḥ—by Kinnaras and Gandharvas; apsarobhiḥ—by Apsarās; vṛtam—full of; sadā—always.

TRANSLATION

The abode known as Kailāsa is full of different herbs and vegetables, and it is sanctified by Vedic hymns and mystic yoga practice. Thus the residents of that abode are demigods by birth and have all mystic powers. Besides them there are other human beings who are known as Kinnaras and Gandharvas and are accompanied by their beautiful wives, who are known as Apsarās, or angels.

TEXT 10

नानामणिमयैः पृङ्गैर्नाघातुविचित्रितैः ।
नानाद्रुमलतागुल्मैर्नानामृगगणावृतैः ॥ १० ॥

nānā-maṇi-mayaiḥ śṛṅgair
nānādhātu-vicitritaiḥ
nānā-druma-latā-gulmair
nānā-mṛga-gaṇāvṛtaiḥ

nānā—different kinds; maṇi—jewels; mayaiḥ—made of; śṛṅgaiḥ—with the peaks; nānādhātu-vicitritaiḥ—decorated with various minerals; nānā—various; drumā—trees; latā—creepers; gulmaiḥ—plants; nānā—various; mṛga-gaṇa—by groups of deer; avṛtaiḥ—inhabited by.

TRANSLATION

Kailāsa is full of mountains which are filled with all kinds of valuable jewels and minerals and surrounded by all varieties of valuable trees and plants. The top of the hill is nicely decorated by various types of deer.

TEXT 11

नानामलप्रस्रवणैर्नानाकन्दरसानुभिः ।
रमणं विहरन्तीनां रमणैः सिद्धयोषिताम् ॥ ११ ॥

nānāmala-prasravaṇair
nānā-kandara-sānubhiḥ
ramaṇaṁ viharantīnām
ramaṇaiḥ siddha-yoṣitām

nānā—various; amala—transparent; prasravaṇaiḥ—with waterfalls; nānā—various; kandara—caves; sānubhiḥ—with summits; ramaṇam—giving pleasure; viharantīnām—sporting; ramaṇaiḥ—with their lovers; siddha-yoṣitām—of the damsels of the mystics.

TRANSLATION

There are many waterfalls, and in the mountains there are many beautiful caves in which the very beautiful wives of the mystics are found.

TEXT 12

मयूरकेकाभिरुतं मदान्धालिविमूर्च्छितम् ।
प्लावितै रक्तकण्ठानां कूजितैश्च पतत्रिणाम् ॥१२॥

mayūra-kekābhirutaṁ
madāndhāli-vimūrcchitam
plāvītai rakta-kaṅṭhānāṁ
kūjitaiś ca patattriṇām

mayūra—peacocks; kekā—with the cries; abhirutaṁ—resounding; mada—by intoxication; andha—blinded; ali—by the bees; vimūrcchitam—resounded; plāvītaiḥ—with the singing; rakta-kaṅṭhānām—of the cuckoos; kūjitaiḥ—with the whispering; ca—and; patattriṇām—of other birds.

TRANSLATION

On Kailāsa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. Cuckoos are always singing, and other birds whisper amongst themselves.

TEXT 13

आह्वयन्तमिवोद्धस्तैर्द्विजान् कामदुग्धैर्द्रुमैः ।
व्रजन्तमिव मातङ्गैर्गृणन्तमिव निर्झरैः ॥१३॥

āhvayantam ivoddhastair
dvijān kāma-dughair drumaiḥ
vrajantam iva mātaṅgaiḥ
gṛṇantam iva nirjharaiḥ

āhvayantam—calling; iva—as if; uddhastaiḥ—with upraised hands (branches); dvijān—the birds; kāma-dughaiḥ—yielding desires; drumaiḥ—with trees; vrajantam—moving; iva—as if; mātaṅgaiḥ—by elephants; gṛṇantam—resounding; iva—as if; nirjharaiḥ—by the waterfalls.

TRANSLATION

There are tall trees with straight branches that appear to call the sweet birds, and when flocks of elephants pass through the hills, it appears that the Kailāsa Hill moves with them. When the waterfalls resound, it appears that Kailāsa Hill does also.

TEXTS 14-15

मन्दारैः पारिजातैश्च सरलैश्चोपशोभितम् ।
तमालैः शालतालैश्च कोविदारसनार्जुनैः ॥१४॥
चूतैः कदम्बैर्नीपैश्च नागपुन्नागचम्पकैः ।
पाटलाशोकबकुलैः कुन्दैः कुरबकैरपि ॥१५॥

mandāraiḥ pārijātaiś ca
saralaiś copāśobhitam
tamālaiḥ śāla-tālaiś ca
kovidārasanārjunaiḥ
cūtaiḥ kadambair nīpaiś ca
nāga-punnāga-campakaiḥ
pāṭalāśoka-bakulaiḥ
kundaiḥ kurabakair api

mandāraiḥ—with mandāras; pārijātaiḥ—with pārijātas; ca—and; saralaiḥ—with saralas; ca—and; upāśobhitam—decorated; tamālaiḥ—with tamāla trees; śāla-tālaiḥ—with śālas and tālas; ca—and; kovidāra-āsana-arjunaiḥ—kovidāras, āsanas (vijaya-sāras) and arjuna trees (kāñcanārakas); cūtaiḥ—with cūtas (a species of mango); kadambaiḥ—with kadambas; nīpaiḥ—with nīpas (dhūli-kadambas); ca—and; nāga-punnāga-campakaiḥ—with nāgas, punnāgas, and campakas; pāṭala-aśoka-bakulaiḥ—with pāṭalas, aśokas and bakulas; kundaiḥ—with kundas; kurabakaiḥ—with kurabakas; api—also.

TRANSLATION

The whole of Kailāsa Hill is decorated with various kinds of trees, of which the following names can be mentioned: mandāra, pārijāta, sarala, tamāla, tāla, kovidāra, āsana, arjuna, āmrajati (mango), kadamba, dhūli-kadamba, nāga, punnāga, campaka, pāṭala, aśoka, bakula, kunda and kurabakas. The entire hill is decorated with such trees, which produce flowers with fragrant aromas.

TEXT 16

स्वर्णार्णशतपत्रैश्च वररेणुकजातिभिः ।
कुञ्जकैर्मल्लिकाभिश्च माधवीभिश्च मण्डितम् ॥१६॥

svaṅṅārṇa-śata-patraiś ca
varareṇuka-jātibhiḥ
kubjakair mallikābhiś ca
mādhavībhiś ca maṅḍitam

svaṇārṇa—golden colored; *śata-patraiḥ*—with lotuses; *ca*—and; *vara-reṇuka-jātibhiḥ*—with *varas*, *reṇukas* and *mālatīs*; *kubjakaiḥ*—with *kubjas*; *mallikābhiḥ*—with *mallikās*; *ca*—and; *mādhavībhiḥ*—with *mādhavīs*; *ca*—and; *maṇḍitam*—decorated.

TRANSLATION

There are other trees also which decorate the hill, such as the golden lotus flower, the cinnamon tree, *mālatī*, *kubja*, *mallikā* and *mādhavī*.

TEXT 17

पनसोदुम्बराश्वत्थप्लक्ष्मण्योषधिङ्गुभिः ।
भूर्जैरोषधिभिः पूगै राजपूगैश्च जम्बुभिः ॥१७॥

panasodumbarāśvattha-
plakṣa-nyagrodha-ṅgubhiḥ
bhūrjair oṣadhibhiḥ pūgai
rājpūgaiś ca jambubhiḥ

panasa-udumbara-aśvattha-plakṣa-nyagrodha-ṅgubhiḥ—with *panasas* (jackfruit trees), *udumbaras*, *aśvatthas*, *plakṣas*, *nyagrodhas* and trees producing *asafetida*; *bhūrjaiḥ*—with *bhūrjas*; *oṣadhibhiḥ*—with betel nut trees; *pūgaiḥ*—with *pūgas*; *rājpūgaiḥ*—with *rājpūgas*; *ca*—and; *jambubhiḥ*—with *jambus*.

TRANSLATION

Kailāsa Hill is also decorated with such trees as *kata*, jackfruit, *julara*, banyan trees, *plakṣas*, *nyagrodhas* and trees producing *asafetida*. Also there are trees of betel nuts and *bhūrjapatra*, as well as *rājpūga*, blackberries and similar other trees.

TEXT 18

खर्जूराम्रातकाम्राद्यैः प्रियालमधुकेङ्गुदैः ।
द्रुमजातिभिरन्यैश्च राजितं वेषुकीचकैः ॥१८॥

kharjūrāmṛatakāmṛadyaiḥ
priyāla-madhukeṅgudaiḥ
druma-jātibhir anyaiś ca
rājitaṁ veṣu-kīcakaiḥ

kharjūra-amṛataka-amra-ādyaiḥ—with *kharjūras*, *amṛatakas*, *amras* and others; *priyāla-madhuka-ṅgudaiḥ*—with *priyālas*, *madhukas* and *ṅgudas*;

druma-jātibhiḥ—with varieties of trees; *anyaiḥ*—other; *ca*—and; *rājitaṁ*—decorated; *veṣu-kīcakaiḥ*—with *veṣus* (bamboos) and *kīcakas* (hollow bamboos).

TRANSLATION

There are mango trees, *priyāla*, *madhuka* and *ṅguda*. Besides these there are other trees, like thin bamboos, *kīcaka*, and varieties of other bamboo trees, all decorating the tract of *Kailāsa Hill*.

TEXTS 19-20

कुमुदोत्पलकह्लारशतपत्रचन्द्रिभिः ।
नलिनीषु कलं कूजत्वगवृन्दोपशोमितम् ॥१९॥
मृगैः शाखामृगैः क्रोडैर्मृगेन्द्रैर्ऋक्षशल्यकैः ।
गवयैः शरभैर्व्यघ्रै रुरुभिर्महिषादिभिः ॥२०॥

kumudotpala-kahlāra-
śatapatra-vanarddhibhiḥ
nalinīṣu kalam kūjat-
khaga-vṛndopaśobhitam
mṛgaiḥ śākhāmṛgaiḥ kroḍair
mṛgendrair ṛkṣa-śalyakaiḥ
gavayaiḥ śarabhair vyāghrai
rurubhir mahiṣādibhiḥ

kumuda—*kumuda*; *utpala*—*utpala*; *kahlāra*—*kahlāra*; *śatapatra*—lotuses; *vana*—forest; *rdhibhiḥ*—being covered with; *nalinīṣu*—in the lakes; *kalam*—very sweetly; *kūjat*—whispering; *khaga*—of birds; *vṛnda*—groups; *upaśobhitam*—decorated with; *mṛgaiḥ*—with deer; *śākhāmṛgaiḥ*—with monkeys; *kroḍaiḥ*—with boars; *mṛgendraiḥ*—with lions; *ṛkṣa-śalyakaiḥ*—with *ṛkṣas* and *śalyakas*; *gavayaiḥ*—with forest cows; *śarabhaiḥ*—with forest asses; *vyāghraiḥ*—with tigers; *rurubhiḥ*—with small deer; *mahiṣa-ādibhiḥ*—with buffalo, etc.

TRANSLATION

There are different kinds of lotus flowers, such as *kumuda*, *utpala* and *śatapatra*. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, *ṛkṣas*, *śalyakas*, forest cows, forest asses, tigers, small deer, buffalo and many other animals, who are fully enjoying their lives.

TEXT 21

कर्णान्त्रैकपदाश्वस्यैर्निर्जुष्टं वृकनाभिभिः ।
कदलीखण्डसंरुद्धनलिनीपुलिनश्रियम् ॥२१॥

*karṇāntraikapadāśvāsyaḥ
nirjuṣṭam vṛka-nābhibhiḥ
kadalī-khaṇḍa-saruddha-
nalīnī-pulina-śriyam*

karṇāntra—by the *karṇāntra*; *ekapada*—the *ekapada*; *śvāsyaḥ*—by the *śvāsya*; *nirjuṣṭam*—fully enjoyed; *vṛka-nābhibhiḥ*—by the *vṛka* and *nābhi* or *kastūrī* deer; *kadalī*—of banana trees; *khaṇḍa*—with groups; *saruddha*—covered; *nalīnī*—of small lakes filled with lotus flowers; *pulina*—with the sandy banks; *śriyam*—very beautiful.

TRANSLATION

There are varieties of deer, such as *karṇāntra*, *ekapada*, *śvāsya*, *vṛka* and *kastūrī*, the deer which bears musk. Besides the deer there are many banana trees which decorate the small hillside lakes very nicely.

TEXT 22

पर्यस्तं नन्दया सत्याः स्नानपुण्यतरोदया ।
विलोक्य भूतेशगिरिं विबुधा विस्मयं ययुः ॥२२॥

*pariyastam nandayā satyāḥ
snāna-puṇyatarodayā
vilokya bhūteśa-giriṁ
vibudhā vismayam yayuḥ*

pariyastam—surrounded; *nandayā*—by the *Nandā*; *satyāḥ*—of *Satī*; *snāna*—by the bathing; *puṇyatarā*—especially flavored; *udayā*—with water; *vilokya*—after seeing; *bhūteśa*—of *Bhūteśa* (the lord of the ghosts, Lord Śiva); *giriṁ*—the mountain; *vibudhāḥ*—the demigods; *vismayam*—wonder; *yayuḥ*—obtained.

TRANSLATION

There is a small lake named *Alakanandā* in which *Satī* used to take her bath, and that lake is especially auspicious. All the demigods, after seeing the specific beauty of *Kailāsa Hill*, were struck with wonder at the great opulence that was to be found there.

PURPORT

According to the commentary called *Śrī Bhāgavata-candra-candrikā*, the water in which *Satī* used to bathe was *Ganges* water. In other words, the *Ganges* flowed through the *Kailāsa Parvata*. There is every possibility of accepting such a statement because *Ganges* water also flows from the hair of Lord Śiva. Since *Ganges* water rests on the head of Lord Śiva and then flows to the other parts of the universe, it is quite possible that the water in which *Satī* bathed, which was certainly very nicely scented, was *Ganges* water.

TEXT 23

ददृशुस्तत्र ते रम्यामलकां नाम वै पुरीम् ।
वनं सौगन्धिकं चापि यत्र तन्नाम पङ्कजम् ॥२३॥

*dadṛśuḥ tatra te ramyām
alakāṁ nāma vai purīm
vanam saugandhikam cāpi
yatra tan-nāma paṅkajam*

dadṛśuḥ—saw; *tatra*—there (in *Kailāsa*); *te*—they (the demigods); *ramyām*—very attractive; *alakām*—*Alakā*; *nāma*—known as; *vai*—indeed; *purīm*—abode; *vanam*—forest; *saugandhikam*—*Saugandhika*; *cā*—and; *api*—even; *yatra*—in which place; *tan-nāma*—known by that name; *paṅkajam*—species of lotus flowers.

TRANSLATION

Thus the demigods saw the wonderfully beautiful region known as *Alakā* in the forest known as *Saugandhika*, which means “full of fragrance.” The forest is known as *Saugandhika* because of its abundance of lotus flowers.

PURPORT

Sometimes *Alakā* is known as *Alakā purī*, which is also the name of the abode of *Kuvera*. *Kuvera*'s abode, however, cannot be seen from *Kailāsa*. Therefore the region of *Alakā* referred to here is different from the *Alakā purī* of *Kuvera*. According to *Vīrarāghava Ācārya*, *alakā* means “uncommonly beautiful.” In the region of *Alakā* the demigods saw, there is a type of lotus flower known as *Saugandhika* that distributes an especially fragrant scent.

TEXT 24

नन्दा चालकनन्दा च सरितौ बाह्यतः पुरः ।
तीर्थपादपदाम्भोजरजसातीव पावने ॥२४॥

*nandā cālakanandā ca
saritau bāhyataḥ puraḥ
tīrthapāda-padāmbhoja
rajasātīva pāvane*

nandā—the Nandā; *ca*—and; *alakanandā*—the Alakanandā; *ca*—and; *sarita*—two rivers; *bāhyataḥ*—outside; *puraḥ*—from the city; *tīrthapāda*—of the Supreme Personality of Godhead; *padāmbhoja*—of the lotus feet; *rajasā*—by the dust; *atīva*—exceedingly; *pāvane*—sanctified.

TRANSLATION

They also saw the two rivers named Nandā and Alakanandā. These two rivers are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead, Govinda.

TEXT 25

ययोः सुरस्त्रियः क्षत्तरवरुह स्वधिष्ण्यतः ।
क्रीडन्ति पुंसः सिञ्चन्त्यो विगाह्य रतिकर्षिताः ॥२५॥

*yayoḥ sura-striyaḥ kṣattar
avaruhya svadhiṣṇyataḥ
krīḍanti puṁsaḥ siñcanyo
vigāhya rati-karṣitāḥ*

yayoḥ—in both of which (rivers); *sura-striyaḥ*—the celestial damsels along with their husbands; *kṣattaḥ*—O Vidura; *avaruhya*—descending; *svadhiṣṇyataḥ*—from their own airplanes; *krīḍanti*—they play; *puṁsaḥ*—their husbands; *siñcanyāḥ*—sprinkling with water; *vigāhya*—after entering (the water); *rati-karṣitāḥ*—whose enjoyment has become diminished.

TRANSLATION

My dear Kṣatta, Vidura, the celestial damsels came down to that river in their airplanes with their husbands, and after sex enjoyment, they entered the water and enjoyed sprinkling their husbands with water.

PURPORT

It is understood that even the damsels of the heavenly planets are polluted by thoughts of sex enjoyment, and therefore they come in

airplanes to bathe in the rivers Nandā and Alakanandā. It is significant that these rivers, Nandā and Alakanandā, are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead. In other words, just as the Ganges is sacred because its water emanates from the toes of the Supreme Personality of Godhead, Nārāyaṇa, so whenever water or anything is in touch with devotional service of the Supreme Personality of Godhead, it is purified and spiritualized. The rules and regulations of devotional service are based on this principle: anything in touch with the lotus feet of the Lord is immediately freed from all material contamination. The damsels of the heavenly planets, polluted by thoughts of sex life, come down to bathe in the sanctified rivers and enjoy sprinkling water on their husbands.

Two words are very significant in this connection. *Rati-karṣita* means that the damsels become morose after sex enjoyment. Although they accept sex enjoyment as a bodily demand, afterwards they are not happy. Another significant point in this connection is that Lord Govinda, the Supreme Personality of Godhead, is described here as *tīrtha-pāda*. *Tīrtha* means “sanctified place,” and *pāda* means “lotus feet of the Lord.” People go to a sanctified place to free themselves from all sinful reaction. In other words, those who are devoted to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, automatically become sanctified. The Lord’s lotus feet are called *tīrtha-pāda* because under their protection there are hundreds and thousands of saintly persons who sanctify the sacred places of pilgrimage. Śrīla Nārottamadāsa Ṭhākura, a great *ācārya* of the Gauḍīya Vaiṣṇava Sampradāya, advises us not to travel to different places of pilgrimage. Undoubtedly, it is troublesome to go from one place to another, but one who is intelligent can take shelter of the lotus feet of Govinda and thereby be automatically sanctified as the result of his pilgrimage. Anyone who is fixed in the service of the lotus feet of Govinda is called *tīrtha-pāda*; he does not need to travel on various pilgrimages, for he can enjoy all the benefits of such travel simply by engaging in the service of the lotus feet of the Lord. Such a pure devotee who has implicit faith in the lotus feet of the Lord can create sacred places in any part of the world where he decides to remain. *Tīrthīkurvanti tīrthāni* (*Bhāg.* 1.13.10). The places are sanctified due to the presence of pure devotees; any place automatically becomes a place of pilgrimage if either the Lord or His pure devotee remains or resides there. In other words, such a pure devotee, who is engaged one hundred percent in the service of the Lord, can remain anywhere in the universe, and that part of the universe immediately becomes a sacred place where he can peacefully render service to the Lord as the Lord desires.

TEXT 26

ययोस्तत्स्नानविभ्रष्टनवकुङ्कुमपिञ्जरम्
वितृषोऽपि पिबन्त्यम्भः पाययन्तो गजा गजीः॥२६॥

yayos tat-snāna-vibhraṣṭa-
nava-kuṅkuma-piñjaram
vitr̥ṣo 'pi pibanty ambhaḥ
pāyayanto gajā gajāḥ

yayoḥ—in both of which rivers; tat-snāna—by the bathing of them (the damsels of the heavenly planets); vibhraṣṭa—fallen off; nava—fresh; kuṅkuma—with kuṅkuma powder; piñjaram—yellow; vitr̥ṣaḥ—not being thirsty; api—even; pibanti—drink; ambhaḥ—the water; pāyayantaḥ—causing to drink; gajāḥ—the elephants; gajāḥ—the female elephants.

TRANSLATION

After the damsels of the heavenly planets bathe in the water, it becomes yellowish and fragrant due to the kuṅkuma from their bodies. Thus the elephants come to bathe there with their wives, the she-elephants, and they also drink the water, although they are not thirsty.

TEXT 27

तारहेममहारत्नविमानशतसंकुलाम् ।
जुष्टां पुण्यजनस्त्रीभिर्यथा खं सतडिद्घनम् ॥२७॥

tāra-hema-mahāratna-
vimāna-śata-saṅkulām
juṣṭāṁ puṇyajana-strībhir
yathā khaṁ sa-taḍid-ghanam

tāra-hema—of pearls and gold; mahāratna—valuable jewels; vimāna—of airplanes; śata—with hundreds; saṅkulām—crowded; juṣṭāṁ—occupied, enjoyed; puṇyajana-strībhiḥ—by the wives of the Yakṣas; yathā—as; khaṁ—the sky; sa-taḍid-ghanam—with the lightning and the clouds.

TRANSLATION

The airplanes of the heavenly denizens are bedecked with pearls, gold, and many valuable jewels. The heavenly denizens are compared to clouds in the sky decorated with occasional flashes of electric lightning.

PURPORT

The airplanes described in this verse are different from the airplanes of which we have experience. In the Śrīmad-Bhāgavatam and all the Vedic literatures, there are many descriptions of vimāna, which means airplanes. On different planets there are different kinds of airplanes. On this gross planet earth, there are airplanes run by machine, but on other planets the airplanes are not run by machine but by mantric hymns. They are also used especially for enjoyment by the denizens of the heavenly planets so that they can go from one planet to another. On other planets which are called Siddhalokas the denizens can travel from one planet to another without airplanes. The beautiful airplanes from the heavenly planets are compared here to the sky because they fly in the sky; the passengers are compared to the clouds. The beautiful damsels, the wives of the denizens of the heavenly planets, are compared to lightning. In summation, the airplanes with their passengers which came from higher planets to Kailāsa were very pleasant to look at.

TEXT 28

हित्वा यक्षेश्वरपुरीं वनं सौगन्धिकं च तत् ।
द्रुमैः कामदुग्धैर्हृद्यं चित्रमाल्यफलच्छदैः ॥२८॥

hitvā yakṣeśvarapurīm
vanam saugandhikam ca tat
drumaiḥ kāma-dughair hṛdyam
citra-mālya-phala-cchadaiḥ

hitvā—passing over; yakṣa-īśvara—the lord of the Yakṣas (Kuvera); purīm—the abode; vanam—the forest; saugandhikam—named Saugandhika; ca—and; tat—that; drumaiḥ—with trees; kāma-dughaiḥ—yielding desires; hṛdyam—attractive; citra—variegated; mālya—flowers; phala—fruits; chadaiḥ—leaves.

TRANSLATION

While traveling, the demigods passed over the forest known as Saugandhika, which is full of varieties of flowers, fruits and desire trees. While passing over the forest they also saw the regions of Yakṣeśvara.

PURPORT

Yakṣeśvara is also known as Kuvera, and he is the treasurer of the demigods. In the descriptions of him in Vedic literature, it is stated that he is

fabulously rich. It appears from these verses that Kailāsa is situated near the residential quarters of Kuvera. It is also stated here that the forest was full of desire trees. In *Brahma-saṁhitā* we learn about the desire tree which is found in the spiritual world, especially in Kṛṣṇaloka, the abode of Lord Kṛṣṇa. We learn here that such desire trees are also found in Kailāsa, the residence of Lord Śiva, by the grace of Kṛṣṇa. It thus appears that Kailāsa has a special significance; it is almost like the residence of Lord Kṛṣṇa.

TEXT 29

रक्तकण्ठखगानीकखरयष्टितषट्पदम् ।
कलहंसकुलप्रेष्ठं खरदण्डजलाशयम् ॥२९॥

*rakta-kaṅṭha-khagānīka-
svara-maṇḍita-ṣaṭ-padam
kalahansa-kula-preṣṭham
khara-daṇḍa-jalāśayam*

rakta—reddish; *kaṅṭha*—necks; *khaga-anīka*—of many birds; *svara*—with the sweet sounds; *maṇḍita*—decorated; *ṣaṭ-padam*—bees; *kalahansa-kula*—of groups of swans; *preṣṭham*—very dear; *khara-daṇḍa*—lotus flowers; *jalāśayam*—lakes.

TRANSLATION

In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were abundantly decorated with crying swans as well as strong-stemmed lotus flowers.

PURPORT

The beauty of the forest was intensified by the presence of various lakes. It is described herein that the lakes were decorated with lotus flowers and with swans who played and sang with the birds and the humming bees. Considering all these attributes, one can imagine how beautiful this spot was and how much the demigods passing through enjoyed the atmosphere. There are many paths and beautiful spots created by man on this planet, but none of them can surpass those of Kailāsa, as they are described in these verses.

TEXT 30

वनकुञ्जरसंगृहहरिचन्द्रवायुवा ।
अधि पुण्यजनस्त्रीणां मुहुर्नुमथयन्मनः ॥३०॥

*vanakuñjara-saṅghṛṣṭa-
haricandana-vāyunā
adhi puṇyajana-strīṇāṁ
muhur unmathayan manaḥ*

vana-kuñjara—by wild elephants; *saṅghṛṣṭa*—rubbed against; *hari-candana*—the sandalwood trees; *vāyunā*—by the breeze; *adhi*—further; *puṇyajana-strīṇāṁ*—of the wives of the Yakṣas; *muhur*—again and again; *unmathayat*—agitating; *manaḥ*—the minds.

TRANSLATION

All these atmospheric influences unsettled the forest elephants who flocked together in the sandalwood forest, and the blowing wind agitated the minds of the damsels there for further sex enjoyment.

PURPORT

Whenever there is a nice atmosphere in the material world, immediately there is an awakening of the sexual appetite in the minds of materialistic persons. This tendency is present everywhere within this material world, not only on this earth but in higher planetary systems as well. In complete contrast to the influence of this atmosphere on the minds of the living entities within the material world is the description of the spiritual world. The women there are hundreds and thousands of times more beautiful than the women here in this material world, and the spiritual atmosphere is also many times better. Yet despite the pleasant atmosphere, the minds of the denizens do not become agitated because in the spiritual world, the *Vaikuṅṭha* planets, the spiritualistic minds of the inhabitants are so much absorbed in the spiritual vibration of chanting the glories of the Lord that such enjoyment could not be surpassed by any other enjoyment, even sex, which is the culmination of all pleasure in the material world. In other words, in the *Vaikuṅṭha* world, in spite of its better atmosphere and facilities, there is no impetus for sex life. As stated in *Bhagavad-gītā* (Bg. 2.59), *param drṣṭvā nivartate*: the inhabitants are so spiritually enlightened that in the presence of such spirituality sex life is insignificant.

TEXT 31

वैदूर्यकृतसोपाना वाप्य उत्पलमालिनीः ।
प्राप्तं किम्पुलैर्दृष्ट्वा त आराददृशुर्वटम् ॥३१॥

*vaidūrya-kṛta-sopānā
vāpya utpala-mālinīḥ*

*prāptam kimpuruṣair dṛṣtvā
ta ārād-dadṛśur vaṭam*

vaidūrya-kṛta—made of *vaidūrya*; *sopānāḥ*—staircases; *vāpyaḥ*—lakes; *utpala*—of lotus flowers; *mālinīḥ*—containing rows; *prāptam*—inhabited; *kimpuruṣaiḥ*—by the Kimpuruṣas; *dṛṣtvā*—after seeing; *te*—those demigods; *ārāt*—not far away; *dadṛśuḥ*—saw; *vaṭam*—a banyan tree.

TRANSLATION

They also saw that the bathing ghāṭs and their staircases were made of *vaidūrya*-maṇi. The water was full of lotus flowers. Passing by such lakes, the demigods reached a place where there was a big banyan tree.

TEXT 32

स योजनशतोत्सेधः पादोनविटपायतः ।
पर्यक्कृताचलच्छायो निर्नाडस्तापवर्जितः ॥३२॥

*sa yojana-śatotsedhaḥ
pādona-viṭapāyataḥ
paryak-kṛtācala-cchāyo
nirṇāḍas tāpa-varjitaḥ*

saḥ—that banyan tree; *yojana-śata*—one hundred *yojanas* (800 miles); *utsedhaḥ*—height; *pādona*—less by a quarter (600 miles); *viṭapa*—by the branches; *āyataḥ*—spread out; *paryak*—all around; *kṛta*—made; *acala*—unshaken; *chāyaḥ*—the shadow; *nirṇāḍaḥ*—without bird nests; *tāpa-varjitaḥ*—without temperature.

TRANSLATION

That banyan tree was 800 miles high, and its branches spread over 600 miles around. The tree cast a fine shade which permanently cooled the temperature, yet there was no noise of birds.

PURPORT

Generally, in every tree there are bird nests, and the birds congregate in the evening and create noise. But it appears that this banyan tree was devoid of nests, and therefore it was calm, quiet and peaceful, and its temperature was undisturbed, so it was just suitable for meditation.

TEXT 33

तस्मिन्महायोगमये मृषुक्षुरणे सुराः ।
ददृशुः शिवमासीनं त्यक्तामर्षमिवान्तकम् ॥३३॥

*tasmin mahāyogamaye
mumukṣu-śaraṇe surāḥ
dadṛśuḥ śivam āsīnam
tyaktāmarṣam ivāntakam*

tasmin—under that tree; *mahāyogamaye*—having many sages engaged in meditation on the Supreme; *mumukṣu*—of those who desire liberation; *śaraṇe*—the shelter; *surāḥ*—the demigods; *dadṛśuḥ*—saw; *śivam*—Lord Śiva; *āsīnam*—seated; *tyakta-amarṣam*—having given up anger; *iva*—as; *antakam*—eternal time.

TRANSLATION

The demigods saw Lord Śiva sitting under that tree, which was competent to give perfection to mystic yogīs and deliver all people. As grave as time eternal, he appeared to have given up all anger.

PURPORT

In this verse the word *mahā-yoga-maye* is very significant. *Yoga* means meditation on the Supreme Personality of Godhead, and *mahā-yoga* means those who engage in the devotional service of Viṣṇu. Meditation means remembering, *smaraṇam*. There are nine different kinds of devotional service, of which *smaraṇam* is one process; the *yogī* remembers the form of Viṣṇu within his heart. Thus there were many devotees engaged in meditation on Lord Viṣṇu under the big banyan tree.

The Sanskrit word *mahā* is derived from the affix *mahat*. This affix is used when there is a great number or quantity, so *mahā-yoga* indicates that there were many great *yogīs* and devotees meditating on the form of Lord Viṣṇu. Generally such meditators are desirous of liberation from material bondage, and they are promoted to the spiritual world to one of the *Vaikuṇṭhas*. Liberation means freedom from material bondage or nescience. In the material world we are suffering life after life because of our bodily identification, and liberation is freedom from that miserable condition of life.

TEXT 34

सनन्दनाद्यैर्महासिद्धैः शान्तैः संशान्तविग्रहम् ।
उपासमानं सख्या च भर्त्रा गुह्यकरक्षसाम् ॥३४॥

*sanan danādyair mahāsiddhaiḥ
śāntaiḥ saṁśānta-vigraham
upāyamānam sakhyā ca
bhartrā guhyaka-rakṣasām*

sanandana-ādyaiḥ—the four Kumāras headed by Sanandana; *mahā-siddhaiḥ*—liberated souls; *sāntaiḥ*—saintly; *saṁśānta-vigrahaṁ*—the grave and saintly Lord Śiva; *upāśyamānam*—was being praised; *sakhyā*—by Kuvera; *ca*—and; *bhartrā*—by the master; *guhya-ka-rakṣasām*—of the Guhyakas and the Rakṣasas.

TRANSLATION

Lord Śiva sat there, surrounded by saintly persons like Kuvera, the master of the Guhyakas, and the four Kumāras, who were already liberated souls. Lord Śiva was grave and saintly.

PURPORT

The personalities who were sitting with Lord Śiva are significant because the four Kumāras were liberated from birth. It may be remembered that after their birth these Kumāras were requested by their father to get married and beget children in order to increase the population of the newly created universe. But they refused, and at that time, Lord Brahmā was angry. In that angry mood, Rudra, or Lord Śiva, was born. Thus they were intimately related. Kuvera, the treasurer of the demigods, is fabulously rich. Thus Lord Śiva's association with the Kumāras and Kuvera indicates that he has all transcendental and material opulences. Actually, he is the qualitative incarnation of the Supreme Lord; therefore his position is very exalted.

TEXT 35

विद्यातपोयोगपथमास्थितं तमधीश्वरम् ।
चरन्तं विश्वसुहृदं वात्सल्याल्लोकमङ्गलम् ॥३५॥

vidyā-tapo-yoga-patham
āsthitam tam adhīśvaram
carantam viśva-suhṛdam
vātsalyāl loka-maṅgalam

vidyā—knowledge; *tapah*—austerity; *yoga-patham*—the path of devotional service; *āsthitam*—situated; *tam*—him (Lord Śiva); *adhīśvaram*—the master of the senses; *carantam*—performing (austerity, etc.); *viśva-suhṛdam*—the friend of the whole world; *vātsalyāt*—out of full affection; *loka-maṅgalam*—auspicious for everyone.

TRANSLATION

The demigods saw Lord Śiva situated in his perfection as the master of the senses, knowledge, fruitive activities and the path of achieving perfec-

tion. He was the friend of the entire world, and due to his full affection for everyone, he was very auspicious.

PURPORT

Lord Śiva is full of wisdom and *tapasya*, austerity. One who knows the modes of work is understood to be situated on the path of devotional service to the Supreme Personality of Godhead. One cannot serve the Supreme Personality of Godhead unless he has achieved full perfectional knowledge in the ways and means of performing devotional service.

Lord Śiva is described here as *adhīśvara*. *Īśvara* means “controller,” and *adhīśvara* means particularly “controller of the senses.” Generally our materially contaminated senses are apt to engage in sense gratificatory activities, but when a person is elevated by wisdom and austerity, the senses then become purified, and they become engaged in the service of the Supreme Personality of Godhead. Lord Śiva is the emblem of such perfection, and therefore in the scriptures it is said, *vaiṣṇavānām yathā sambhuḥ*: Lord Śiva is a Vaiṣṇava. Lord Śiva, by his action within this material world, teaches all conditioned souls how to engage in devotional service twenty-four hours a day. Therefore he is described here as *loka-maṅgala*, good fortune personified for all conditioned souls.

TEXT 36

लिङ्गं च तापसाभीष्टं मस्यदण्डजटाजिनम् ।
अङ्गेन संघ्याभ्ररुचा चन्द्रलेखां च विभ्रतम् ॥३६॥

liṅgam ca tāpasābhīṣṭam
bhasma-daṇḍa-jaṭājinam
aṅgena sandhyābhra-rucā
candra-lekhām ca bibhratam

liṅgam—symptom; *ca*—and; *tāpasa-abhīṣṭam*—desired by Śaivite ascetics; *bhasma*—ashes; *daṇḍa*—staff; *jaṭā*—matted hair; *ajinam*—antelope skin; *aṅgena*—with his body; *sandhyābhra*—reddish; *rucā*—colored; *candra-lekhām*—the crest of a half moon; *ca*—and; *bibhratam*—bearing.

TRANSLATION

He was seated on a deer skin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. On his hair was the sign of a half moon, a symbolic representation.

PURPORT

Lord Śiva's symptoms of austerity are not exactly those of a Vaiṣṇava. Lord Śiva is certainly the number one Vaiṣṇava, but he exhibited a feature for a particular class of men who cannot follow the Vaiṣṇava principles. The Śaivites, the devotees of Lord Śiva, generally dress like Lord Śiva, and sometimes they indulge in smoking and taking intoxicants. Such practices are never accepted by the followers of Vaiṣṇava rituals.

TEXT 37

उपविष्टं दर्भमय्यां बृश्यां ब्रह्म सनातनम् ।
नारदाय प्रवोचन्तं पृच्छते शृण्वतां सताम् ॥३७॥

*upaviṣṭam darbhamayyām
bṛsyām brahma sanātanam
nārādāya pravocantam
pṛcchate śṛṇvatām satām*

upaviṣṭam—seated; *darbhamayyām*—made of *darbha*, straw; *bṛsyām*—on a mattress; *brahma*—the Absolute Truth; *sanātanam*—the eternal; *nārādāya*—unto Nārada; *pravocantam*—speaking; *pṛcchate*—asking; *śṛṇvatām*—listening; *satām*—of the great sages.

TRANSLATION

He was seated on a straw mattress and was speaking to all who were present there, including the great sage Nārada. He was specifically talking to him about the Absolute Truth.

PURPORT

The lord was sitting on a mattress of straw because such a sitting place is accepted by persons who are practicing austerities to gain understanding of the Absolute Truth. In this verse it is specifically mentioned that he was speaking to the great sage Nārada, a celebrated devotee. Nārada was asking Lord Śiva about devotional service, and Śiva, being the topmost Vaiṣṇava, was instructing him. In other words, Lord Śiva and Nārada were discussing the knowledge of the *Veda*, but it is to be understood that the subject matter was devotional service. Another point in this connection is that Lord Śiva is the supreme instructor and the great sage Nārada is the supreme audience. Therefore, the supreme subject matter of Vedic knowledge is *bhakti*, or devotional service.

TEXT 38

कृत्वोरो दक्षिणे सव्यं पादपद्मं च जानुनि ।
बाहुं प्रकोष्ठेऽक्षमालामासीनं तर्कशुद्रया ॥३८॥

*kṛtvorau dakṣiṇe savyam
pāda-padmaṁ ca jānuni
bāhum prakoṣṭhe 'kṣa-mālām
āsīnam tarka-mudrayā*

kṛtvā—having placed; *ūrau*—thigh; *dakṣiṇe*—at the right; *savyam*—the left; *pāda-padmaṁ*—lotus feet; *ca*—and; *jānuni*—on his knee; *bāhum*—hand; *prakoṣṭhe*—in the end of the right hand; *akṣa-mālām*—Rudrākṣa beads; *āsīnam*—sitting; *tarka-mudrayā*—with the *mudrā* of argument.

TRANSLATION

His left leg was placed on his right thigh, and his left hand was placed on his left thigh. In his right hand he held rudrākṣa beads. This sitting posture is called *vīrāsana*. He sat in the *vīrāsana* posture, and his finger was in the mode of argument.

PURPORT

The sitting posture described herein is called *vīrāsana* according to the system of *aṣṭāṅga-yoga* performances. In the performance of *yoga* there are eight divisions, such as *yama* and *niyama*—controlling, following the rules and regulations, then practicing the sitting postures, etc. Besides *vīrāsana* there are other sitting postures, such as *padmāsana* and *siddhāsana*. Practice of these *āsanas* without elevating oneself to the position of realizing the Supersoul, Viṣṇu, is not the perfectional stage of *yoga*. Lord Śiva is called *yogīśvara*, the master of all *yogīs*, and Kṛṣṇa is also called *yogeśvara*. *Yogīśvara* indicates that no one can surpass the *yoga* practice of Lord Śiva, and *yogeśvara* indicates that no one can surpass the yogic perfection of Kṛṣṇa. Another significant word is *tarka-mudrā*. This indicates that the fingers are opened and the second finger is raised, along with the arm, to impress the audience with some subject matter. This is actually a symbolic representation.

TEXT 39

तं ब्रह्मनिर्वाणसमाधिमाश्रितं
व्युपाश्रितं गिरिशं योगकक्षाम् ।

सलोकपाला मुनयो मन्त्रा-
माद्यं मनुं प्राञ्जलयः प्रणेमुः ॥३९॥

*taṁ brahma-nirvāṇa-samādhim āśritam
vyupāśritam giriśam yogakakṣām
saloka-pālā munayo manūnām
ādyaṁ manum prāñjalayaḥ praṇemuḥ*

taṁ—him (Lord Śiva); *brahma-nirvāṇa*—in *brahmānanda*; *samādhim*—in trance; *āśritam*—absorbed; *vyupāśritam*—leaning on; *giriśam*—Lord Śiva; *yoga-kakṣām*—having his left knee firmly fixed with a knotted cloth; *saloka-pālāḥ*—along with the demigods (headed by Indra); *munayaḥ*—the sages; *manūnām*—of all thinkers; *ādyaṁ*—the chief; *manum*—thinker; *prāñjalayaḥ*—with folded palms; *praṇemuḥ*—offered respectful obeisances.

TRANSLATION

All the sages and the demigods, headed by Indra, offered their respectful obeisances unto Lord Śiva with folded hands. Lord Śiva was dressed in saffron colored garments and was absorbed in trance, thus appearing to be the head of all sages.

PURPORT

In this verse the word *brahmānanda* is significant. This *brahmānanda*, or *brahma-nirvāṇa*, is explained by Prahāda Mahārāja. When one is completely absorbed in the *adhokṣaja*, the Supreme Personality of Godhead, who is beyond the sense perception of materialistic persons, this is called *brahmānanda*.

It is impossible to conceive of the existence, name, form, quality and pastimes of the Supreme Personality of Godhead because He is transcendently situated beyond the conception of materialistic persons. Because materialists cannot imagine or conceive of the Supreme Personality of Godhead, they may think that God is dead, but factually He is always existing in His *sac-cid-ānanda-vigraha*, His eternal form. Constant meditation concentrated on the form of the Lord is called *samādhi*, ecstasy or trance. *Samādhi* means particularly concentrated attention, so one who has achieved the qualification of always meditating on the Personality of Godhead is to be understood to be always in trance and enjoying *brahma-nirvāṇa* or *brahmānanda*. Lord Śiva exhibited those symptoms, and therefore it is stated that he was absorbed in *brahmānanda*.

Another significant word is *yogakakṣām*. *Yogakakṣām* is the sitting posture in which the left thigh is fixed under one's tightly knotted saffron

colored garment. Also the words *manūnām ādyam* are significant here because they mean a philosopher or one who is thoughtful and can think very nicely. Such a man is called *manu*. Lord Śiva is described in this verse as the chief of all thinkers. Lord Śiva, of course, does not engage in useless mental speculation, but as stated in the previous verse, he is always thoughtful regarding how to deliver the demons from their fallen condition of life. It is said that during the advent of Lord Caitanya, *Sadā-Śiva* appeared as Advaita Prabhu, and Advaita Prabhu's chief concern was to elevate the fallen conditioned souls to the platform of devotional service to Lord Kṛṣṇa. Since people were engaged in useless occupations which would continue their material existence, Lord Śiva, in the form of Lord Advaita, appealed to the Supreme Lord to appear as Lord Caitanya to deliver these illusioned souls. Actually Lord Caitanya appeared on the request of Lord Advaita. Similarly, Lord Śiva has a *sampradāya*, the Rudra Sampradāya. He is always thinking about the deliverance of the fallen souls, as exhibited by Lord Advaita Prabhu.

TEXT 40

स तूपलभ्यागतमात्मयोनिं
सुरासुरेशैरभिवन्दिताङ्घ्रिः ।
उत्थाय चक्रे शिरसाभिवन्दन-
मर्हत्तमः कस्य यथैव विष्णुः ॥४०॥

*sa tūpalabhyāgatam ātma-yonim
surāsuresair abhivanditāṅghriḥ
utthāya cakre śirasābhivandanam
arhattamaḥ kasya yathaiḥ viṣṇuḥ*

saḥ—Lord Śiva; *tu*—but; *upalabhya*—seeing; *āgatam*—had arrived; *ātma-yonim*—Lord Brahmā; *sura-asura-īśaiḥ*—by the best of the demigods and demons; *abhivandita-āṅghriḥ*—whose feet are worshiped; *utthāya*—standing up; *cakre*—made; *śirasā*—with his head; *abhivandanam*—respectful; *arhattamaḥ*—Vāmanadeva; *kasya*—of Kaśyapa; *yathā eva*—just as; *viṣṇuḥ*—Viṣṇu.

TRANSLATION

Lord Śiva's lotus feet were worshiped by both the demigods and demons, and still, in spite of his exalted position, as soon as he saw that Lord Brahmā was there among all the other demigods, immediately he stood up and offered his respect to him by bowing down and touching his

lotus feet. This action was just like that of Vāmanadeva, who offered His respectful obeisances to Kaśyapa Muni.

PURPORT

Kaśyapa Muni was in the category of the living entities, but he had a transcendental son, Vāmanadeva, who was an incarnation of Viṣṇu. Thus although Lord Viṣṇu is the Supreme Personality of Godhead, He offered His respects to Kaśyapa Muni. Similarly, when Lord Kṛṣṇa was a child He used to offer His respectful obeisances to His mother and father, Nanda and Yaśodā. Also at the Battle of Kurukṣetra, Lord Kṛṣṇa touched the feet of Mahārāja Yudhiṣṭhira because he was His elder. It appears, then, that the Personality of Godhead, Lord Śiva and other devotees, in spite of their being situated in exalted positions, instructed by practical example how to offer obeisances to their superiors. Lord Śiva offered his respectful obeisances to Brahmā because Brahmā was his father, just as Kaśyapa Muni was the father of Vāmana.

TEXT 41

तथापरे सिद्धगणा महर्षिभि-
र्षे वै समन्तादनु नीललोहितम् ।
नमस्कृतः प्राह शशाङ्कशेखरं
कृतप्रणामं प्रहसन्निवात्मभूः ॥४१॥

tathāpare siddha-gaṇā maharṣibhir
ye vai samantād anu nīllohitaṁ
namaskṛtaḥ prāha śaśāṅka-śekharaṁ
kṛta-praṇāmaṁ prahasann ivātmabhūḥ

tathā—so; apare—the others; siddha-gaṇāḥ—the Siddhas; maharṣibhiḥ—along with the great sages; ye—who; vai—indeed; samantāt—from all sides; anu—after; nīllohitaṁ—Lord Śiva; namaskṛtaḥ—making obeisances; prāha—said; śaśāṅka-śekharam—to Lord Śiva; kṛta-praṇāmaṁ—having made obeisances; prahasann—smiling; iva—as; ātmabhūḥ—Lord Brahmā.

TRANSLATION

All the sages who were sitting with Lord Śiva, such as Nārada and others, also offered their respectful obeisances to Lord Brahmā. After being so worshiped, Lord Brahmā, smiling, began to speak to Lord Śiva.

PURPORT

Lord Brahmā was smiling because he knew that Lord Śiva is not only easily satisfied but easily irritated as well. He was afraid that Lord Śiva might be in an angry mood because he had lost his wife and had been insulted by Dakṣa. In order to conceal this fear, he smiled and addressed Lord Śiva as follows.

TEXT 42

ब्रह्मोवाच

जाने त्वामीशं विश्वस्य जगतो योनिबीजयोः ।
शक्तेः शिवस्य च परं यत्तद्ब्रह्म निरन्तरम् ॥४२॥

brahmovāca
jāne tvāmīśaṁ viśvasya
jagato yoni-bījayoḥ
śakteḥ śivasya ca paraṁ
yat tad brahma nirantaram

brahmā uvāca—Lord Brahmā said; jāne—I know; tvām—you (Lord Śiva); īśaṁ—the controller; viśvasya—of the entire material manifestation; jagataḥ—of the cosmic manifestation; yoni-bījayoḥ—of both the mother and the father; śakteḥ—of potency; śivasya—of Śiva; ca—and; paraṁ—the Supreme; yat—which; tat—that; brahma—without change; nirantaram—with no material qualities.

TRANSLATION

Lord Brahmā said: My dear Lord Śiva, I know that you are the controller of the entire material manifestation, the combination father and mother of the cosmic manifestation, and the Supreme Brahman beyond the cosmic manifestation as well. I know you in that way.

PURPORT

Although Lord Brahmā had received very respectful obeisances from Lord Śiva, still he knew that Lord Śiva was in a more exalted position than himself. Lord Śiva's position is described in *Brahma-saṁhitā*; there is no difference between Lord Viṣṇu and Lord Śiva in their original positions, but still Lord Śiva is different from Lord Viṣṇu. The example is given that the milk in yogurt is not different from the original milk from which it was made.

TEXT 43

त्वमेव भगवन्नेतच्छिवशक्तयोः स्वरूपयोः ।
विश्वं सृजसि पास्यसि क्रीडन्पूर्णपटो यथा ॥४३॥

*tvam eva bhagavann etac
chiva-śaktyoḥ sva-rūpayoḥ
viśvaṁ sṛjasi pāsy atsi
krīḍann ūrṇa-paṭo yathā*

tvam—you; *eva*—certainly; *bhagavan*—O my lord; *etat*—this; *śiva-śaktyoḥ*—being situated in your auspicious energy; *sva-rūpayoḥ*—by your personal expansion; *viśvam*—this universe; *sṛjasi*—create; *pāsi*—maintain; *atsi*—annihilate; *krīḍan*—working; *ūrṇa-paṭaḥ*—spider's web; *yathā*—just like.

TRANSLATION

My dear lord, you create this cosmic manifestation, maintain it and annihilate it by expansion of your personality, exactly as a spider creates, maintains and winds up its web.

PURPORT

In this verse the word *śiva-śakti* is significant. *Śiva* means auspicious, and *śakti* means energy. There are many types of energies of the Supreme Lord, and all of them are auspicious. Brahmā, Viṣṇu and Maheśvara are called *guṇāvatāras* or incarnations of material qualities. In the material world we compare these different incarnations from different angles of vision, but since all of them are expansions of the supreme auspicious, all of them are auspicious, although sometimes we consider one quality of nature to be higher or lower than another. The mode of ignorance or *tamogūṇa* is considered very much lower than the others, but in the higher sense it is also auspicious. The example may be given herein that the government has both an educational department and criminal department. An outsider may consider the criminal department inauspicious, but from the government's point of view it is as important as the education department, and therefore the government finances both departments equally, without discrimination.

TEXT 44

त्वमेव धर्मार्थदुष्ठाभिपत्तये
दक्षेण सूत्रेण ससर्जिथाध्वरम् ।

त्वयैव लोकेऽवसिताश्च सेतवो
यान्ब्राह्मणाः श्रद्धते धृतव्रताः ॥४४॥

*tvam eva dharmārtha-dughābhipattaye
dakṣeṇa sūtreṇa sasarjithādhvaram
tvayaiva loke 'vasitās ca setavo
yān brāhmaṇāḥ śraddadhate dhṛta-vratāḥ*

tvam—your lordship; *eva*—certainly; *dharmārtha-dugha*—benefit derived from religion and economic development; *abhipattaye*—for their protection; *dakṣeṇa*—by Dakṣa; *sūtreṇa*—making him the cause; *sasarjitha*—created; *adhvaram*—sacrifices; *tvayā*—by you; *eva*—certainly; *loke*—in this world; *avasitāḥ*—regulated; *ca*—and; *setavaḥ*—respect for the *varṇāśrama* institution; *yān*—which; *brāhmaṇāḥ*—the *brāhmaṇas*; *śraddadhate*—respect very much; *dhṛta-vratāḥ*—taking it as vow.

TRANSLATION

My dear lord, your lordship has introduced the system of sacrifices through the agency of Dakṣa and thus one may derive the benefits of religious activities and economic development. Under your regulative principles, the institution of the four varṇas and āśramas is respected. The *brāhmaṇas* therefore vow to follow this system strictly.

PURPORT

The Vedic system of *varṇa* and *āśrama* is never to be neglected because these divisions are created by the Supreme Lord Himself for the upkeep of social and religious order in human society. The *brāhmaṇas*, as the intelligent class of men in society, must be avowed to steadily respect this regulative principle. The tendency in this age of Kali to make a classless society and not observe the principles of *varṇa* and *āśrama* is a manifestation of an impossible dream. Destruction of the social and spiritual orders will not bring fulfillment of the idea of a classless society. One should observe the principles of *varṇa* and *āśrama* strictly for the satisfaction of the creator, for it is stated in the *Bhagavad-gītā* by Lord Kṛṣṇa that the four orders of the social system—*brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*—are His creation. They should act according to the regulative principles of this institution and satisfy the Lord, just as different parts of the body all engage in the service of the whole. The whole is the Supreme Personality of Godhead in His *virāṭa-rūpa* or universal form. The *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* are respectively the mouth, arms, abdomen and legs of

the universal form of the Lord. So long as they are engaged in the service of the complete whole, their position is secure, otherwise they fall down from their respective positions and become degraded.

TEXT 45

त्वं कर्मणां मङ्गल मङ्गलानां
कर्तुः स्वलोकं तनुषे स्वः परं वा ।
अमङ्गलानां च तमिस्रयुत्बणं
विपर्ययः केन तदेव कस्यचित् ॥४५॥

*tvam karmanām maṅgala maṅgalānām
kartuḥ sva-lokaṁ tanuṣe svaḥ paraṁ vā
amaṅgalānām ca tamisram ulbaṇam
viparyayaḥ kena tadeva kasyacit*

tvam—your lordship; *karmanām*—of the prescribed duties; *maṅgala*—O most auspicious; *maṅgalānām*—of the auspicious; *kartuḥ*—of the performer; *sva-lokaṁ*—respective higher planetary systems; *tanuṣe*—expand; *svaḥ*—heavenly planets; *paraṁ*—transcendental world; *vā*—or; *amaṅgalānām*—of the inauspicious; *ca*—and; *tamisram*—the name of a particular hell; *ulbaṇam*—ghastly; *viparyayaḥ*—the opposite; *kena*—why; *tat eva*—certainly that; *kasyacit*—for someone.

TRANSLATION

O most auspicious lord, you have destined the heavenly planets, the spiritual Vaikuṅṭha planets, or the impersonal Brahman sphere as the respective positions of the performers of auspicious activities. Similarly, for others, who are miscreants, you have destined different kinds of hells which are horrible and ghastly. Yet sometimes it is found that their destinations are just the opposite. It is very difficult to ascertain the cause of this.

PURPORT

The Supreme Personality of Godhead is called the supreme will. By the supreme will everything is happening. It is said, therefore, that not a blade of grass moves without the supreme will. Generally it is prescribed that performers of pious activities are promoted to the higher planetary systems, devotees are promoted to the Vaikuṅṭhas or spiritual worlds, and impersonal speculators are promoted to the impersonal Brahman effulgence; but it sometimes so happens that a miscreant like Ajāmila is immediately promoted to the Vaikuṅṭha-loka simply by chanting the name of Nārāyaṇa.

Although when Ajāmila uttered this vibration he intended to call his son Nārāyaṇa, Lord Nārāyaṇa took it seriously and immediately gave him promotion to Vaikuṅṭha-loka, despite his background, which was full of sinful activities. Similarly King Dakṣa was always engaged in the pious activities of performing sacrifices, yet simply because of creating a little misunderstanding with Lord Śiva, he was severely taken to task. The conclusion is, therefore, that the supreme will is the ultimate judgment; no one can argue upon this. A pure devotee therefore submits in all circumstances to the supreme will of the Lord, accepting it as all-auspicious.

*tat te 'nukampām susamīkṣamāṇo
bhuñjāna evātma-kṛtām vipākam
hṛd-vāg-vapurhbir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk
(Bhāg. 10.14.8)*

The purport of this verse is that when a devotee is in a calamitous condition he takes it as a benediction of the Supreme Lord and takes responsibility for himself for his past misdeeds. In such a condition, he offers still more devotional services and is not disturbed. One who lives in such a disposition of mind, engaged in devotional service, is the most eligible candidate for promotion to the spiritual world. In other words, such a devotee's claim for promotion to the spiritual world is assured in all circumstances.

TEXT 46

न वै सतां त्वचरणार्पितात्मनां
भूतेषु सर्वेष्वभिपश्यतां तव ।
भूतानि चात्मन्यपृथग्दिदक्षतां
प्रायेण रोषोऽभिभवेद्यथा पशुम् ॥४६॥

*na vai satām tvac-caraṇārpitātmanām
bhūteṣu sarveṣu abhipaśyatām tava
bhūtāni cātmany aprthag-didṛkṣatām
prāyeṇa roṣo 'bhībaved yathā paśum*

na—not; *vai*—but; *satām*—of the devotees; *tvac-caraṇa-arpita-ātmanām*—of those who are completely surrendered at your lotus feet; *bhūteṣu*—among living entities; *sarveṣu*—all varieties; *abhipaśyatām*—perfectly seeing; *tava*—your; *bhūtāni*—living entities; *ca*—and; *ātmani*—in the Supreme; *aprthag*—nondifferent; *didṛkṣatām*—those who see like that; *prāyeṇa*—

almost always; *roṣaḥ*—anger; *abhibhavet*—takes place; *yathā*—exactly like; *paśum*—the animals.

TRANSLATION

My dear lord, devotees who have fully dedicated their lives unto your lotus feet certainly observe your presence as Paramātmā in each and every being, and as such they do not differentiate between one living being and another. Such persons treat all living entities equally. They never become overwhelmed by anger like animals, who can see nothing without differentiation.

PURPORT

When the Supreme Personality of Godhead becomes angry or kills a demon, materially it may appear unfavorable, but spiritually this is a blissful blessing upon him. Therefore pure devotees do not make any distinction between the Lord's anger and His blessings. They see both with reference to the Lord's behavior with others and themselves. A devotee does not find fault with the behavior of the Lord in any circumstances.

TEXT 47

पृथग्धियः कर्मदृशो दुराशयाः
 परोदयेनार्पितहृदजोऽनिशम् ।
 परान् दुरुक्तैर्वितुदन्त्यरुन्तुदा-
 स्तान्मावधीद्वैवधान् भवद्विधः ॥४७॥

prthag-dhiyaḥ karma-dṛśo durāśayāḥ
parodayenārpita-hṛd-rujo 'niśam
parān duruktair vitudanty aruntudās
tān māvadhīd daiva-vadhān bhavad-vidhaḥ

prthag—differently; *dhiyaḥ*—those who are thinking; *karma*—fruitive activities; *dṛśaḥ*—observer; *durāśayāḥ*—mean-minded; *para-udayena*—by others' flourishing condition; *arpita*—given up; *hṛt*—heart; *rujaḥ*—anger; *aniśam*—always; *parān*—others; *duruktaiḥ*—harsh words; *vitudanti*—gives pain; *aruntudāḥ*—by piercing words; *tān*—unto them; *mā*—not; *avadhīt*—kill; *daiva*—by Providence; *vadhān*—already killed; *bhavat*—you; *vidhaḥ*—like.

TRANSLATION

Persons who observe everything with differentiation, who are simply attached to fruitive activities, who are mean-minded, who are always pained to see the flourishing condition of others and who thus give distress to them by uttering harsh and piercing words have already been killed by Providence. Thus there is no need for them to be killed again by an exalted personality like you.

PURPORT

Persons who are materialistic and always engaged in fruitive activities for material profit cannot endure seeing the flourishing life of others. But for a few persons in Kṛṣṇa consciousness, the entire world is full of such envious persons, who are perpetually full of anxieties because they are attached to the material body and are without self-realization. Since their hearts are always filled with anxiety, it is understood that they have already been killed by Providence. Thus Lord Śiva, as a self-realized Vaiṣṇava, was advised not to kill Dakṣa. A Vaiṣṇava is described as *para-duḥkha-duḥkhī* because although he is never distressed in any condition of life, he is distressed to see others in a distressed condition. Vaiṣṇavas, therefore, should not try to kill by any action of the body or mind but should try to revive the Kṛṣṇa consciousness of others out of compassion for them. The Kṛṣṇa consciousness movement has been started to deliver the envious persons of the world from the clutches of *māyā*, and even though they are sometimes put in trouble, devotees push on the Kṛṣṇa consciousness movement in all tolerance. Lord Caitanya advises:

tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

“One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.” (*Śikṣāṣṭakam*, 3)

A Vaiṣṇava should follow the examples of such Vaiṣṇavas as Haridāsa Thākura, Nityānanda Prabhu and also Lord Jesus Christ. There is no need to kill anyone who has already been killed. But it should be noted here-with that a Vaiṣṇava should not tolerate the blaspheming of Viṣṇu or Vaiṣṇavas, although he should tolerate personal insults to himself.

TEXT 48

यस्मिन् यदा पुष्करनाममायया
 दुरन्तया स्पृष्टधियः पृथग्दृशः ।
 कुर्वन्ति तत्र ह्यनुकम्पया कृपां
 न साधवो दैवबलात्कृते क्रमम् ॥४८॥

*yasmin yadā puṣkara-nābha-māyayā
 durantayā spr̥ṣṭa-dhiyaḥ pṛthag-dṛśaḥ
 kurvanti tatra hy anukampayā kṛpām
 na sādhave daiva-balāt kṛte kramam*

yasmin—in some place; *yadā*—when; *puṣkara-nābha-māyayā*—by the illusory energy of Puṣkaranābha, the Supreme Personality of Godhead; *durantayā*—insurmountable; *spr̥ṣṭa-dhiyaḥ*—bewildered; *pṛthag-dṛśaḥ*—the same persons who see differently; *kurvanti*—do; *tatra*—there; *hi*—certainly; *anukampayā*—out of compassion; *kṛpām*—mercy; *na*—never; *sādhave*—saintly persons; *daiva-balāt*—by Providence; *kṛte*—being done; *kramam*—prowess.

TRANSLATION

My dear lord, if in some places materialists who are already bewildered by the insurmountable illusory energy of the Supreme Godhead sometimes commit offenses, a saintly person, with compassion, does not take this seriously. Knowing that they committed the offenses because they were overpowered by the illusory energy, he does not show his prowess to counteract them.

PURPORT

It is said that the beauty of a *tapasvī* or saintly person is forgiveness. There are many instances in the spiritual history of the world in which many saintly persons, although unnecessarily harassed, did not take action, although they could have done so. Parīkṣit Mahārāja, for example, was unnecessarily cursed by a *brāhmaṇa* boy, and this was very much regretted by the boy's father, but Parīkṣit Mahārāja accepted the curse and agreed to die within a week as the *brāhmaṇa* boy desired. Parīkṣit Mahārāja was the Emperor and was full in power both spiritually and materially, but out of compassion and out of respect for the *brāhmaṇa* community, he did not counteract the action of the *brāhmaṇa* boy but agreed to die within seven days. Because it was desired by Kṛṣṇa that Parīkṣit Mahārāja agree to the punishment so that the instruction of *Śrīmad-Bhāgavatam*

would thus be revealed to the world, Parīkṣit Mahārāja was advised not to take action. A Vaiṣṇava is personally tolerant for the benefit of others. When he does not show his prowess, this does not mean that he is lacking in strength, but it indicates that he is tolerant for the welfare of the entire human society.

TEXT 49

भवांस्तु पुंसः परमस्य मायया
 दुरन्तयास्पृष्टमतिः समस्तदृक् ।
 तथा हतात्मस्वनुकर्मचेतः-
 स्वनुग्रहं कर्तुमिहार्हसि प्रभो ॥४९॥

*bhavāṁstu puṁsaḥ paramasya māyayā
 durantayāspr̥ṣṭa-matiḥ samasta-dṛk
 tayā hatātmāsv anukarma-cetaḥsv
 anugrahaṁ kartum ihārhasi prabho*

bhavān—your lordship; *tu*—but; *puṁsaḥ*—of the person; *paramasya*—the supreme; *māyayā*—by the material energy; *durantayā*—of great potency; *aspr̥ṣṭa*—unaffected; *matiḥ*—intelligence; *samasta-dṛk*—seer or knower of everything; *tayā*—by the same illusory energy; *hata-ātmāsu*—bewildered at heart; *anukarma-cetaḥsu*—whose hearts are attracted by fruitive activities; *anugraham*—mercy; *kartum*—to do; *iha*—in this case; *arhasi*—desire; *prabho*—O lord.

TRANSLATION

My dear lord, you are never bewildered by the formidable influence of the illusory energy of the Supreme Personality of Godhead. Therefore you are omniscient and should be merciful and compassionate upon those who are bewildered by the same illusory energy and are very much attached to fruitive activities.

PURPORT

A Vaiṣṇava is never bewildered by the influence of the external energy because he is engaged in the transcendental loving service of the Lord. The Lord states in *Bhagavad-gītā*:

*dāvī hy eṣā guṇamayī mama māyā duratyayā
 mām eva ye prapadyante māyām etāṁ taranti te*

“My divine energy consisting of the three modes of material nature is difficult to overcome. But those who have surrendered unto Me can easily

cross beyond it.” (Bg. 7.14) A Vaiṣṇava should take care of those who are bewildered by this *māyā* instead of becoming angry with them because without a Vaiṣṇava’s mercy they have no way to get out of the clutches of *māyā*. Those who have been condemned by *māyā* are rescued by the mercy of devotees.

*vāncā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitanām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.” Those who are under the influence of the illusory energy are attracted to fruitive activities, but a Vaiṣṇava preacher attracts their hearts to the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 50

कुर्वधरस्योद्धरणं हतस्य भोः
त्वयासमाप्तस्य मनो प्रजापतेः ।
न यत्र भागं तव भागिनो ददुः
कुयाजिनो येन मखो निनीयते ॥५०॥

*kuru adhvarasyoddharaṇam hatasya bhoḥ
tvayāsamāptasya mano prajāpateḥ
na yatra bhāgam tava bhāgino daduḥ
ku-yājino yena makho niṇīyate*

kuru—just execute; *adhvarasya*—of the sacrifice; *uddharaṇam*—complete regularly; *hatasya*—killed; *bhoḥ*—O; *tvayā*—by you; *asamāptasya*—of the unfinished sacrifice; *mano*—O Lord Śiva; *prajāpateḥ*—of Mahārāja Dakṣa; *na*—not; *yatra*—where; *bhāgam*—share; *tava*—your; *bhāginaḥ*—deserving to take the share; *daduḥ*—did not give; *ku-yājinaḥ*—bad priests; *yena*—by the bestower; *makhaḥ*—sacrifice; *niṇīyate*—gets the result.

TRANSLATION

My dear Lord Śiva, you are a shareholder of a portion of the sacrifice, and you are the giver of the result. The bad priests did not deliver your

share, and therefore you destroyed everything, and the sacrifice remains unfinished. Now you can do the needful and take your rightful share.

TEXT 51

जीवतायजमानोऽयं प्रपद्येताक्षिणी भगः ।
भृगोः स्मश्रुणि रोहन्तु पूष्णो दन्ताश्च पूर्ववत् ॥५१॥

*jīvatād yajamāno 'yam
prapadyetākṣiṇī bhagaḥ
bhṛgoḥ śmaśrūṇi rohantu
pūṣṇo dantāś ca pūrvavat*

jīvatāt—let him be alive; *yajamānaḥ*—the performer of the sacrifice (Dakṣa); *ayam*—this; *prapadyeta*—let him get back; *akṣiṇī*—by the eyes; *bhagaḥ*—Bhagadeva; *bhṛgoḥ*—of the sage Bhṛgu; *śmaśrūṇi*—moustache; *rohantu*—may grow again; *pūṣṇaḥ*—of Pūṣādeva; *dantāḥ*—the chain of teeth; *ca*—and; *pūrvavat*—like before.

TRANSLATION

My dear lord, by your mercy the performer of the sacrifice (King Dakṣa) may get back his life, Bhaga may get back his eyes, Bhṛgu may get back his moustache, and Pūṣā may get back his teeth.

TEXT 52

देवानां भगनात्राणामृत्विजां चायुधास्मभिः ।
श्वतानुगृहीतानाभाशु मन्योऽस्त्वनातुरम् ॥५२॥

*devānāṃ bhagna-gātrāṇām
ṛtvijāṃ cāyudhāśmabhiḥ
bhavatānugrhitānām
āśu manyo 'stv anāturam*

devānān—of the demigods; *bhagna-gātrāṇām*—whose limbs are badly broken; *ṛtvijām*—of the priests; *ca*—and; *āyudha-śmabhiḥ*—by weapons and by stones; *bhavatā*—by you; *anugrhitānām*—being favored; *āśu*—at once; *manyaḥ*—Lord Śiva (in an angry mood); *astu*—let there be; *anāturam*—recovery from injuries.

TRANSLATION

O Lord Śiva, may the demigods and the priests whose limbs have been broken by your soldiers recover from the injuries by your grace.

TEXT 53

एष ते रुद्र भागोऽस्तु यदुच्छिष्टोऽध्वरस्य वै ।
यज्ञस्ते रुद्रभागेन कल्पतामद्य यज्ञहन् ॥५३॥

*eṣa te rudra bhāgo 'stu
yad-ucchiṣṭo 'dhvarasya vai
yajñas te rudra bhāgena
kalpatām adya yajña-han*

eṣaḥ—this; *te*—your; *rudra*—O Lord Śiva; *bhāgaḥ*—portion; *astu*—let it be; *yat*—whatever; *ucchiṣṭaḥ*—is the remainder; *adhvarasya*—of the sacrifice; *vai*—indeed; *yajñaḥ*—the sacrifice; *te*—your; *rudra*—O Rudra; *bhāgena*—by the portion; *kalpatām*—may be completed; *adya*—today; *yajña-han*—O destroyer of the sacrifice.

TRANSLATION

O destroyer of the sacrifice, please take your portion of the sacrifice and let the sacrifice be completed by your grace.

PURPORT

A sacrifice is a ceremony performed to please the Supreme Personality of Godhead. In the *Śrīmad-Bhāgavatam*, First Canto, Second Chapter, it is stated that everyone should try to understand whether the Supreme Personality of Godhead is satisfied by his activity. In other words, the aim of our activities should be to satisfy the Supreme Personality of Godhead. Just as in an office it is the duty of the worker to see that the proprietor or the master is satisfied, so everyone's duty is to see whether the Supreme Personality of Godhead is satisfied by one's activity. Activities to satisfy the Supreme Godhead are prescribed in the Vedic literature, and execution of such activities is called *yajña*. In other words, acting on behalf of the Supreme Lord is called *yajña*. One should know very well that any other activity besides *yajña* is the cause of material bondage. That is explained in *Bhagavad-gītā*, Third Chapter, ninth verse: *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ*. *Karma-bandhanaḥ* means that if we do not work for the satisfaction of the Supreme Lord, Viṣṇu, then the reaction of our work will bind us. One should not work for his own sense gratification. Everyone should work for the satisfaction of God. That is called *yajña*.

After the *yajña* was performed by Dakṣa, all the demigods expected *prasādam*, the remnants of foodstuffs offered to Viṣṇu. Lord Śiva is one of

the demigods, so naturally he also expected his share of the *prasādam* from the *yajña*. But Dakṣa, out of his envy for Lord Śiva, did not invite Śiva to participate in the *yajña*, nor did he give him his share after the offering. But after the destruction of the *yajña* arena by the followers of Lord Śiva, Lord Brahmā pacified him and assured him that he would get his share of *prasādam*. Thus he was requested to rectify whatever destruction was caused by the followers.

In *Bhagavad-gītā*, Third Chapter, eleventh verse, it is said that all the demigods are satisfied when one performs *yajña*. Because the demigods expect *prasādam* from *yajñas*, *yajña* must be performed. Those who engage in sense gratificatory materialistic activities must perform *yajña*, otherwise they will be implicated. Thus Dakṣa, being the father of mankind, was performing *yajña*, and Lord Śiva expected his share. But since he was not invited, there was trouble. By the mediation of Lord Brahmā, however, everything was settled satisfactorily.

The performance of *yajña* is a very difficult task because all the demigods must be invited to participate in the *yajña*. In this Kali-yuga it is not possible to perform such costly sacrifices, nor is it possible to invite the demigods to participate. Therefore in this age, it is recommended, *yajñairiṣṭiṣaṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). Those who are intelligent should know that in the Kali-yuga there is no possibility of performing the Vedic sacrifices. But unless one pleases the demigods, there will be no regulated seasonal activities or rainfall. Everything is controlled by the demigods. Under the circumstances, in this age, in order to keep the balance of social peace and prosperity, all intelligent men should execute the performance of *saṅkīrtana-yajña* by chanting the holy names Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should invite people, chant Hare Kṛṣṇa, and then distribute *prasādam*. This *yajña* will satisfy all the demigods, and thus there will be peace and prosperity in the world. Another difficulty in performing the Vedic rituals is that if one fails to satisfy even one demigod out of the many hundreds of thousands of demigods, just as Dakṣa failed to satisfy Lord Śiva, there will be disaster. But in this age the performance of sacrifice has been simplified. One can chant Hare Kṛṣṇa, and by pleasing Kṛṣṇa one can satisfy all the demigods automatically.

Thus end the Bhaktivedānta purports of the Fourth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Brahmā Satisfies Lord Śiva."

CHAPTER SEVEN

The Sacrifice Performed by Dakṣa

TEXT 1

मैत्रेय उवाच

इत्यजेनानुनीतेन भवेन परितुष्यता ।
अभ्यधायि महाबाहो प्रहस्य श्रूयतामिति ॥ १ ॥

maitreya uvāca
ity ajenānunītena
bhavana parituṣyatā
abhyadhāyi mahābāho
prahasya śrūyatām iti

maitreyaḥ—Maitreya; *uvāca*—said; *iti*—thus; *ajena*—by Lord Brahmā; *anunītena*—pacified; *bhavana*—by Lord Śiva; *parituṣyatā*—fully satisfied; *abhyadhāyi*—said; *mahābāho*—O Vidura; *prahasya*—smiling; *śrūyatām*—listen; *iti*—thus.

TRANSLATION

The sage Maitreya said: O mighty-armed Vidura, Lord Śiva, being thus pacified by the words of Lord Brahmā, spoke as follows in answer to the request of Lord Brahmā.

TEXT 2

महादेश उवाच

नाथं प्रजेश बालानां वर्णये नानुचिन्तये ।
देवमायाभिभूतानां दण्डस्तत्र धृतो मया ॥ २ ॥

*mahādeva uvāca
nāghaṁ prajāsa bālānām
varṇaye nānucintaye
deva-māyābhibhūtānām
daṇḍas tatra dhṛto mayā*

mahādevaḥ—Lord Śiva; *uvāca*—said; *na*—not; *agham*—offense; *prajāsa*—O lord of created beings; *bālānām*—of the children; *varṇaye*—I regard; *na*—not; *anucintaye*—I consider; *deva-māyā*—the external energy of the Lord; *abhibhūtānām*—of those deluded by; *daṇḍaḥ*—rod; *tatra*—there; *dhṛtaḥ*—used; *mayā*—by me.

TRANSLATION

Lord Śiva said: My dear father, Brahmā, I do not mind the offenses created by the demigods. Because they are childish and less intelligent, I do not take a serious view of their offenses, and I have punished them only in order to right them.

PURPORT

There are two types of punishment. One is that which a conqueror imposes on an enemy, and the other is like that a father imposes on his son. There is a gulf of difference between these two kinds of punishment. Lord Śiva is by nature a Vaiṣṇava, a great devotee, and his name in this connection is Āśutoṣa. He is always satisfied, and therefore he did not become angry as if he were an enemy. He is not inimical to any living entity, but he always wishes the welfare of all. Whenever he chastises a person, it is just like a father's punishment of his son. Lord Śiva is like a father because he never takes seriously any offense by any living entities, especially the demigods.

TEXT 3

प्रजापतेर्दग्धशीर्ष्णो भवत्वजमुखं शिरः ।
मित्रस्य चक्षुषेक्षेत भागं स्वं बर्हिषो भगः ॥ ३ ॥

*prajāpater dagdha-śīrṣṇo
bhavatu aja-mukhaṁ śiraḥ*

*mitrasya cakṣuṣekṣeta
bhāgam svam barhiṣo bhagaḥ*

prajāpateḥ—of Prajāpati Dakṣa; *dagdha-śīrṣṇaḥ*—whose head has been burned to ashes; *bhavatu*—let there be; *aja-mukham*—with the face of a goat; *śiraḥ*—a head; *mitrasya*—of Mitra; *cakṣuṣā*—through the eyes; *ikṣeta*—may see; *bhāgam*—share; *svam*—his own; *barhiṣaḥ*—of the sacrifice; *bhagaḥ*—Bhaga.

TRANSLATION

Lord Śiva continued: Since the head of Dakṣa has already been burned to ashes, he will have the head of a goat. The demigod known as Bhaga will be able to see his share of sacrifice through the eyes of Mitra.

TEXT 4

पूषा तु यजमानस्य दद्भिर्जक्षतु पिष्टयुक् ।
देवाः प्रकृतसर्वाङ्गा ये म उच्छेषणं ददुः ॥ ४ ॥

*pūṣā tu yajamānasya
dadbhir jakṣatu piṣṭabhuk
devāḥ prakṛta-sarvāṅgā
ye ma uccheṣaṇam daduḥ*

pūṣā—Pūṣā; *tu*—but; *yajamānasya*—of the performer of the sacrifice; *dadbhiḥ*—with the teeth; *jakṣatu*—chew; *piṣṭabhuk*—eating flour; *devāḥ*—the demigods; *prakṛta*—made; *sarva-aṅgāḥ*—complete; *ye*—who; *me*—unto me; *uccheṣaṇam*—a share of the sacrifice; *daduḥ*—gave.

TRANSLATION

The demigod Pūṣā will be able to chew only through the teeth of his disciples, and if alone, he will have to satisfy himself by eating dough made from chick pea flour. But the demigods who have agreed to give me my share of the sacrifice will recover from all their injuries.

PURPORT

The demigod Pūṣā became dependent on his disciples for chewing. Otherwise he was allowed to swallow only dough made of chick pea flour.

Thus his punishment continued. He could not use his teeth for eating purposes because he had laughed at Lord Śiva, deriding him by showing his teeth. In other words, it was not appropriate for him to have teeth because he had used them against Lord Śiva.

TEXT 5

बाहुभ्यामश्विनोः पूष्णो हस्ताभ्यां कृतबाहवः ।
भवन्त्वध्वर्यवश्चान्ये बस्तश्मश्रुर्भृगुर्भवेत् ॥ ५ ॥

*bāhubhyām aśvinoḥ pūṣṇo
hastābhyāṁ kṛta-bāhavaḥ
bhavantv adhvaryavaś cānye
basta-śmaśrur bhṛguḥ bhavet*

bāhubhyām—with two arms; *aśvinoḥ*—of Aśvinīkumāra; *pūṣṇaḥ*—of Pūṣā; *hastābhyām*—with two hands; *kṛta-bāhavaḥ*—those in need of arms; *bhavantu*—they will have to; *adhvaryavaḥ*—the priests; *ca*—and; *anye*—others; *basta-śmaśruḥ*—the beard of the goat; *bhṛguḥ*—Bhṛgu; *bhavet*—he may have.

TRANSLATION

Those who have had their arms cut off will have to work with the arms of Aśvinīkumāra, and those whose hands were cut off will have to do their work with the hands of Pūṣā. The priests will also have to act in that manner. As for Bhṛgu, he will have the beard from the goat's head.

PURPORT

Bhṛgu Muni, a great supporter of Dakṣa, was awarded the beard of the goat's head which was substituted for the head of Dakṣa. It appears from the exchange of Dakṣa's head that the modern scientific theory that the brain substance is the cause of all intelligent work is not valid. The brain substance of Dakṣa and that of a goat are different, but Dakṣa still acted like himself, even though his head was replaced by that of a goat. The conclusion is that it is the particular consciousness of an individual soul which acts. The brain substance is only an instrument which has nothing to do with real intelligence. The real intelligence, mind and consciousness are part of the particular individual soul. It will be found in the verses ahead that after Dakṣa's head was replaced by the goat's head, he

was as intelligent as he had previously been. He prayed very nicely to satisfy Lord Śiva and Lord Viṣṇu, which is not possible for a goat to do. Therefore it is definitely concluded that the brain substance is not the center of intelligence; it is the consciousness of a particular soul that works intelligently. The whole movement of Kṛṣṇa consciousness is to purify the consciousness. It doesn't matter what kind of brain one has because if he simply transfers his consciousness from matter to Kṛṣṇa, his life becomes successful. It is confirmed by the Lord Himself in *Bhagavad-gītā* that anyone who takes up Kṛṣṇa consciousness achieves the highest perfection of life, regardless of whatever abominable condition of life he may have fallen into. Specifically, anyone in Kṛṣṇa consciousness goes back to God-head, back to home, on leaving his present material body.

TEXT 6

मैत्रेय उवाच

तदा सर्वाणि भूतानि श्रुत्वा मीढुष्टमोदितम् ।
परितुष्टात्ममितात साधु साध्वित्यथानुवन् ॥ ६ ॥

*maitreya uvāca
tadā sarvāṇi bhūtāni
śrutvā mīḍhuṣṭamoditam
parituṣṭātmabhis tāta
sādhu sādhu ity athābruvan*

maitreyaḥ—the sage Maitreya; *uvāca*—said; *tadā*—at that time; *sarvāṇi*—all; *bhūtāni*—personalities; *śrutvā*—after hearing; *mīḍhuṣṭama*—the best of the benedictors (Lord Śiva); *uditam*—spoken by; *parituṣṭa*—being satisfied; *ātmabhiḥ*—by heart and soul; *tāta*—my dear Vidura; *sādhu sādhu*—well done, well done; *iti*—thus; *atha abruvan*—as we have said.

TRANSLATION

The great sage Maitreya said: My dear Vidura, all the personalities present were very much satisfied in heart and soul upon hearing the words of Lord Śiva, who is the best among the benedictors.

PURPORT

In this verse Lord Śiva is described as *mīḍhuṣṭama*, the best of the benedictors. He is also known as Āśutoṣa, which indicates that he is very quickly satisfied and very quickly angered. It is said in *Bhagavad-gītā* that less intelligent persons go to the demigods for material benediction. In this connection, people generally go to Lord Śiva, and because he is always

quickly satisfied and gives benediction to his devotees without consideration, he is called *mīdhvāṣṭama*, or the best of the benedictors. Materialistic persons are always anxious to get material profit, but they are not serious about spiritual profit.

Sometimes, of course, it so happens that Lord Śiva becomes the best benedictor in spiritual life. It is said that once a poor *brāhmaṇa* worshiped Lord Śiva for a benediction, and Lord Śiva advised the devotee to go to see Sanātana Gosvāmī. The devotee went to Sanātana Gosvāmī and informed him that Lord Śiva had advised him to seek out the best benediction from him (Sanātana). Sanātana had a touchstone with him, which he kept with the garbage. On the request of the poor *brāhmaṇa*, Sanātana Gosvāmī gave him the touchstone, and the *brāhmaṇa* was very happy to have it. He now could get as much gold as he desired simply by touching the touchstone to iron. But after he left Sanātana, he thought, “If a touchstone is the best benediction, why has Sanātana Gosvāmī kept it with the garbage?” He therefore returned and asked Sanātana Gosvāmī, “Sir, if this is the best benediction, why did you keep it with the garbage?” Sanātana Gosvāmī then informed him, “Actually, this is not the best benediction. But are you prepared to take the best benediction from me?” The *brāhmaṇa* said, “Yes, sir. Lord Śiva has sent me to you for the best benediction.” Then Sanātana Gosvāmī asked him to throw the touchstone in the water nearby and then come back. The poor *brāhmaṇa* did so, and when he returned, Sanātana Gosvāmī initiated him with the Hare Kṛṣṇa *mantra*. Thus by the benediction of Lord Śiva the *brāhmaṇa* got the association of the best devotee of Lord Kṛṣṇa and was thus initiated in the *mahāmantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 7

ततो मीढ्वांसमामन्त्र्य शुनासीराः सहर्षिभिः ।
भूयस्तद्देवयजनं समीढ्वद्वेषो ययुः ॥ ७ ॥

*tato mīdhvāṁsam āmantrya
śunāsīrāḥ saharṣibhiḥ
bhūyas tad deva-yajanam
sa-mīdhvad-vedhaso yayuḥ*

tataḥ—thereafter; *mīdhvāṁsam*—Lord Śiva; *āmantrya*—inviting; *śunāsīrāḥ*—the demigods headed by King Indra; *saha-ṛṣibhiḥ*—with all the

great sages, headed by Bhṛgu; *bhūyaḥ*—again; *tat*—that; *deva-yajanam*—place where the demigods are worshiped; *sa-mīdhvat*—with Lord Śiva; *vedhasaḥ*—with Lord Brahmā; *yayuḥ*—went.

TRANSLATION

Thereafter, Bhṛgu, the head of the great sages, invited Lord Śiva to come to the sacrificial arena, and thus the demigods, accompanied by the sages, Lord Śiva and Lord Brahmā, all went to the place where the great sacrifice was being performed.

PURPORT

The whole sacrifice arranged by King Dakṣa had been disturbed by Lord Śiva. Therefore all the demigods present there, along with Lord Brahmā and the great sages, specifically requested Lord Śiva to come and revive the sacrificial fire. There is a common phrase, *śiva-hīna-yajña*: “Any sacrifice without the presence of Lord Śiva is baffled.” Although Lord Viṣṇu is Yajñeśvara, the Supreme Personality in the matter of sacrifice, still in each *yajña* it is necessary for all the demigods, headed by Lord Brahmā and Lord Śiva, to be present.

TEXT 8

विधाय कार्त्स्न्येन च तद्यदाह भगवान् भवः ।
संदधुः कस्य कायेन सवनीयपशोः शिरः ॥ ८ ॥

*vidhāya kārtsnyena ca tad yad
āha bhagavān bhavaḥ
sandadhuḥ kasya kāyena
savanīya-paśoḥ śiraḥ*

vidhāya—executing; *kārtsnyena*—all in all; *ca*—also; *tat*—that; *yad*—which; *āha*—was said; *bhagavān*—the Lord; *bhavaḥ*—Śiva; *sandadhuḥ*—executed; *kasya*—of the living (Dakṣa); *kāyena*—with the body; *savanīya*—meant for sacrifice; *paśoḥ*—of the animal; *śiraḥ*—head.

TRANSLATION

After everything was executed exactly as directed by Lord Śiva, Dakṣa’s body was joined to the head of the animal that was meant to be killed in the sacrifice.

PURPORT

This time, all the demigods and great sages were very careful not to irritate Lord Śiva. Therefore whatever he asked was done. It is specifically said here that Dakṣa's body was joined to the head of an animal (a goat).

TEXT 9

संघीयमाने शिरसि दक्षो रुद्राभिवीक्षितः ।
सद्यः सुप्त इवोत्तस्थौ ददृशे चाग्रतो मृडम् ॥ ९ ॥

*sandhīyamāne śirasi
dakṣo rudrābhivīkṣitaḥ
sadyaḥ supta ivottasthau
dadṛṣe cāgrato mṛdam*

sandhīyamāne—being executed; *śirasi*—by the head; *dakṣaḥ*—King Dakṣa; *rudra-abhivīkṣitaḥ*—having been seen by Rudra (Lord Śiva); *sadyaḥ*—immediately; *supte*—sleeping; *iva*—like; *uttasthau*—awakened; *dadṛṣe*—saw; *ca*—also; *agrataḥ*—in front; *mṛdam*—Lord Śiva.

TRANSLATION

When the animal's head was fixed on the body of King Dakṣa, Dakṣa was immediately brought to consciousness, and as he awakened from sleep, the King saw Lord Śiva standing before him.

PURPORT

The example given here is that Dakṣa got up as if he were awakened from deep sleep. In Sanskrit this is called *supta ivottasthau*. The meaning is that after a man awakens from sleep, he immediately remembers all the duties which he must execute. Dakṣa was killed, and his head was taken away and burnt to ashes. His body was lying dead, but by the grace of Lord Śiva, as soon as the head of a goat was joined to the body, Dakṣa came back to consciousness again. This indicates that consciousness is also individual. Dakṣa actually took another body when he took on the head of a goat, but because consciousness is individual, his consciousness remained the same although his bodily condition changed. Thus bodily construction has nothing to do with the development of consciousness. Consciousness is carried with the transmigration of the soul. There are many instances of this in Vedic history, such as the case of Mahārāja Bharata. After quitting his body as a king, Mahārāja Bharata was transferred to the body of a deer, but he retained the same consciousness. He

knew that although formerly he was King Bharata, he had been transferred to the body of a deer because of his absorption in thinking of a deer at the time of his death. In spite of his having the body of a deer, however, his consciousness was as good as it was in the body of King Bharata. The arrangement by the Lord is so nice that if a person's consciousness is turned into Kṛṣṇa consciousness, there is no doubt that in his next life he will be a great devotee of Kṛṣṇa, even if he is offered a different type of body.

TEXT 10

तदा वृषध्वजद्वेषकलिलात्मा प्रजापतिः ।
शिवावलोकदभवच्छरद्घ्रद इवामलः ॥१०॥

*tadā vṛṣadhvaja-dveṣa-
kalilātmā prajāpatiḥ
śivāvalokād abhavac
charad-dhrada ivāmalaḥ*

tadā—at that time; *vṛṣa-dhvaja*—Lord Śiva, who rides on a bull; *dveṣa*—envy; *kalila-ātmā*—polluted heart; *prajāpatiḥ*—King Dakṣa; *śiva*—Lord Śiva; *avalokāt*—by seeing him; *abhavat*—became; *śarat*—in the autumn; *hradaḥ*—lake; *iva*—like; *amalaḥ*—cleansed.

TRANSLATION

At that time, when Dakṣa saw Lord Śiva, who rides upon a bull, his heart, which was polluted by envy of Lord Śiva, was immediately cleansed, just as the water in a lake is cleansed by autumn rains.

PURPORT

Here is an example of why Lord Śiva is called auspicious. If anyone sees Lord Śiva with devotion and reverence, his heart is immediately cleansed. King Dakṣa was polluted by envy of Lord Śiva, and yet by seeing him with a little love and devotion, his heart immediately became cleansed. In the rainy season, the reservoirs of water become dirty and muddy, but as soon as the autumn rain comes, all the water immediately becomes clear and transparent. Similarly, although Dakṣa's heart was impure because of his slandering Lord Śiva, for which he was severely punished, Dakṣa now came to consciousness, and just by seeing Lord Śiva with veneration and respect, he became immediately purified.

TEXT 11

भवस्तवाय कृतधीनिशक्रोदनुरागतः ।
 औत्कण्ठ्याद्वाष्पकलया सम्परेतां सुतां स्मरन् ॥११॥

*bhava-stavāya kṛta-dhīr
 nāśaknod anurāgataḥ
 autkaṅṭhyād bāṣpa-kalayā
 samparetām sutām smaran*

bhava-stavāya—for praying to Lord Śiva; *kṛta-dhīr*—although decided; *na*—never; *aśak*—not—was able; *anurāgataḥ*—by feeling; *autkaṅṭhyāt*—because of eagerness; *bāṣpa-kalayā*—with tears in the eyes; *samparetām*—dead; *sutām*—daughter; *smaran*—remembering.

TRANSLATION

King Dakṣa wanted to offer prayers to Lord Śiva, but as he remembered the ill-fated death of his daughter Satī, his eyes filled with tears, and in bereavement his voice choked up, and he could not say anything.

TEXT 12

कुच्छ्रात्संस्तभ्य च मनः प्रेमविह्वलितः सुधीः ।
 शशंस निर्व्यलीकेन भावेनेशं प्रजापतिः ॥१२॥

*kṛcchrāt saṁstabhya ca manaḥ
 prema-vihvalitaḥ sudhīḥ
 śaśaṁsa nirvyalīkena
 bhāvenēśaṁ prajāpatiḥ*

kṛcchrāt—with great endeavor; *saṁstabhya*—pacifying; *ca*—also; *manaḥ*—mind; *prema-vihvalitaḥ*—bewildered by love and affection; *su-dhīḥ*—one who has come to his real senses; *śaśaṁsa*—praised; *nirvyalīkena*—without duplicity, or with great love; *bhāvena*—in feeling; *īśam*—to Lord Śiva; *prajāpatiḥ*—King Dakṣa.

TRANSLATION

At this time, King Dakṣa, afflicted by love and affection, was very much awakened to his real senses. With great endeavor, he pacified his mind, checked his feelings, and with pure consciousness began to offer prayers to Lord Śiva.

TEXT 13

दक्ष उवाच
 भूयाननुग्रह अहो भवता कृतो मे
 दण्डस्त्वया मयि भृतो यदपि प्रलब्धः।
 न ब्रह्मबन्धुषु च वां भगवन्नवज्ञा
 तुभ्यं हरेश्च कुत एव धृतव्रतेषु ॥१३॥

*dakṣa uvāca
 bhūyān anugraha aho bhavatā kṛto me
 daṇḍas tvayā mayi bhṛto yad api pralabdhaḥ
 na brahma-bandhuṣu ca vāṁ bhagavann avajñā
 tubhyam hareś ca kuta eva dhṛta-vrateṣu*

dakṣaḥ—King Dakṣa; *uvāca*—said; *bhūyān*—very great; *anugrahaḥ*—favor; *aho*—alas; *bhavatā*—by you; *kṛtaḥ*—done; *me*—upon me; *daṇḍaḥ*—punishment; *tvayā*—by you; *mayi*—unto me; *bhṛtaḥ*—done; *yad api*—although; *pralabdhaḥ*—defeated; *na*—neither; *brahma-bandhuṣu*—unto an unqualified *brāhmaṇa*; *ca*—also; *vām*—both of you; *bhagavan*—my lord; *avajñā*—negligence; *tubhyam*—of you; *hareḥ ca*—of Lord Viṣṇu; *kutaḥ*—where; *eva*—certainly; *dhṛta-vrateṣu*—one who is engaged in the performance of sacrifice.

TRANSLATION

King Dakṣa said: My dear Lord Śiva, I committed a great offense against you, but you are so kind that instead of withdrawing your mercy, you have done me a great favor by punishing me. Both yourself and Lord Viṣṇu do not neglect even useless unqualified *brāhmaṇas*. Why, then, should you neglect me, who am engaged in performing sacrifices?

PURPORT

Although Dakṣa felt that he was defeated, he knew that his punishment was simply the great mercy of Lord Śiva. He remembered that Lord Śiva and Lord Viṣṇu are never neglectful of the *brāhmaṇas*, even though they are sometimes unqualified. According to Vedic civilization, a person who is a descendant of a *brāhmaṇa* family should never be heavily punished. This was exemplified in Arjuna's treatment of Aśvatthāmā. Aśvatthāmā was the son of a great *brāhmaṇa*, Droṇācārya, and in spite of his committing the great offense of killing all the sleeping sons of the Pāṇḍavas, for

which he was condemned even by Lord Kṛṣṇa, Arjuna excused him by not killing him because he happened to be the son of a *brāhmaṇa*. The word *brahma-bandhuṣu* used here is significant. *Brahma-bandhu* means a person who is born of a *brāhmaṇa* father but whose activities are not up to the standard of the *brāhmaṇas*. Such a person is not a *brāhmaṇa*, but is a *brahma-bandhu*. Dakṣa proved himself to be a *brahma-bandhu*. He was born of a great *brāhmaṇa* father, Lord Brahmā, but his treatment of Lord Śiva was not exactly brahminical; therefore he admitted that he was not a perfect *brāhmaṇa*. Lord Śiva and Lord Viṣṇu, however, are affectionate even to an imperfect *brāhmaṇa*. Lord Śiva punished Dakṣa not as one does his enemy, but he punished him just to bring him to his senses, so that he would know that he had done wrong. Dakṣa could understand this, and he acknowledged the great mercy of Lord Kṛṣṇa and Lord Śiva towards the fallen *brāhmaṇas*, including even himself. Although he was fallen, his vow was to execute the sacrifice, as is the duty of *brāhmaṇas*, and thus he began his prayers to Lord Śiva.

TEXT 14

विद्यातपोव्रतधरान् मुखतः स विप्रान्
 ब्रह्माऽऽत्मतत्त्वमवितुं प्रथमं त्वमस्राक् ।
 तद्ब्राह्मणान् परम सर्वविपत्सु पासि
 पालः पशूनिव विभो प्रगृहीतदण्डः ॥१४॥

vidyā-tapo-vrata-dharān mukhataḥ sma viprān
brahmātmā-tattvam avitum prathamam tvam asrāk
tad brāhmaṇān param sarva-vipatsu pāsi
pālah paśūn iva vibho pragṛhīta-daṇḍaḥ

vidyā—learning; *tapah*—austerities; *vrata*—vows; *dharān*—the followers; *mukhataḥ*—from the mouth; *sma*—was; *viprān*—the *brāhmaṇas*; *brahmā*—Lord Brahmā; *ātma-tattvam*—self-realization; *avitum*—to disseminate; *prathamam*—first; *tvam*—you; *asrāk*—created; *tat*—therefore; *brāhmaṇān*—the *brāhmaṇas*; *param*—O great one; *sarva*—all; *vipatsu*—in dangers; *pāsi*—you protect; *pālah*—like the protector; *paśūn*—the animals; *iva*—like; *vibho*—O great one; *pragṛhīta*—taking in hand; *daṇḍaḥ*—a stick.

TRANSLATION

My dear great and powerful Lord Śiva, you were created first from the mouth of Lord Brahmā in order to protect the *brāhmaṇas* in pursuing education, austerities, vows and self-realization. As protector of the

brāhmaṇas, you always protect the regulative principles followed by them, just as a cowherd boy keeps a stick in his hand to give protection to the cows.

PURPORT

The specific function of a human being in society, irrespective of his social status, is to practice control of the mind and senses by observing the regulative principles enjoined in the Vedic *sāstras*. Lord Śiva is called *paśupati* because he protects the living entities in their developed consciousness so that they may follow the Vedic system of *varṇa* and *āśrama*. The word *paśu* refers to the animal as well as to the human entity. It is stated here that Lord Śiva is always interested in protecting the animals and the animal-like living entities who are not very advanced in the spiritual sense. It is also stated that the *brāhmaṇas* are produced from the mouth of the Supreme Lord. We should always remember that Lord Śiva is being addressed as the representative of the Supreme Lord Viṣṇu. In the Vedic literature it is described that the *brāhmaṇas* are born from the mouth of the universal form of Viṣṇu, the *kṣatriyas* are born from His arms, the *vaiśyas* are born from His abdomen or waist, and the *śūdras* are born from His legs. In the formation of a body, the head is the principal factor. The *brāhmaṇas* are born from the mouth of the Supreme Personality of Godhead in order to accept charity for worship of Viṣṇu and to spread Vedic knowledge. Lord Śiva is known as *paśupati*, the protector of the *brāhmaṇas* and other living entities. He protects them from the attacks of non-*brāhmaṇas*, or uncultured persons who are against the self-realization process.

Another feature of this word is that persons who are simply attached to the ritualistic portion of the *Vedas* and do not understand the situation of the Supreme Personality of Godhead are not any more advanced than animals. In the beginning of *Śrīmad-Bhāgavatam* it is confirmed that even though one performs the rituals of the *Vedas*, if he does not develop a sense of Kṛṣṇa consciousness, then all his labor in performing Vedic rituals is considered to be simply a waste of time. Lord Śiva's aim in destroying the Dakṣa *yajña* was to punish Dakṣa because by neglecting him (Lord Śiva), Dakṣa was committing a great offense. Lord Śiva's punishment was just like that of a cowherd boy who keeps a stick to frighten his animals. It is commonly said that to give protection to animals, a stick is needed because animals cannot reason and argue. Their reasoning and argument is *argumentum ad baculum*; unless there is a rod, they do not obey. Force is required for the animalistic class of men, whereas those who are advanced are convinced by reasons, arguments and scriptural authority.

Persons who are simply attached to Vedic rituals, without further advancement of devotional service or Kṛṣṇa consciousness, are almost like animals, and Lord Śiva is in charge of giving them protection and sometimes punishing them, as he punished Dakṣa.

TEXT 15

योऽसौ मयाविदिततत्त्वदृशा सभायां
क्षिप्तो दुरुक्तिविशिखैर्विगणय्य तन्माम् ।
अर्वाक् पतन्तमर्हत्तमनिन्दयापाद्
दृष्ट्याऽऽर्द्रया स भगवान् स्वकृतेन तुष्येत् ॥१५॥

yo 'sau mayāvidita-tattva-dṛśā sabhāyām
kṣipto durukti-viśikhair viḡaṇayya tan mām
arvāk patantam arhattama-nindayāpād
dṛṣṭyārdrayā sa bhagavān sva-kṛtena tuṣyet

yaḥ—who; asau—that; mayā—by me; avidita-tattva—without knowing the actual fact; dṛśā—by experience; sabhāyām—in the assembly; kṣiptaḥ—was abused; durukti—unkind words; viśikhair—by the arrows of; viḡaṇayya—taking no notice of; tat—that; mām—me; arvāk—downwards; patantam—gliding down to hell; arhattama—the most respectable; nindayā—by defamation; apāt—saved; dṛṣṭyā—seeing; ārdrayā—out of compassion; saḥ—that; bhagavān—Your Lordship; sva-kṛtena—by your own mercy; tuṣyet—be satisfied.

TRANSLATION

I did not know your full glories. For this reason, I threw arrows of sharp words at you in the open assembly, although you did not take them into account. I was going down to hell because of my disobedience to you, who are the most respectable personality, but you took compassion upon me and saved me by awarding punishment. I request that you be pleased by your own mercy, since I cannot satisfy you by my words.

PURPORT

As usual, a devotee in an adverse condition of life accepts such a condition to be the mercy of the Lord. Factually, the insulting words used by Dakṣa against Lord Śiva were enough to have him thrown perpetually into a hellish life. But Lord Śiva, being kind toward him, awarded him punishment to neutralize the offense. King Dakṣa realized this, and, feeling obliged for Lord Śiva's magnanimous behavior, he wanted to show his

gratitude to him. Sometimes a father punishes his child, and when the child is grown up and comes to his senses, he understands that the father's punishment was not actually punishment but mercy. Similarly, Dakṣa appreciated that the punishment offered to him by Lord Śiva was a manifestation of his mercy. That is the symptom of a person who is making progress on the path of Kṛṣṇa consciousness. It is said that a devotee in Kṛṣṇa consciousness never takes any miserable condition of life to be condemnation by the Supreme Personality of Godhead. He accepts the miserable condition to be the grace of the Lord. He thinks, "I would have been punished or put into a more dangerous condition of life due to my past misdeeds, but the Lord has protected me. Thus I have received only a little punishment as token execution of the law of *karma*." Thinking of His grace in that way, a devotee always surrenders to the Supreme Personality of Godhead more and more seriously and is not disturbed by such so-called punishment.

TEXT 16

मैत्रेय उवाच

क्षमाप्यैवं स मीद्वांसं ब्रह्मणा चानुमन्त्रितः ।
कर्म सन्तानयामास सोपाध्यायत्विगादिभिः ॥१६॥

maitreya uvāca
kṣamāpyaivaṁ sa mīdhvāṁsam
brahmaṇā cānumantritaḥ
karma santānayāmāsa
so pādhyāyartvig-ādibhiḥ

maitreyaḥ—the sage Maitreya; uvāca—said; kṣamā—forgiveness; āpya—receiving; evam—thus; saḥ—King Dakṣa; mīdhvāṁsam—unto Lord Śiva; brahmaṇā—along with Lord Brahmā; ca—also; anumantritaḥ—being permitted; karma—the sacrifice; santānayāmāsa—began again; sa—along with; upādhyāya—learned sages; ṛtvik—the priests; ādibhiḥ—and others.

TRANSLATION

The great sage Maitreya said: Thus being pardoned by Lord Śiva, King Dakṣa, with the permission of Lord Brahmā, again began the performance of the yajña, along with the great learned sages, the priests and others.

TEXT 17

वैष्णवं यज्ञसन्तत्यै त्रिकपालं द्विजोत्तमाः ।
पुरोडाशं निरवपन् वीरसंसर्गशुद्धये ॥१७॥

*vaiṣṇavarīṅ yajña-santatyai
trikapālaṅ dvijottamāḥ
puroḍāśaṅ niravapan
vīra-samsarga-śuddhaye*

vaiṣṇavam—meant for Lord Viṣṇu or His devotees; *yajña*—sacrifice; *santatyai*—for performances; *trikapālam*—three kinds of offerings; *dvijuttamāḥ*—the best of the *brāhmaṇas*; *puroḍāśam*—the oblation called *puroḍāśa*; *niravapan*—offered; *vīra*—Vīrabhadra and other followers of Lord Śiva; *samsarga*—contamination (*doṣa*) due to his touching; *śuddhaye*—for purification.

TRANSLATION

Thereafter, in order to resume the activities of sacrifice, the *brāhmaṇas* first of all arranged for purification of the contamination caused by the touch of Vīrabhadra and other ghostly followers of Lord Śiva. They then arranged to offer the oblations known as *puroḍāśa* into the fire.

PURPORT

Lord Śiva's followers and devotees, headed by Vīrabhadra, are known as *vīras*, and they are ghostly demons. Not only did they pollute the entire sacrificial arena by their very presence, but they disturbed the whole situation by passing stool and urine. Therefore, the infection they had created was to be first purified by the method of offering *puroḍāśa* oblations. A Viṣṇu *yajña*, or an offering to Lord Viṣṇu, cannot be performed uncleanly. If anything is offered in an unclean state, that is called *sevāparādha*. The Viṣṇu Deity worship in the temple is also Viṣṇu *yajña*. In all Viṣṇu temples, therefore, the priest who takes care of the *arcanā-vidhi* must be very clean. Everything should be always kept neat and clean, and the foodstuffs should be prepared in a neat and clean manner. All these regulative principles are described in *The Nectar of Devotion*. There are thirty-two kinds of offenses in discharging *arcanā* service. It is required, therefore, that one should be extremely careful not to be unclean. Generally, whenever any ritualistic ceremony is begun, the holy name of Lord Viṣṇu is first chanted in order to purify the situation. Whether one is in a pure or impure condition internally or externally,

if one chants or even remembers the holy name of the Supreme Personality of Godhead Viṣṇu, he immediately becomes purified. The *yajña* arena was desecrated by the presence of Lord Śiva's followers, headed by Vīrabhadra, and therefore the entire arena had to be sanctified. Although Lord Śiva was present and he is all-auspicious, it was still necessary to sanctify the place because his followers had broken into the arena and committed so many obnoxious acts. That sanctification was possible only by chanting the holy name of Viṣṇu, *trikapālam*, which can sanctify the three worlds. In other words, it is admitted herein that the followers of Lord Śiva are generally unclean. They are not even very hygienic; they do not take baths regularly, they wear long hair, and they smoke *gānjā*. Persons of such irregular habits are counted amongst the ghosts. Since they were present in the sacrificial arena, the atmosphere became polluted, and it had to be sanctified by offering *trikapāla* oblations which indicated the invocation of Viṣṇu's favor.

TEXT 18

अध्वर्युणाऽऽत्तहविषा यजमानो विशाम्पते ।
धिया विशुद्धया दध्यौ तथा प्रादुरभूद्धरिः ॥१८॥

*adhvaryuṅāṅ ātta-haviṣā
yajamāno viśām-pate
dhiyā viśuddhayā dadhyau
tathā prādur abhūdd hariḥ*

adhvaryuṅā—with the *Yajur-veda*; *ātta*—taking; *haviṣā*—with clarified butter; *yajamānaḥ*—King Dakṣa; *viśām-pate*—O Vidura; *dhiyā*—in meditation; *viśuddhayā*—sanctified; *dadhyau*—offered; *tathā*—immediately; *prāduruḥ*—manifest; *abhūt*—became; *hariḥ*—Hari, the Lord.

TRANSLATION

The great sage Maitreya said to Vidura: My dear Vidura, as soon as King Dakṣa offered the clarified butter with *Yajur-veda* mantras in sanctified meditation, Lord Viṣṇu appeared there in His original form as Nārāyaṇa.

PURPORT

Lord Viṣṇu is all-pervading. Any devotee who, in sanctified meditation, following the regulative principles, chants the required *mantras* in service and in a devotional mood can see Viṣṇu. It is said in the *Brahma-saṁhitā* that a devotee whose eyes are anointed with the ointment of love of Godhead can see the Supreme Personality of Godhead always within his heart. Lord Śyāmasundara is so kind to His devotee.

TEXT 19

तदा स्वप्रभया तेषां द्योतयन्त्या दिशो दश ।
मुष्णंस्तेज उपानीतस्ताक्षरेण स्तोत्रवाजिना ॥१९॥

*tadā sva-prabhayā teṣāṃ
dyotayantyā diśo daśa
muṣṇan-
teja upānītaḥ
tārksyeṇa stotra-vājinā*

tadā—at that time; *sva-prabhayā*—by His own effulgence; *teṣāṃ*—all of them; *dyotayantyā*—by brightness; *diśaḥ*—directions; *daśa*—ten; *muṣṇan-*diminishing; *tejaḥ*—effulgence; *upānītaḥ*—brought; *tārksyeṇa*—by Garuḍa; *stotra-vājinā*—whose wings are called Bṛhat and Rathantara.

TRANSLATION

Lord Nārāyaṇa was seated on the shoulder of Stotra, or Garuḍa, who had big wings. As soon as He appeared, all directions were illuminated, diminishing the luster of Brahmā and the others present.

PURPORT

A description of Nārāyaṇa is given in the following two ślokas.

TEXT 20

श्यामो हिरण्यरशनोऽर्ककिरीटजुष्टो
नीलालकभ्रमरमण्डितकुण्डलास्यः ।
शङ्खाब्जचक्रशरचापगदासिचर्म-
व्यग्रैर्हिरण्यभुजैरिव कर्णिकारः ॥२०॥

*śyāmaḥ hiraṇya-raśano 'rka-kirīṭa-juṣṭo
nīlālaka-bhramara-maṇḍita-kuṇḍalāsyah
śaṅkhābja-cakra-śara-cāpa-gadāsi-carma-
vyagrair hiraṇmaya-bhujair iva karṇikārah*

śyāmaḥ—blackish; *hiraṇya-raśanaḥ*—a garment like gold; *arka-kirīṭa-juṣṭaḥ*—with a helmet as dazzling as the sun; *nīla-ālaka*—bluish curls; *bhramara*—big black bees; *maṇḍita-kuṇḍalā-āsyah*—having a face decorated with earrings; *śaṅkha*—conchshell; *abja*—lotus flower; *cakra*—wheel; *śara*—arrows; *cāpa*—bow; *gadā*—club; *asi*—sword; *carma*—shield; *vyagrāiḥ*—filled with; *hiraṇmaya*—golden (bracelets and bangles); *bhujaiḥ*—with hands; *iva*—as; *karṇikārah*—flower tree.

TRANSLATION

His complexion was blackish, His garment was of a yellow color, like gold, His helmet was as dazzling as the sun, His hair was bluish, the color of black bees, and His face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword, and they were decorated with golden ornaments such as bangles and bracelets. His whole body resembled a blossoming tree beautifully decorated with various kinds of flowers.

PURPORT

The face of Lord Viṣṇu as described in this verse appears like a lotus flower with bees humming over it. All of the ornaments on the body of Lord Viṣṇu are of molten gold of the reddish-gold color of the morning sunrise. The Lord appears, just as the morning sun rises, to protect the whole universal creation. His arms display different weapons, and His eight hands are compared to the eight petals of a lotus flower. All the weapons mentioned are for the protection of His devotees.

Generally in the four hands of Viṣṇu there are a wheel, a club, conchshell and lotus flower. These four symbols are seen in the four hands of Viṣṇu in different arrangements. The club and the wheel are the Lord's symbols of punishment for the demons and miscreants, and the lotus flower and conchshell are used to benedict the devotees. There are always two classes of men, the devotees and the demons. It is confirmed in *Bhagavad-gītā* (Bg. 4.8) that (*paritrāṇāya sādḥūnām*) the Lord is always ready for the protection of the devotees and annihilation of the demons. There are demons and devotees in this material world, but in the spiritual world there is no such distinction. In other words, Lord Viṣṇu is the proprietor of both the material and spiritual worlds. In the material world almost everyone is of the demoniac nature, but there are also devotees, who appear to be in the material world although they are always situated in the spiritual world. A devotee's position is always transcendental, and he is always protected by Lord Viṣṇu.

TEXT 21

वक्षस्यधिश्चितवधूर्वनमाल्युदार-
हासावलोककलया रमयंश्च विश्वम् ।
पार्श्वभ्रमद्व्यजनचामरराजहंसः
श्वेतातपत्रशशिनोपरि रज्यमानः ॥२१॥

*vakṣasy adhiśrita-vadhūr vana-māly udāra-
hāsāvaloka-kalayā ramayaṁś ca viśvam
pārśva-bhramat-vyajana-cāmara-rāja-haṁsaḥ
śvetātapatra-śaśinopari rajyamānaḥ*

vakṣasi—on the chest; *adhiśrita*—situated; *vadhūh*—a woman (the goddess of fortune, Lakṣmī); *vana-mālī*—garlanded with forest flowers; *udāra*—beautiful; *hāsa*—smiling; *avaloka*—glance; *kalayā*—with a small part; *ramayan*—pleasing; *ca*—and; *viśvam*—the whole world; *pārśva*—side; *bhramat*—moving back and forth; *vyajana-cāmara*—white yak-tail hair for fanning; *rāja-haṁsaḥ*—swan; *śveta-ātapatra-śaśinā*—with a white canopy like the moon; *upari*—above; *rajyamānaḥ*—looking beautiful.

TRANSLATION

Lord Viṣṇu looked extraordinarily beautiful because the goddess of fortune and a garland were situated on his chest. His face was beautifully decorated with a smiling attitude which can captivate the entire world, especially the devotees. White hair fans appeared on both sides of the Lord like white swans, and the white canopy overhead looked like the moon.

PURPORT

The smiling face of Lord Viṣṇu is pleasing to the whole world. Not only devotees but even nondevotees are attracted by such a smile. This verse nicely describes how the sun, moon, eight-petaled lotus flower and humming black bees were represented by the fans of hair, the overhead canopy, the moving earrings on both sides of His face, and His blackish hair. All together, accompanied by the conchshell, wheel, club, lotus flower, bow, arrows, shield and sword in His hands, these presented a grand and beautiful audience for Lord Viṣṇu which captivated all the demigods there, including Dakṣa and Lord Brahmā.

TEXT 22

तमुपागतमालक्ष्य सर्वे सुरगणादयः ।
प्रणमुः सहस्रोत्थाय ब्रह्मेन्द्रत्र्यक्षनायकाः ॥२२॥

*tam upāgatam ālakṣya
sarve sura-gaṇādayaḥ
praṇemuḥ sahasoṭthāya
brahmendra-tryakṣa-nāyakāḥ*

tam—Him; *upāgatam*—arrived; *ālakṣya*—after seeing; *sarve*—all; *sura-gaṇa-ādayaḥ*—the demigods and others; *praṇemuḥ*—obeisances; *sahasā*—immediately; *uṭthāya*—after standing up; *brahma*—Lord Brahmā; *indra*—Lord Indra; *tryakṣa*—Lord Śiva (who has three eyes); *nāyakāḥ*—led by.

TRANSLATION

As soon as Lord Viṣṇu was visible, all the demigods—Lord Brahmā and Lord Śiva, the Gandharvas and all present there—immediately offered their respectful obeisances by falling down straight before Him.

PURPORT

It appears that Lord Viṣṇu is the Supreme Lord even of Lord Śiva and Lord Brahmā, what to speak of the demigods, Gandharvas and ordinary living entities. It is stated in a prayer, *yaṁ brahmā varuṇendra-rudra-marutāḥ*: All of them, including the *yogīs*, worship Lord Viṣṇu. *Dhyānāvasthitā tad-gatena manasā paśyanti yaṁ yogino*: *Yogīs* concentrate their minds on the form of Lord Viṣṇu, and thus He is worshipable by all demigods, all Gandharvas and even by Lord Śiva and Lord Brahmā. *Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ*: Viṣṇu is therefore the Supreme Personality of Godhead. Even though Lord Śiva was previously referred to in prayers by Lord Brahmā as the Supreme, when Lord Viṣṇu appeared, Śiva also fell prostrated before Him to offer his respectful obeisances.

TEXT 23

तत्तेजसा हतरुचः सन्नजिह्वाः ससाध्वसाः ।
मूर्ध्ना धृताञ्जलिपुटा उपतस्थुरधोक्षजम् ॥२३॥

*tat-tejasā hata-rucaḥ
sanna-jihvāḥ sa-sādhvasāḥ
mūrdhnā dhṛta-ñjali-putā
upatasthur adhokṣajam*

tat-tejasā—by the glaring effulgence of His body; *hata-rucaḥ*—having faded lusters; *sanna-jihvāḥ*—having silent tongues; *sa-sādhvasāḥ*—having fear of Him; *mūrdhnā*—with the head; *dhṛta-ñjali-putāḥ*—with hands touched to the head; *upatasthur*—prayed; *adhokṣajam*—to Adhokṣaja, the Supreme Personality of Godhead.

TRANSLATION

In the presence of the glaring effulgence of the bodily luster of Nārāyaṇa, everyone else's luster faded away, and everyone stopped speaking. Fearful with awe and veneration, they touched their hands to their heads and prepared to offer their prayers to the Supreme Personality of Godhead, Adhokṣaja.

TEXT 24

अप्यर्वाग्वृत्तयो यस्य महि त्वात्मभुवादयः ।
यथामति गृणन्ति स्म कृतानुग्रहविग्रहम् ॥२४॥

*apy arvāg-vṛttayo yasya
mahi tv ātmabhuv-ādayaḥ
yathāmati gṛṇanti sma
kṛtānugraha-vigraham*

api—still; *arvāk-vṛttayaḥ*—beyond the mental activities; *yasya*—whose; *mahi*—glory; *tu*—but; *ātmabhū-ādayaḥ*—Brahmā, etc.; *yathāmati*—according to their different capacities; *gṛṇanti sma*—offered prayers; *kṛtānugraha*—manifested by His grace; *vigraham*—transcendental form.

TRANSLATION

Although the mental scope of even demigods like Brahmā was unable to comprehend the unlimited glories of the Supreme Lord, they were all able to perceive the transcendental form of the Supreme Personality of Godhead by His grace. Only by such grace could they offer their respectful prayers according to their different capacities.

PURPORT

The Supreme Lord, the Personality of Godhead, is always unlimited, and His glories cannot be completely enumerated by anyone, including a personality like Lord Brahmā. It is said that Ananta, a direct incarnation of the Lord, has unlimited mouths, and with each mouth He has been trying to describe the glories of the Lord for an unlimited span of time, yet the glories of the Lord remain unlimited, and He therefore never finishes. It is not possible for any ordinary living entity to understand or to glorify the unlimited Personality of Godhead, but one can offer prayers or service to the Lord according to one's particular capacity. This capacity

is increased by the service spirit. *Sevonmukhe hi jihvādau* means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Kṛṣṇa, one begins the service of the Lord. Another function of the tongue is to taste and accept the Lord's *prasādam*. We have to begin our service to the Unlimited with the tongue and become perfect in chanting and accepting the Lord's *prasādam*. To accept the Lord's *prasādam* means to control the entire set of senses. The tongue is considered to be the most uncontrollable sense because it hankers for so many unwholesome eatables, thereby forcing the living entity into the dungeon of material conditional life. As the living entity transmigrates from one form of life to another, he has to eat so many abominable foodstuffs that finally there is no limit. The tongue should be engaged in chanting and in eating the Lord's *prasādam* so that the other senses will be controlled. Chanting is the medicine, and *prasādam* is the diet. With these processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee. But there is no limit to His glories, and there is no limit to engaging oneself in the service of the Lord.

TEXT 25

दक्षो गृहीतार्हणसादनोत्तमं
यज्ञेश्वरं विश्वसृजां परं गुरुम् ।
सुनन्दनन्दाद्यनुगैर्वृतं मुदा
गृणन् प्रपेदे प्रयतः कृताञ्जलिः ॥२५॥

*dakṣo gṛhītārhaṇa-sādanottamaṁ
yajñeśvaraṁ viśvasṛjāṁ paraṁ gurum
sunanda-nandādy-anugair vṛtaṁ mudā
gṛṇan prapede prayataḥ kṛtāñjaliḥ*

dakṣaḥ—Dakṣa; *gṛhīta*—accepted; *arhaṇa*—rightful; *sādana-uttamam*—sacrificial vessel; *yajñeśvaram*—unto the master of all sacrifices; *viśvasṛjām*—of all the *prajāpatis*; *param*—the supreme; *gurum*—preceptor; *sunanda-nanda-ādi-anugaiḥ*—by associates like Sunanda, Nanda, etc.; *vṛtam*—surrounded; *mudā*—with great pleasure; *gṛṇan*—offering respectful prayers; *prapede*—took shelter; *prayataḥ*—having a subdued mind; *kṛtāñjaliḥ*—with folded hands.

TRANSLATION

When Lord Viṣṇu accepted the oblations offered in the sacrifice, Dakṣa, the Prajāpati, began with great pleasure to offer respectful prayers unto Him. The Supreme Personality of Godhead is actually the master of all sacrifices and preceptor of all the prajāpatis, and He is served even by such personalities as Nanda and Sunanda.

TEXT 26

दक्ष उवाच

शुद्धं स्वधाम्न्युपरताखिलबुद्धयवस्थं
चिन्मात्रमेकमभयं प्रतिषिच्य मायाम् ।
तिष्ठन्तयैव पुरुषत्वमुपेत्य तस्या-
मास्ते भवानपरिशुद्ध इवात्मतन्त्रः ॥२६॥

dakṣa uvāca

*suddham̐ sva-dhāmn̐ uparatākhila-buddhy-avastham̐
cin-mātram̐ ekam̐ abhayaṁ pratiṣidhya māyām̐
tiṣṭhaṁs tayaiva puruṣatvam̐ upetya tasyām̐
āste bhavān̐ aparīśuddha ivātma-tantraḥ*

dakṣaḥ—Dakṣa; *uvāca*—said; *suddham*—pure; *sva-dhāmn̐*—in Your own abode; *uparata-akhila*—completely turned back; *buddhi-avastham*—mental speculative position; *cin-mātram*—completely spiritual; *ekam*—one without a second; *abhayaṁ*—fearless; *pratiṣidhya*—controlling; *māyām*—material energy; *tiṣṭhan*—being situated; *tayā*—with her (Māyā); *eva*—certainly; *puruṣatvam*—overseer; *upetya*—entering into; *tasyām*—in her; *āste*—is present; *bhavān*—Your Lordship; *aparīśuddhaḥ*—impure; *iva*—as if; *ātma-tantraḥ*—self-sufficient.

TRANSLATION

Dakṣa addressed the Supreme Personality of Godhead: My dear Lord, You are transcendental to all mental speculative positions. You are completely spiritual, devoid of all fearfulness, and You are always in control of the material energy. Even though You are situated transcendently, You appear in the material energy, but You are always free from material contamination because You are completely self-sufficient.

TEXT 27

ऋत्विज ऊचुः

तत्त्वं न ते वयमनञ्जन रुद्रशापात्
कर्मण्यवग्रहधियो भगवन्विदामः ।
धर्मोपलक्षणमिदं त्रिवृदध्वराख्यं
ज्ञातं यदर्थमधिदैवमदोव्यवस्थाः ॥२७॥

ṛtvija ūcuḥ

*tattvaṁ na te vayam anañjana rudra-śāpāt
karmaṇy-avagraha-dhiyo bhagavan vidāmaḥ
dharmopalakṣaṇam idam̐ trivṛd̐ adhvarākhyam̐
jñātam̐ yad-artham̐ adhidaivam̐ ado vyavasthāḥ*

ṛtvijaḥ—the priests; *ūcuḥ*—began to say; *tattvam*—truth; *na*—not; *te*—of Your Lordship; *vayam*—all of us; *anañjana*—without material contamination; *rudra*—Lord Śiva; *śāpāt*—by his curse; *karmaṇi*—in fruitive activities; *avagraha*—being too much attached; *dhiyaḥ*—of such intelligence; *bhagavan*—O Lord; *vidāmaḥ*—know; *dharma*—religion; *upalakṣaṇam*—symbolized; *idam*—this; *trivṛt*—the three departments of knowledge of the Vedas; *adhvara*—sacrifice; *ākhyam*—of the name; *jñātam*—known to us; *yad*—that; *artham*—for the matter of; *adhidaivam*—for worshipping the demigods; *adaḥ*—this; *vyavasthāḥ*—arrangement.

TRANSLATION

The priests addressed the Lord, saying: O Lord, transcendental to material contamination, by the curse offered by Lord Śiva's men we have become attached to fruitive activities, and thus we are now fallen and therefore do not know anything about You. On the contrary, we are now involved in the injunctions of the three departments of the Vedic knowledge under the plea of executing rituals in the name of yajña. We know that You have made arrangements for distributing the respective shares of the demigods.

PURPORT

The Vedas are known as *traiguṇya-viśayā vedāḥ* (Bg. 2.45). Those who are serious students of the Vedas are very much attached to the ritualistic ceremonies mentioned in the Vedas, and therefore these Vedavādīs cannot understand that the ultimate goal of the Vedas is to understand Lord Kṛṣṇa

or Viṣṇu. Those who have transcended the qualitative Vedic attractions, however, can understand Kṛṣṇa, who is never contaminated by the material qualities. Therefore Lord Viṣṇu is addressed here as *anañjana* (free from material contamination). In *Bhagavad-gītā* the crude Vedic scholars have been deprecated by Kṛṣṇa as follows:

*yām imām puṣpitām vācam pravadyanti avipaścitaḥ
veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ*

“Men of small knowledge are very much attached to the flowery words of the *Vedas*, and they say that there is nothing more than this.” (Bg. 2.42)

TEXT 28

सदस्या ऊचुः

उत्पत्त्यध्वन्यशरण उरुक्लेशदुर्गेऽन्तकोग्र-

व्यालान्विष्टे विषयमृगतृष्यात्मगेहोरुभारः ।

द्वन्द्वश्वभ्रे खलमृगमये शोकदावेऽज्ञसार्थः

पादौकस्ते शरणद कदा याति कामोपसृष्टः ॥२८॥

sadasyā ūcuḥ

*utpatty-adhvany aśaraṇa uru-kleśa-durge 'ntakogra-
vyālānviṣṭe viṣaya-mṛga-tṛṣy ātma-gehoru-bhāraḥ
dvandva-śvabhre khala-mṛga-bhaye śoka-dāve 'jña-sārthaḥ
pādaukas te śaraṇada kadā yāti kāmopasṛṣṭaḥ*

sadasyāḥ—the members of the assembly; *ūcuḥ*—said; *utpatti*—repeated birth and death; *adhvani*—on the path of; *aśaraṇe*—not having a place to take shelter; *uru*—great; *kleśa*—troublesome; *durge*—in the formidable fort; *antaka*—termination; *ugra*—ferocious; *vyāla*—snakes; *anviṣṭe*—being infested with; *viṣaya*—material happiness; *mṛga-tṛṣi*—mirage; *ātma*—body; *geha*—home; *uru*—heavy; *bhāraḥ*—burden; *dvandva*—dual; *śvabhre*—holes, ditches of so-called happiness and distress; *khala*—ferocious; *mṛga*—animals; *bhaye*—being afraid of; *śoka-dāve*—the forest fire of lamentation; *ajña-sārthaḥ*—for the interest of the rascals; *pādaukaḥ*—shelter of Your lotus feet; *te*—unto You; *śaraṇa-da*—giving shelter; *kadā*—when; *yāti*—went; *kāma-upasṛṣṭaḥ*—being afflicted by all sorts of desires.

TRANSLATION

The members of the assembly addressed the Lord: O exclusive shelter for all who are situated in troubled life, in this formidable fort of condi-

tional existence the time element, like a snake, is always looking for an opportunity to strike. This world is full of ditches of so-called distress and happiness, and there are many ferocious animals always ready to attack. The fire of lamentation is always blazing, and the mirage of false happiness is always alluring, but one has no shelter from them. Thus foolish persons live in the cycle of birth and death, always overburdened in discharging their so-called duties, and we do not know when they will accept the shelter of Your lotus feet.

PURPORT

Persons who are not in Kṛṣṇa consciousness are living a very precarious life, as described in this verse, but all these circumstantial conditions are due to forgetfulness of Kṛṣṇa. The Kṛṣṇa consciousness movement is meant to give relief to all these bewildered and distressed persons; therefore it is the greatest relief work for all human society, and the workers thereof are the greatest well-wishers, for they follow in the footsteps of Lord Caitanya, who is the greatest friend to all living entities.

TEXT 29

रुद्र उवाच

तव वरद वराङ्घ्रावाशिषेहाखितार्थे

ह्यपि मुनिभिरसक्तैरादरेणार्हणीये ।

यदि रचितधियं माविद्यलोकोऽपविद्धं

जपति न गणये तत्त्वत्परानुग्रहेण ॥२९॥

rudra uvāca

*tava varada varāṅghrāv āṣiṣehākhilārthe
hy api munibhir asaktair ādareṇārhaṇīye
yadi racita-dhiyaṁ māvidya-loko 'paviddham
japati na gaṇaye tat tvat-parānugraheṇa*

rudraḥ uvāca—Lord Śiva said; *tava*—Your; *varada*—O supreme benefactor; *vara-āṅghrau*—precious lotus feet; *āṣiṣā*—by desire; *iha*—in the material world; *akhila-arthe*—for fulfillment; *hi api*—certainly; *munibhiḥ*—by the sages; *asaktaiḥ*—liberated; *ādareṇa*—with care; *arhaṇīye*—worshipable; *yadi*—if; *racita-dhiyam*—mind fixed; *mā*—me; *avidya-lokaḥ*—the ignorant persons; *apaviddham*—unpurified activity; *japati*—utters; *na gaṇaye*—don't value; *tat*—it; *tvat-para-anugraheṇa*—by compassion like Yours.

TRANSLATION

Lord Śiva said: My dear Lord, my mind and consciousness are always fixed on Your lotus feet, which, as the source of all benediction and the fulfillment of all desires, are worshiped by all liberated great sages because they are worthy of worship. With my mind fixed on Your lotus feet, I am no longer disturbed by persons who blaspheme me, claiming that my activities are not purified. I do not mind their accusations, and I excuse them out of compassion, just as You exhibit compassion towards all living entities.

PURPORT

Lord Śiva expresses herein his regret at being angry and disturbing the sacrificial activities of Dakṣa. King Dakṣa had insulted him in many ways, and thus he had become angry and had frustrated the entire sacrificial ceremony. Later, when he was pleased with them, the *yajña* performances were reinstated, and therefore he regretted his activities. Now he says that due to his mind's being fixed on the lotus feet of the Supreme Lord, Viṣṇu, he is no longer disturbed by the ordinary critics of his way of life. From this statement of Lord Śiva it is understood that as long as one is on the material platform he is affected by the three modes of material nature. As soon as he is in Kṛṣṇa consciousness, however, one is no longer affected by such material activities. One should therefore always be fixed in Kṛṣṇa consciousness, busy in the transcendental loving service of the Lord. It is guaranteed that such a devotee will never be affected by the actions and reactions of the three modes of material nature. This fact is also corroborated in *Bhagavad-gītā*: Anyone who is fixed in the transcendental service of the Lord has surpassed all the material qualities and is situated in the status of Brahman-realization, in which one is not afflicted by hankering for material objects. The recommendation of the *Śrīmad-Bhāgavatam* is that one should always be Kṛṣṇa conscious and should never forget his transcendental relationship with the Lord. This program has to be followed strictly by everyone. From the statement of Lord Śiva it is understood that he was always in Kṛṣṇa consciousness, and thus he remained free from material affliction. The only remedy is, therefore, to continue Kṛṣṇa consciousness rigidly, in order to get out of the contamination of the material modes.

TEXT 30

भृगुरुवाच

यन्मायया गहनयापहृतात्मबोधो

ब्रह्मादयस्तनुभृतस्तयसि स्वपन्तः ।
नात्मन् श्रितं तव विदन्त्यधुनापि तत्त्वं
सोऽयं प्रसीदतु भवान् प्रणतात्मबन्धुः ॥३०॥

bhṛgur uvāca

yan māyayā gahanayāpahṛtātma-bodhā
brahmādayas tanu-bhṛtas tamasi svapantaḥ
nātman śritaṁ tava vidanty adhunāpi tattvaṁ
so 'yaṁ prasīdatu bhavān praṇatātma-bandhuḥ

bhṛguḥ uvāca—Śrī Bhṛgu said; *yat*—who; *māyayā*—by illusory energy; *gahanayā*—insurmountable; *apahṛta*—stolen; *ātma-bodhāḥ*—knowledge of the constitutional position; *brahma-ādayaḥ*—Lord Brahmā, etc; *tanu-bhṛtaḥ*—embodied living entities; *tamasi*—in the darkness of illusion; *svapantaḥ*—lying down; *na*—not; *ātman*—in the living entity; *śritam*—situated in; *tava*—Your; *vidanti*—understand; *adhunā*—now; *api*—certainly; *tattvam*—absolute position; *saḥ*—You; *ayaṁ*—this; *prasīdatu*—be kind; *bhavān*—Your Lordship; *praṇata-ātma*—surrendered soul; *bandhuḥ*—friend.

TRANSLATION

Śrī Bhṛgu said: My dear Lord, all living entities, beginning from the highest, namely Lord Brahmā, down to the ordinary ant, are under the influence of the insurmountable spell of illusory energy, and thus they are ignorant of their constitutional position. Everyone believes in the concept of the body, and thus all are submerged in the darkness of illusion. They are actually unable to understand how You live in every living entity as the Supersoul, nor can they understand Your absolute position. But You are the eternal friend and protector of all surrendered souls. Therefore, please be kind towards us and forgive all our offenses.

PURPORT

Bhṛgu Muni was conscious of the scandalous behavior exhibited by each and every one of them, including Brahmā and Lord Śiva, in the sacrificial ceremony of Dakṣa. By mentioning Brahmā, the chief of all living entities within this material world, he wanted to state that everyone, including also Brahmā and Lord Śiva, is under the concept of the body and under the spell of material energy—all but Viṣṇu. That is the version of Bhṛgu. As long as one is under the concept of the body as self, it is very difficult to understand the Supersoul or the Supreme Personality of Godhead. Conscious that he was not greater than Brahmā, Bhṛgu included himself in

the list of offenders. Ignorant personalities, or conditioned souls, have no choice but to accept their precarious condition under material nature. The only remedy is to surrender to Viṣṇu and always pray to be excused. One should depend only on the causeless mercy of the Lord for deliverance and not even slightly on one's own strength. That is the perfect position of a Kṛṣṇa conscious person. The Lord is everyone's friend, but He is especially friendly to the surrendered soul. The simple process is, therefore, that a conditioned soul should remain surrendered to the Lord, and the Lord will give him all protection to keep him out of the clutches of material contamination.

TEXT 31

ब्रह्मोवाच

नैतत्स्वरूपं भवतोऽसौ पदार्थ-
भेदग्रहैः पुरुषो यावदीक्षेत ।
ज्ञानस्य चार्थस्य गुणस्य चाश्रयो
मायामयाद् व्यतिरिक्तो मतस्त्वम् ॥३१॥

brahmovāca

naitat svarūpaṁ bhavato 'sau padārtha-
bheda-grahaiḥ puruṣo yāvad īkṣet
jñānasya cārthasya guṇasya cāśrayo
māyā-mayād vyatirikto matas tvam

brahmā uvāca—Lord Brahmā said; *na*—not; *etat*—this; *svarūpaṁ*—eternal form; *bhavataḥ*—Your; *asau*—that other; *pada-artha*—knowledge; *bheda*—different; *grahaiḥ*—by the acquiring; *puruṣaḥ*—person; *yāvat*—as long as; *īkṣet*—wants to see; *jñānasya*—of knowledge; *ca*—also; *arthasya*—of the objective; *guṇasya*—of the instruments of knowledge; *ca*—also; *āśrayaḥ*—the basis; *māyā-mayāt*—from being made of material energy; *vyatiriktaḥ*—distinct; *mataḥ*—regarded; *tvam*—You.

TRANSLATION

Lord Brahmā said: My dear Lord, Your personality and eternal form cannot be understood by any person who is trying to know You through the different processes of acquiring knowledge. Your position is always transcendental to the material creation, whereas the empiric attempt to understand You is material, as are its objectives and instruments.

PURPORT

It is said that the transcendental name, qualities, activities, paraphernalia, etc., of the Supreme Personality of Godhead cannot be understood with our material senses. The attempt of the empiric philosophers to understand the Absolute Truth by speculation is always futile because their process of understanding, their objective and the instruments by which they try to understand the Absolute Truth are all material. The Lord is *aprākṛta*, beyond the creation of the material world. This fact is also accepted by the great impersonalist Śaṅkarācārya: *nārāyaṇaḥ paro 'vyaktād aṇḍam avyakta-sambhavam*. *Avyakta*, or the original material cause, is beyond this material manifestation and is the cause of the material world. Because Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material world, one cannot speculate upon Him by any material method. One has to understand the Supreme Personality of Godhead simply by the transcendental method of Kṛṣṇa consciousness. This is confirmed in *Bhagavad-gītā* (Bg. 18.55). *Bhaktiā mām abhijānāti*: Only by devotional service can one understand the transcendental form of the Lord. That is the difference between the impersonalists and the personalists. The impersonalists, limited by their speculative processes, cannot even approach the Supreme Personality of Godhead, whereas the devotees please the Supreme Personality of Godhead through His transcendental loving service. *Sevonmukhe hi*: Due to the service attitude of the devotee, the Lord is revealed to him. The Supreme Lord cannot be understood by materialistic persons even though He is present before them. In *Bhagavad-gītā*, Lord Kṛṣṇa therefore condemns such materialists as *mūḍhas*. *Mūḍha* means rascal. It is said in the *Gītā*, “Only rascals think of Lord Kṛṣṇa as an ordinary person. They do not know what Lord Kṛṣṇa's position is or what His transcendental potencies are.” Unaware of His transcendental potencies, the impersonalists deride the person of Lord Kṛṣṇa, whereas the devotees, by dint of their service attitude, can understand Him as the Personality of Godhead. In the Tenth Chapter of *Bhagavad-gītā*, Arjuna also confirmed that it is very difficult to understand the personality of the Lord.

TEXT 32

इन्द्र उवाच

इदमप्यच्युत विश्वभावनं
वपुरानन्दकरं मनोदशाम् ।

सुरविद्विदक्षपणैरुदायुधै-

र्भुजदण्डैरुपपन्नमष्टमिः ॥३२॥

indra uvāca

idam apy acyuta viśva-bhāvanam

vapur ānanda-karam mano-dṛśām

sura-vidviṣ-kṣapaṇair ud-āyudhair

bhuja-daṇḍair upapannam aṣṭabhiḥ

indraḥ uvāca—King Indra said; *idam*—this; *api*—certainly; *acyuta*—O infallible one; *viśva-bhāvanam*—for the welfare of the universe; *vapuh*—transcendental form; *ānanda-karam*—a cause of pleasure; *manah-dṛśām*—to the mind and the eye; *sura-vidviṣ*—envious of Your devotees; *kṣapaṇaiḥ*—by punishment; *ud-āyudhaiḥ*—with uplifted weapons; *bhuja-daṇḍaiḥ*—with arms; *upapannam*—possessed of; *aṣṭabhiḥ*—with eight.

TRANSLATION

King Indra said: My dear Lord, Your transcendental form with eight hands and weapons in each of them appears for the welfare of the entire universe, and it is very pleasing to the mind and eyes. In such a form Your Lordship is always prepared to punish the demons, who are envious of Your devotees.

PURPORT

It is generally understood from revealed scriptures that Lord Viṣṇu appears with four hands, but in this particular sacrificial arena Lord Viṣṇu arrived with eight hands. King Indra said, “Even though we are accustomed to see Your four-handed Viṣṇu form, still this appearance with eight hands is as real as the four-handed form.” As Lord Brahmā had said, to realize the transcendental form of the Lord is beyond the power of the senses. In reply to that statement of Brahmā, King Indra here says that even though the transcendental form of the Lord is not perceivable by the material senses, His activities and His transcendental form can be understood. The Lord’s uncommon features, uncommon activities and uncommon beauty can be perceived even by an ordinary man. For example, when Lord Kṛṣṇa appeared just like a six- or seven-year-old boy in Vṛndāvana, He was approached by the residents there. There were torrents of rain, and the Lord saved the residents of Vṛndāvana by lifting Govardhana Hill and

resting it on the little finger of His left hand for seven days. This uncommon feature of the Lord should convince even materialistic persons who want to speculate to the limit of their material senses. The activities of the Lord are pleasing to experimental vision also, but impersonalists will not believe in His identity because they study the personality of the Lord by comparing their personality to His. Because men in this material world cannot lift a hill, they therefore do not believe that the Lord can lift one. They accept the statements of *Śrīmad-Bhāgavatam* to be allegorical, and they try to interpret them in their own way. But factually the Lord lifted the hill in the presence of all the inhabitants of Vṛndāvana, as corroborated by great *ācāryas* and authors like Vyāsadeva and Nārada. Everything about the Lord—His activities, pastimes and uncommon features—should be accepted as is, and in this way, even in our present condition, we can understand the Lord. In the instance herein, King Indra confirms: “Your presence with eight hands is as good as Your presence with four hands.” There is no doubt about it.

TEXT 33

पत्न्य ऊचुः

यज्ञोऽयं तव यजनाय केन सृष्टो

विध्वस्तः पशुपतिनाद्य दक्षकोपात् ।

तं नस्त्वं शवशयनामशान्तमेधं

यज्ञात्मन्नलिनरुचा दृशा पुनीहि ॥३३॥

patnya ūcuḥ

yajño 'yaṁ tava yajānāya kena sṛṣṭo

vidhvastaḥ paśupatiṇādya dakṣa-kopāt

taṁ naṣṭvaṁ śava-śayana-maśāntameḍhaṁ

yajñātman nalina-rucā dṛśā punīhi

patnyaḥ ūcuḥ—the wives of the executors of the sacrifice said; *yajñaḥ*—the sacrifice; *ayaṁ*—this; *tava*—Your; *yajānāya*—worshiping; *kena*—by Brahmā; *sṛṣṭaḥ*—arranged; *vidhvastaḥ*—devastated; *paśupatiṇā*—by Lord Śiva; *adya*—today; *dakṣa-kopāt*—from anger at Dakṣa; *taṁ*—it; *naḥ*—our; *tvam*—You; *śava-śayana*—dead bodies; *ābha*—like; *śānta-medham*—the still sacrificial animals; *yajñātman*—O Lord of sacrifice; *nalina*—lotus; *rucā*—beautiful; *dṛśā*—by the vision of Your eyes; *punīhi*—sanctify.

TRANSLATION

The wives of the performers of the sacrifice said: My dear Lord, this sacrifice was arranged under the instruction of Brahmā, but unfortunately Lord Śiva, being angry at Dakṣa, devastated the entire scene, and because of his anger the animals meant for sacrifice are lying dead. Therefore the preparations of the yajña have been lost. Now, by the glance of Your lotus eyes, the sanctity of this sacrificial arena may be again invoked.

PURPORT

Animals were offered in sacrifice in order to give them renewed life; that was the purpose of having animals there. Offering an animal in sacrifice and giving him renewed life is the evidence of the strength of chanting *mantras*. Unfortunately, when Dakṣa's sacrifice was devastated by Lord Śiva, some of the animals were killed. (One was killed just to replace the head of Dakṣa.) Their bodies were lying about, and the sacrificial arena was turned into a crematorium. Thus the real purpose of *yajña* was lost.

Lord Viṣṇu, being the ultimate objective of such sacrificial ceremonies, was requested by the wives of the priests to glance over the *yajña* arena with His causeless mercy so that the routine work of the *yajña* might be continued. The purport here is that animals should not be unnecessarily killed. They were used to prove the strength of the *mantras* and were to have been rejuvenated by the use of the *mantras*. They should not have been killed, as they were by Lord Śiva to replace the head of Dakṣa with an animal's head. It was pleasing to see an animal sacrificed and rejuvenated, and that pleasing atmosphere had been lost. The wives of the priests requested that the animals be brought back to life by the glance of Lord Viṣṇu to make a pleasing *yajña*.

TEXT 34

ऋषय उचुः

अनन्वितं ते भगवन् विचेष्टितं
यदात्मना चरसि हि कर्म नाज्यसे ।
विभूतये यत् उपसेदुरीश्वरीं
न मन्यते स्वयमनुवर्ततीं भवान् ॥३४॥

ṛṣaya ūcuḥ

ananvitam te bhagavan viceṣṭitam
yad ātmanā carasi hi karma nājyase

vibhūtaye yata upasedur īśvarīm
na manyate svayam anuvaratīm bhavān

ṛṣayaḥ—the sages; ūcuḥ—prayed; ananvitam—wonderful; te—Your; bhagavan—O possessor of all opulences; viceṣṭitam—activities; yat—which; ātmanā—by Your potencies; carasi—You execute; hi—certainly; karma—to such activities; na ajyase—You are not attached; vibhūtaye—for her mercy; yataḥ—from whom; upaseduḥ—worshiped; īśvarīm—Lakṣmī, the goddess of fortune; na manyate—are not attached; svayam—Yourself; anuvaratīm—to Your obedient servant (Lakṣmī); bhavān—Your Lordship.

TRANSLATION

The sages prayed: Dear Lord, Your activities are most wonderful, and although You do everything by Your different potencies, You are not at all attached to such activities. You are not even attached to the goddess of fortune, who is worshiped by the great demigods like Brahmā, who pray to achieve her mercy.

PURPORT

In *Bhagavad-gītā* it is said that the Lord has no desire to achieve any result from His wonderful activities, nor has He any need to perform them. But still, in order to give an example to people in general, He sometimes acts, and those activities are very wonderful. He is not attached to anything. *Na mām karmāṇi limpanti*: Although He acts very wonderfully, He is not at all attached to anything (Bg. 4.14). He is self-sufficient. The example is given here that the goddess of fortune, Lakṣmī, is always engaged in the service of the Lord, but still He is not attached to her. Even great demigods like Brahmā worship the goddess of fortune in order to win her favor. And though the Lord is worshiped by many hundreds and thousands of goddesses of fortune, still He is not at all attached to any one of them. This distinction concerning the exalted transcendental position of the Lord is specifically mentioned by the great sages: He is not like the ordinary living entity, who is attached to the result of pious activities.

TEXT 35

सिद्धा उचुः

अयं त्वत्कथामृष्टपीयूषनद्यां

मनोवारणः क्लेशदावाग्निदग्धः ।
 वृषार्तोऽवगाढो न सस्मर दावं
 न निष्क्रामति ब्रह्मसम्पन्नवन्नः ॥३५॥

siddhā ūcuḥ
ayam tvat-kathā-mṛṣṭa-pīyūṣa-nadyām
mano-vāraṇaḥ kleśa-dāvāgni-dagdhaḥ
tṛṣārto 'vagāḍho na sasmāra dāvaṁ
na niṣkrāmati brahma-sampannavan naḥ

siddhāḥ—the Siddhas; *ūcuḥ*—prayed; *ayam*—this; *tvat-kathā*—Your pastimes; *mṛṣṭa*—pure; *pīyūṣa*—of nectar; *nadyām*—in the river; *manaḥ*—of the mind; *vāraṇaḥ*—the elephant; *kleśa*—sufferings; *dāva-agni*—by the forest fire; *dagdhaḥ*—burnt; *tṛṣā*—thirst; *ātaḥ*—afflicted; *avagāḍhaḥ*—being immersed; *na sasmāra*—does not remember; *dāvam*—the forest fire or the miseries; *na niṣkrāmati*—not come out; *brahma*—the Absolute; *sampannavat*—like having merged; *naḥ*—our.

TRANSLATION

The Siddhas prayed: Like an elephant that has suffered in a forest fire but can forget all its troubles by entering a river, our minds, O Lord, always merge in the nectarean river of Your transcendental pastimes, and they desire never to leave such transcendental bliss, which is as good as the pleasure of merging in the Absolute.

PURPORT

This statement is from the Siddhas, the inhabitants of the Siddhaloka, where the eight kinds of material perfection are complete. The residents of Siddhaloka have full control in the eight kinds of yogic perfection, but from their statement it appears that they are pure devotees. They always merge in the nectarean river of hearing of the pastimes of the Lord. Hearing of the pastimes of the Lord is called *Kṛṣṇa-kathā*. Similarly, there is a statement by Prahlāda Mahārāja that those who are always merged in the ocean of the nectar of describing the pastimes of the Lord are liberated. They have no fear of the material condition of life. The Siddhas say that the mind of an ordinary person is full of anxieties. The example is given of the elephant who has suffered in a forest fire and who enters into a river to

relieve himself. If persons who are suffering in the forest fire of this material existence will only enter into the nectarean river of the description of the pastimes of the Lord, they will forget all the troubles of the miserable material existence. The Siddhas do not care for fruitive activities, such as performing sacrifices and achieving the good results. They simply merge in the transcendental discussions of the pastimes of the Lord. That makes them completely happy, without care for pious or impious activities. For those who are always in Kṛṣṇa consciousness there is no need to perform any kind of pious or impious sacrifices or activities. Kṛṣṇa consciousness is itself complete, for it includes all the processes praised in the Vedic scriptures.

TEXT 36

यजमान्युवाच

स्वागतं ते प्रसीदेश तुभ्यं नमः
 श्रीनिवास श्रिया कान्तया त्राहिनः ।
 त्वामृतेऽधीश नाङ्गैर्भ्रुवः शोभते
 शीर्षहीनः कबन्धो यथा पुरुषः ॥३६॥

yajamāny uvāca
sv-āgatam te prasīdeśa tubhyam namaḥ
śrīnivāsa śriyā kāntayā trāhi naḥ
tvām ṛte 'dhīśa nāṅgair makhaḥ śobhate
śiṛṣa-hīnaḥ ka-bandho yathā puruṣaḥ

yajamānī—the wife of Dakṣa; *uvāca*—prayed; *su-āgatam*—auspicious appearance; *te*—Your; *prasīda*—become pleased; *īśa*—my dear Lord; *tubhyam*—unto You; *namaḥ*—respectful obeisances; *śrīnivāsa*—O abode of the goddess of fortune; *śriyā*—with Lakṣmī; *kāntayā*—Your wife; *trāhi*—protect; *naḥ*—us; *tvām*—You; *ṛte*—without; *adhīśa*—O supreme controller; *na*—not; *aṅgaiḥ*—with bodily limbs; *makhaḥ*—the sacrificial arena; *śobhate*—is beautiful; *śiṛṣa-hīnaḥ*—without the head; *ka-bandhaḥ*—possessed of only a body; *yathā*—as; *puruṣaḥ*—a person.

TRANSLATION

The wife of Dakṣa prayed as follows: My dear Lord, it is very fortunate that You have appeared in this arena of sacrifice. I offer my respectful obeisances unto You, and I request that You be pleased on this occasion.

The sacrificial arena is not beautiful without You, just as a body is not beautiful without the head.

PURPORT

Another name of Lord Viṣṇu is *Yajñeśvara*. In *Bhagavad-gītā* it is said that all activities should be performed as Viṣṇu *yajña*, for the pleasure of Lord Viṣṇu. Unless we please Him, whatever we do is the cause of our bondage in the material world. This is confirmed herein by the wife of Dakṣa: “Without Your presence, the grandeur of this sacrificial ceremony is useless, just as a body without the head, however decorated it may be, is useless.” The comparison is equally applicable to the social body. Material civilization is very proud of being advanced, but it is actually the useless trunk of a body without a head. Without Kṛṣṇa consciousness, without an understanding of Viṣṇu, the Supreme Personality of Godhead, any advancement in a civilization, no matter how sophisticated, is of no value. There is a statement in the *Śrīmad-Bhāgavatam*: *bhagavad-bhakti-hīnasya jātiḥ śāstram japas tapaḥ aprāṇasyaiva dehasya maṇḍanam lokarāñjanam*. The purport is that sometimes when a friend or relative dies, especially amongst lower class men, the dead body is decorated. Dressed and ornamented, the body is taken in procession. That sort of decoration of the dead body has no actual value because the life force is already gone. Similarly, any aristocracy, any social prestige or any advancement of material civilization without Kṛṣṇa consciousness is as good as the decoration of a dead body. The name of the wife of Dakṣa was Prasūti, and she was the daughter of Svāyambhuva Manu. Her sister, Devahūti, was married to Kardama Muni, and Kapiladeva, the Personality of Godhead, became her son. Prasūti, then, was the aunt of Lord Viṣṇu. She was asking the favor of Lord Viṣṇu in an affectionate mode; since she was His aunt, she sought some special favor. Also significant in this verse is that the Lord is praised with the goddess of fortune. Wherever Lord Viṣṇu is worshiped, naturally there is the favor of the goddess of fortune. Lord Viṣṇu is addressed here as *amṛta*, transcendental. The demigods, including Brahmā and Lord Śiva, were produced after the creation, but Lord Viṣṇu existed before the creation. He is addressed, therefore, as *amṛta*. Lord Viṣṇu is worshiped with His internal energy by the Vaiṣṇavas. Prasūti, the wife of Dakṣa, implored the Lord to turn the priests into Vaiṣṇavas instead of simply fruitive workers performing sacrifices for some material benefits.

TEXT 37

लोकपाला ऊचुः

दृष्टः किं नो दग्भिरसद्देहैस्त्वं

प्रत्यग्रष्टा दृश्यते येन विश्वम् ।
माया ह्येषा भवदीया हि भूमन्
यस्त्वं षष्ठः पञ्चभिर्मासि भूतैः ॥३७॥

lokapālā ūcuḥ
dr̥ṣṭaḥ kiṁ no dṛgbhir asad-grahais tvam
pratyag-draṣṭā dṛśyate yena viśvam
māyā hy eṣā bhavadīyā hi bhūman
yaś tvam ṣaṣṭhaḥ pañcabhir bhāsi bhūtaiḥ

lokapālāḥ—the governors of the different planets; *ūcuḥ*—said; *dr̥ṣṭaḥ*—seen; *kiṁ*—whether; *naḥ*—by us; *dṛgbhiḥ*—by the material senses; *asad-grahaiḥ*—revealing the cosmic manifestation; *tvam*—You; *pratyag-draṣṭā*—inner witness; *dṛśyate*—is seen; *yena*—by whom; *viśvam*—the universe; *māyā*—material world; *hi*—because; *eṣā*—this; *bhavadīyā*—Your; *hi*—certainly; *bhūman*—O possessor of the universe; *yaḥ*—because; *tvam*—You; *ṣaṣṭhaḥ*—the sixth; *pañcabhiḥ*—with the five; *bhāsi*—appear; *bhūtaiḥ*—with the elements.

TRANSLATION

The governors of various planets spoke as follows: Dear Lord, we believe only in our direct perception. But, under the circumstances, we do not know whether we have actually seen You with our material senses. By our material senses we can simply perceive the cosmic manifestation, but You are beyond the five elements. You are the sixth. We see You, therefore, as a creation of the material world.

PURPORT

The governors of the various planets are certainly very materially opulent and puffed up. Such persons are unable to understand the transcendental eternal form of the Lord. In the *Brahma-saṁhitā* it is stated that only persons who have anointed their eyes with love of Godhead can see the Personality of Godhead in every step of their activities. Also, in the prayers of Kuntī it is stated (*akūñcana-gocaram*) that only those who are not materially puffed up can see the Supreme Personality of Godhead; others are bewildered and cannot even think of the Absolute Truth. (*Bhāg.* 1.8.26)

TEXT 38

योगेश्वरा ऊचुः

प्रेयान्न तेऽन्योऽस्त्यमुतस्त्वयि प्रमो

विद्यात्मनीक्षेन्न पृथग्य आत्मनः ।
अथापि मक्त्येशतयोपशान्त-
मनन्यवृत्त्यानुग्रहाण वत्सल ॥३८॥

yogeśvarā ūcuḥ
preyān na te 'nyo 'sty amutaḥ tvayi prabho
viśvātmanikṣen na pṛthag ya ātmanaḥ
athāpi bhaktyeśa tayopadhāvatām
ananya-vṛtṭyānugrhāṇa vatsala

yogeśvarāḥ—the great mystics; *ūcuḥ*—said; *preyān*—very dear; *na*—not; *te*—of You; *anyaḥ*—another; *asti*—there is; *amutaḥ*—from that; *tvayi*—in You; *prabho*—dear Lord; *viśva-ātmani*—in the Supersoul of all living entities; *ikṣet*—see; *na*—not; *pṛthak*—different; *yaḥ*—who; *ātmanaḥ*—the living entities; *athāpi*—so much more; *bhaktiyā*—with devotion; *iśa*—O Lord; *tayā*—with it; *upadhāvatām*—of those who worship; *ananya-vṛtṭyā*—unfailing; *anugrhāṇa*—favor; *vatsala*—O favorable Lord.

TRANSLATION

The great mystics said: Dear Lord, persons who see You as nondifferent from themselves, knowing that You are the Supersoul of all living entities, are certainly very, very dear to You. You are very favorable towards those who engage in devotional service, accepting You as the Lord and themselves as the servants. By Your mercy, You are always inclined in their favor.

PURPORT

It is indicated in this verse that the monists and the great mystics know the Supreme Personality of Godhead as one. This oneness is not the misunderstanding that a living entity is equal in every respect to the Supreme Personality of Godhead. This monism is based on pure knowledge as described and confirmed in *Bhagavad-gītā*: *priyo hi jñānino 'tyartham aham sa ca mama priyaḥ* (Bg. 7.17). The Lord says that those who are advanced in transcendental knowledge and know the science of Kṛṣṇa consciousness are very dear to Him, and He also is very dear to them. Those who are actually in perfect knowledge of the science of God know that the living entities are superior energy of the Supreme Lord. This is stated in *Bhagavad-gītā*, Seventh Chapter: The material energy is inferior, and the living entities are superior energy. Energy and the energetic are

nondifferent; therefore, energies possess the same quality as the energetic. Persons who are in full knowledge of the Personality of Godhead, analyzing His different energies and knowing their own constitutional position, are certainly very, very dear to the Lord. Persons, however, who may not even be conversant with knowledge of the Supreme Personality but who always think of the Lord with love and faith, feeling that He is great and that they are His parts and parcels, ever His servitors, are even more favored by Him. The particular significance of this verse is that the Lord is addressed as *vatsala*. *Vatsala* means always favorably disposed. The Lord's name is *bhakta-vatsala*. The Lord is famous as *bhakta-vatsala*, which means that He is always favorably inclined to the devotees, whereas He is never addressed anywhere in the Vedic literature as *jñāni-vatsala*.

TEXT 39

जगदुद्भवस्थितिर्येषु दैवतो
बहुभिद्यमानगुणयाऽऽत्ममायया ।
रचितात्मभेदमतये स्वसंस्थया
विनिवर्तितश्चमगुणात्मने नमः ॥३९॥

jagad-udbhava-sthiti-layeṣu daivato
bahu-bhidyamāna-guṇayā 'tma-māyayā
racitātma-bheda-mataye sva-saṁsthayā
vinivartita-bhrama-guṇātmane namaḥ

jagat—the material world; *udbhava*—creation; *sthiti*—maintenance; *layeṣu*—in annihilation; *daivataḥ*—destiny; *bahu*—many; *bhidyamāna*—being variegated; *guṇayā*—by material qualities; *ātma-māyayā*—by His material energy; *racita*—produced; *ātma*—in the living entities; *bheda-mataye*—who produced different inclinations; *sva-saṁsthayā*—by His internal potency; *vinivartita*—caused to stop; *bhrama*—interaction; *guṇa*—of material modes; *ātmane*—unto Him in His personal form; *namaḥ*—obeisances.

TRANSLATION

We offer our respectful obeisances unto the Supreme, who has created varieties of manifestations and put them under the spell of the three qualities of the material world in order to create, maintain and annihilate them. He Himself is not under the control of the external energy; in His personal feature He is completely devoid of the variegated manifestation of material qualities, and He is under no illusion of false identification.

PURPORT

Two situations are described in this verse. One is the creation, maintenance and annihilation of the material world, and the other is the Lord's own establishment. There is also quality in the Lord's own establishment, the kingdom of God. It is stated here that Goloka is His personal situation. There is also quality in Goloka, but that quality is not divided into creation, maintenance and annihilation. In the external energy, the interaction of the three qualities makes it possible for things to be created, maintained and annihilated. But in the spiritual world, or the kingdom of God, there is no such exhibition, since everything is eternal, sentient and blissful. There is a class of philosophers who misunderstand the appearance of the Personality of Godhead within this material world. They are under the impression that when the Supreme Personality of Godhead appears, He is under the spell of the three qualities, like all the other living entities who appear within this material world. That is their misunderstanding; as it is clearly stated here (*svasamsthayā*), by His internal potency He is transcendental to all these material qualities. Similarly, in *Bhagavad-gītā* the Lord says, "I appear by My internal potency." Both the internal and external potencies are under the control of the Supreme, so He does not come under the control of either of these potencies. Rather, everything is under His control. In order to manifest His transcendental name, form, quality, pastimes and paraphernalia, He brings into action His internal energy. On account of the variegatedness of the external potency, there are manifestations of many qualitative demigods, beginning with Brahmā and Lord Śiva, and people are attracted to these demigods according to their own material quality. But when one is transcendental or surpasses the material qualities, he is simply fixed in the worship of the Supreme Personality. This fact is explained in *Bhagavad-gītā*: Anyone engaged in the service of the Lord is already transcendental to the variegatedness and interaction of the three material qualities. The summary is that the conditioned souls are being pulled on by the action and reaction of the material qualities, which create a differentiation of energies. But in the spiritual world the worshipable one is the Supreme Lord and no one else.

TEXT 40

ब्रह्मोवाच

नमस्ते श्रितसत्त्वाय धर्मादीनां च सूतये ।
निर्गुणाय च यत्काष्ठां नाहं वेदापरेऽपि च ॥४०॥

brahmovāca
namas te śrīta-sattvāya
dharmādīnām ca sūtaye
nirguṇāya ca yat kāṣṭhām
nāhaṁ vedāpare 'pi ca

brahma—the personified *Vedas*; *uvāca*—said; *namaḥ*—respectful obeisances; *te*—unto You; *śrīta-sattvāya*—the shelter of the quality of goodness; *dharmā-ādīnām*—of all religion, austerity and penance; *ca*—and; *sūtaye*—the source; *nirguṇāya*—transcendental to material qualities; *ca*—and; *yat*—of whom (of the Supreme Lord); *kāṣṭhām*—the situation; *na*—not; *aham*—I; *veda*—know; *apare*—others; *api*—certainly; *ca*—and.

TRANSLATION

The personified Vedas said: We offer our respectful obeisances unto You, the Lord, the shelter of the quality of goodness and therefore the source of all religion, austerity and penance, for You are nevertheless transcendental to all material qualities, and no one knows You or Your actual situation.

PURPORT

In the material world there is the trinity of the three material qualities. Lord Viṣṇu has accepted the superintendence of the quality of goodness, which is the source of religion, knowledge, austerity, renunciation, opulence, etc. Because of this, actual peace, prosperity, knowledge and religion can be attained when the living entities are under the control of the quality of goodness in the material world. As soon as they are subjected to the control of the other two qualities, namely passion and ignorance, their precarious conditional life becomes intolerable. But Lord Viṣṇu, in His original position, is always *nirguṇa*, which means transcendental to these material qualities. *Guṇa* means quality, and *nir* means negation. This does not indicate, however, that He has no qualities; He has transcendental qualities by which He appears and manifests His pastimes. The positive transcendental qualitative manifestation is unknown to the students of the *Vedas* as well as to the great stalwart demigods like Brahmā and Śiva. Actually, the transcendental qualities are manifested only to the devotees. As confirmed in *Bhagavad-gītā*, simply by discharging devotional service one can understand the transcendental position of the Supreme Lord. Those who are in the mode of goodness can partially enter into the transcendental understanding, but it is advised

in *Bhagavad-gītā* that one has to surpass this. The Vedic principles are based on the three qualities of the material modes. One has to transcend the three qualities, and then one can be situated in pure and simple spiritual life.

TEXT 41

अमिरुवाच

यत्तेजसाहं सुसमिद्धतेजा
हृद्यं वहे स्वध्वर आज्यसिक्तम् ।
तं यज्ञियं पञ्चविधं च पञ्चभिः
स्विष्टं यजुर्मिः प्रणतोऽसि यज्ञम् ॥४१॥

agnir uvāca

yat-tejasāham susamiddha-tejā
havyam vahe sv-adhvare ājya-siktam
tam yajñiyam pañcavidham ca pañcabhiḥ
sv-iṣṭam yajurbhiḥ praṇato 'smi yajñam

agnih—the fire-god; *uvāca*—said; *yat-tejasā*—by whose effulgence; *aham*—I; *susamiddha-tejāḥ*—as luminous as blazing fire; *havyam*—offerings; *vahe*—I am accepting; *su-adhvare*—in the sacrifice; *ājya-siktam*—mixed with butter; *tam*—that; *yajñiyam*—the protector of the sacrifice; *pañca-vidham*—five; *ca*—and; *pañcabhiḥ*—by five; *su-iṣṭam*—worshiped; *yajurbhiḥ*—Vedic hymns; *praṇataḥ*—offer respectful obeisances; *asmi*—I; *yajñam*—to Yajña (Viṣṇu).

TRANSLATION

The fire-god said: My dear Lord, I offer my respectful obeisances unto You because by Your favor I am as luminous as blazing fire and I accept the offerings mixed with butter and offered in sacrifice. The five kinds of offerings according to the Yajur Veda are all Your different energies, and You are worshiped by five kinds of Vedic hymns. Sacrifice means Your Supreme Personality of Godhead.

PURPORT

In *Bhagavad-gītā* it is clearly said that *yajña* should be performed for Lord Viṣṇu. Lord Viṣṇu has one thousand popular transcendental names, out of which one name is Yajña. It is clearly said that everything should be done for the satisfaction of Yajña or Viṣṇu. All other actions which a

person may take are only causes for his bondage. Everyone has to perform *yajña* according to the Vedic hymns. As stated in the *Veda Upaniṣad*, fire, the altar, the auspicious full moon, the period of four months called *Caturmāsyā*, the sacrificial animal and the beverage called *soma* are necessary requisites, as are the specific hymns mentioned in the *Vedas* and composed of four letters. One hymn is as follows: *āsrāvayeti catur-akṣaram astu śrauṣaḥ iti catur-akṣaram yajeti dvābhyām ye yajāmahaḥ*. These mantras, chanted according to the *śruti* and *smṛti* literatures, are only to please Lord Viṣṇu. For the deliverance of those who are materially conditioned and attached to material enjoyment, performing *yajña* and following the rules and regulations of the four divisions of society and of spiritual life are recommended. It is said in the *Viṣṇu Purāṇa* that by offering sacrifice to Viṣṇu one can gradually be liberated. The whole target of life, therefore, is to please Lord Viṣṇu. That is *yajña*. Any person who is in Kṛṣṇa consciousness has dedicated his life for the satisfaction of Kṛṣṇa, the origin of all Viṣṇu forms, and by offering worship and *prasādam* daily, he becomes the best performer of *yajña*. In the *Śrīmad-Bhāgavatam* it is clearly stated that in this age of Kali the only successful performance of *yajña* or sacrifice is *yajñaiḥ saṅkīrtana-prāyaiḥ*; the best type of sacrifice is simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This *yajña* is performed before the form of Lord Caitanya, as other *yajñas* are performed before the form of Lord Viṣṇu. These recommendations are found in the Eleventh Canto of the *Śrīmad-Bhāgavatam*. Moreover, this *yajña* performance confirms that Lord Caitanya Mahāprabhu is Viṣṇu Himself. As Lord Viṣṇu appeared at the Dakṣa *yajña* long, long ago, similarly Lord Caitanya has appeared in this age to accept our *saṅkīrtana-yajña*.

TEXT 42

देवा उचुः
पुरा कल्पापाये सकृतमुदरीकृत्य विकृतं
त्वमेवाद्यस्तस्मिन् सलिल उरगेन्द्राधिष्ठयने ।
पुमान् शेषे सिद्धैर्हृदि विमृशिताप्यात्मपदविः
स एवाद्याक्ष्णोर्यः पथि चरसि भृत्यानवसिनः॥४२॥

devā ucuḥ

purā kalpāpāye sva-kṛtam udarīkṛtya vikṛtam
tvam evādyas tasmin salila uragendrādhiṣṭayane

*pumān śeṣe siddhair hṛdi vimṛṣitādhyātma-padaviḥ
sa evādyākṣṇor yaḥ pathi carasi bhṛtyān avasi naḥ*

devāḥ—the demigods; *ūcuḥ*—said; *purā*—formerly; *kalpa-apāye*—at the devastation of the *kalpa*; *sva-kṛtam*—self-produced; *udarīkṛtya*—having drawn within Your abdomen; *vikṛtam*—effect; *tvam*—You; *eva*—certainly; *ādyāḥ*—original; *tasmin*—in that; *salile*—water; *uraga-indra*—on Śeṣa; *adhiśayane*—on the bed; *pumān*—personality; *śeṣe*—taking rest; *siddhaiḥ*—by the liberated souls (like Sanaka, etc.); *hṛdi*—in the heart; *vimṛṣita*—meditated on; *adhyātma-padaviḥ*—the path of philosophical speculation; *saḥ*—He; *eva*—certainly; *adya*—now; *akṣṇoḥ*—of both eyes; *yaḥ*—who; *pathi*—on the path; *carasi*—You move; *bhṛtyān*—servants; *avasi*—protect; *naḥ*—us.

TRANSLATION

The demigods said: Dear Lord, formerly, when there was a devastation, You conserved all the different energies of material manifestation. At that time all the inhabitants of the higher planets, represented by such liberated souls as Sanaka, were meditating on You by philosophical speculation. You are therefore the Original Person, and You rest in the water of devastation on the bed of the Śeṣa snake. Now, today, You are visible to us, who are all Your servants. Please give us protection.

PURPORT

The devastation indicated in this verse is the partial devastation of the lower planets within the universe at the time when Lord Brahmā goes to sleep. The higher planetary systems, beginning with Janaloka, Maharloka and Tapoloka, are not inundated at the time of this devastation. The Lord is the creator, as indicated in this verse, because the energies of creation are manifested through His body, and after annihilation, He conserves all the energy within His abdomen.

Another significant point in this verse is that the demigods said, “We are all Your servants [bhṛtyān]. Give us Your protection.” The demigods depend on the protection of Viṣṇu; they are not independent. *Bhagavad-gītā*, therefore, condemns the worship of demigods because there is no need of it and clearly states that only those who have lost their sense go asking favors of the demigods. Generally, if anyone has material desire to be fulfilled, he can ask Viṣṇu instead of going to the demigods.

Those who worship demigods are not very intelligent. Besides that, the demigods say, “We are Your eternal servants.” So those who are servants, or devotees of the Lord, are not very much concerned with fruitive activities, the performance of the prescribed *yajñas* or mental speculation. They simply serve the Supreme Personality of Godhead sincerely, with love and faith, performing everything with that loving service, and the Lord gives such devotees direct protection. In *Bhagavad-gītā* Lord Kṛṣṇa says, “Simply surrender unto Me, and I will give you protection from all the reactions of sinful activities.” This material world is so created that one has to act sinfully, knowingly or unknowingly, and unless his life is dedicated to Viṣṇu, he has to suffer all the reactions of sinful activities. But one who surrenders and dedicates his life for the service of the Lord has direct protection from the Lord. He has no fear of suffering from sinful activities, nor does he desire, willingly or unwillingly, to do anything which is sinful.

TEXT 43

गन्धर्वा ऊचुः

अंशांशास्ते देव मरीच्यादय एते

ब्रह्मेन्द्राद्या देवगणा रुद्रपुरोगाः ।

क्रीडाभाण्डं विश्वमिदं यस्य विभूमन्

तस्मै नित्यं नाथ नमस्ते करवाम ॥४३॥

gandharvā ūcuḥ

aṁśāṁśās te deva marīcyādaya ete

brahmendrādya deva-gaṇā rudra-purogāḥ

krīḍā-bhāṇḍam viśvam idaṁ yasya vibhūman

tasmai nityaṁ nātha namaste karavāma

gandharvāḥ—the Gandharvas; *ūcuḥ*—said; *aṁśa-aṁśāḥ*—parts and parcels of Your body; *te*—Your; *deva*—dear Lord; *marīci-ādayaḥ*—Marīci and the great sages; *ete*—these; *brahma-indra-ādyāḥ*—headed by Brahmā and Indra; *deva-gaṇāḥ*—the demigods; *rudra-purogāḥ*—having Lord Śiva as the chief; *krīḍā-bhāṇḍam*—a plaything; *viśvam*—the whole creation; *idaṁ*—this; *yasya*—of whom; *vibhūman*—the Supreme Almighty Great; *tasmai*—unto Him; *nityam*—always; *nātha*—O Lord; *namaḥ*—respectful obeisances; *te*—unto You; *karavāma*—we offer.

TRANSLATION

The Gandharvas said: Dear Lord, all the demigods, including Lord Śiva and Lord Brahmā and the great sages Marīci and Indra, are all only differentiated parts and parcels of Your body. You are the Supreme Almighty Great; the whole creation is just like a plaything for You. We always accept You as the Supreme Personality of Godhead, and we offer our respectful obeisances unto You.

PURPORT

In the *Brahma-saṁhitā* it is said that Kṛṣṇa is the Supreme Personality of Godhead. There may be many gods, from Brahmā, Lord Śiva, Indra and Candra down to the rulers of the lower planetary systems, the presidents, ministers, chairmen and kings. In fact, anyone can think that he is God. That is the false, puffed up conviction of material life. Actually Viṣṇu is the Supreme Lord, but there is even one above Viṣṇu, for Viṣṇu is also the plenary portion of a part of Kṛṣṇa. In this verse this is referred to by the word *aṁśāṁśāḥ*, which means part and parcel of a part and parcel. There are similar verses in the *Caitanya-caritāmṛta* which indicate that the Supreme Lord's parts and parcels again expand into other parts and parcels. As described in *Śrīmad-Bhāgavatam*, there are many manifestations of Viṣṇu and many manifestations of living entities. Viṣṇu manifestations are called *svāṁśa*, partial manifestations, and the living entities are called *vibhinnāṁśa*. The demigods like Brahmā and Indra have been promoted to such exalted positions by pious activities and austerities, but actually Viṣṇu, or Kṛṣṇa, is the master of everyone. In the *Caitanya-caritāmṛta* it is said, *ekale īśvara kṛṣṇa, āra saba bhṛtya*. This means that Kṛṣṇa alone is the Supreme Personality of Godhead, and all others, even the *viṣṇu-tattva* and certainly the living entities, are His servitors. Baladeva is the immediate expansion of Kṛṣṇa. He also engages in the service of Kṛṣṇa, and certainly the ordinary living entities are serving. Everyone is created, constitutionally, for serving Kṛṣṇa. Here the Gandharvas acknowledge that although the demigods may represent themselves as the Supreme, actually they are not supreme. Real supremacy belongs to Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam* is the statement of *Śrīmad-Bhāgavatam*: "Kṛṣṇa is the only Supreme Lord." Worship of Kṛṣṇa alone, therefore, includes worship of all the parts and parcels, just as watering the root of a tree also waters all the branches, twigs, leaves and flowers.

TEXT 44

विद्याधरा ऊचुः

त्वन्माययार्थमभिपद्य कलेवरेऽस्मिन्
कृत्वा ममाहमिति दुर्मतिरुत्पथैः स्वैः ।
क्षिप्तोऽप्यसद्विषयलालस आत्ममोहं
युष्मत्कथामृतनिषेवक उद् व्युदस्येत् ॥४४॥

vidyādharā ūcuḥ

tvan-māyayārtham abhipadya kalevare 'smin
kṛtvā mamāham iti durmatir utpathaiḥ svaiḥ
kṣipto 'py asad-viṣaya-lālasa ātma-mohaṁ
yuṣmat-kathāmṛta-niṣevaka ud vyudasyet

vidyādharāḥ—the *Vidyādharas*; *ūcuḥ*—said; *tvan-māyayā*—by Your external potency; *artham*—the human body; *abhipadya*—after obtaining; *kalevare*—in the body; *asmin*—in this; *kṛtvā*—having misidentified; *mama*—mine; *aham*—I; *iti*—thus; *durmatih*—the ignorant person; *utpathaiḥ*—by wrong roads; *svaiḥ*—by one's own belongings; *kṣiptaḥ*—distracted; *api*—even; *asad*—temporary; *viṣaya-lālasaḥ*—having his happiness in sense objects; *ātma-mohaṁ*—the illusion of the body as the self; *yuṣmat*—Your; *kathā*—topics; *amṛta*—nectar; *niṣevakaḥ*—relishing; *ut*—from a long distance; *vyudasyet*—can be delivered.

TRANSLATION

The Vidyādharas said: Dear Lord, this human form of body is for attaining the highest perfectional objective, but, impelled by Your external energy, the living entity misidentifies himself with his body and with the material energy, and, therefore, influenced by *māyā*, he wants to become happy by material enjoyment. He is misled and is always attracted by temporary, illusory happiness. But Your transcendental activities are so powerful that if one engages in the hearing and chanting of such topics, he can be delivered from illusion.

PURPORT

The human form of life is called *arthadam* because the body can very nicely help the embodied soul to achieve the highest perfection. Prahlāda Mahārāja said that even though it is temporary, the body can give us the

highest perfectional achievement. In the process of evolution from the lower to the higher grade of living, the human form of life is a great boon. But *māyā* is so strong that in spite of achieving this great boon of the human form of life, we are influenced by temporary material happiness, and we forget our goal of life. We are attracted by things which will cease to exist. The beginning of such attraction is the temporary body. In this horrible condition of life there is only one way of liberation—to engage in the activities of transcendental chanting and hearing of the holy name of the Supreme Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The words *yuṣmat-kathāmṛta-niṣevaka* mean “those who engage in relishing the nectar of the topics of Your Lordship.” There are two narrative books which especially concern the words and activities of Kṛṣṇa. *Bhagavad-gītā* is the instruction given by Kṛṣṇa, and *Śrīmad-Bhāgavatam* is the book containing topics exclusively about Kṛṣṇa and His devotees. These two books are the special nectar of the words of Kṛṣṇa. For those who engage in the preaching of these two Vedic literatures it is very easy to get out of the illusory conditional life imposed upon us by *māyā*. The illusion is that the conditioned soul does not try to understand his spiritual identity. He is more interested in his external body, which is only a flash and which will be finished as soon as the time is designated. The whole atmosphere will change when the living entity has to transmigrate from one body to another. Under the spell of *māyā*, he will again be satisfied in a different atmosphere. This spell of *māyā* is called *āvaraṇātmika-śakti* because it is so strong that the living entity is satisfied in any abominable condition. Even if he is born as a worm living within the intestine or abdomen in the midst of urine and stool, still he is satisfied. This is the covering influence of *māyā*. But the human form of life is a chance to understand, and if one misses this opportunity, he is most unfortunate. The way to get out of illusory *māyā* is to engage in the topics of Kṛṣṇa. Lord Caitanya advocated a process whereby everyone may remain in his present position without change but simply hear from the proper authoritative sources about Kṛṣṇa. Lord Caitanya advised everyone to spread the word of Kṛṣṇa. He advised, “All of you become spiritual masters. Your duty is simply to talk to whomever you meet of Kṛṣṇa or of the instructions given by Kṛṣṇa.” The International Society for Krishna Consciousness is operating for this purpose: we do not ask anyone to first change his position and then come to us; we invite everyone to come with us and simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, because we know that if one simply chants and hears the topics

of Kṛṣṇa, one's life will change; he will see a new light, and his life will be successful.

TEXT 45

ब्राह्मणा ऊचुः

त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं

त्वं हि मन्त्रः समिद्भ्रपात्राणि च ।

त्वं सदस्यत्विजो दम्पती देवता

अग्निहोत्रं स्वधा सोम आज्यं पशुः ॥४५॥

brāhmaṇā ūcuḥ

tvaṁ kratus tvaṁ havis tvaṁ hutāśaḥ svayaṁ

tvaṁ hi mantraḥ samid-darbha-pātrāṇi ca

tvaṁ sadasyartviḥ dāmpatī devatā

agnihotraṁ svadhā soma ājyaṁ paśuḥ

brāhmaṇāḥ—the *brāhmaṇas*; *ūcuḥ*—said; *tvaṁ*—You; *kratuḥ*—sacrifice; *tvaṁ*—You; *haviḥ*—offering of clarified butter; *tvaṁ*—You; *huta-āśaḥ*—fire; *svayaṁ*—personified; *tvaṁ*—You; *hi*—for; *mantraḥ*—the Vedic hymns; *samid-darbha-pātrāṇi*—the fuel, the *kuśa* grass and the sacrificial pots; *ca*—and; *tvaṁ*—You; *sadasya*—the members of the assembly; *ṛtvijaḥ*—the priests; *dāmpatī*—the chief person of the sacrifice and his wife; *devatā*—demigods; *agnihotraṁ*—sacred fire ceremony; *svadhā*—the offering to the forefathers; *somaḥ*—the *soma* plant; *ājyaṁ*—the clarified butter; *paśuḥ*—the sacrificial animal.

TRANSLATION

The *brāhmaṇas* said: Dear Lord, You are sacrifice personified, You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the *kuśa* grass, You are the sacrificial pots, You are the priests who perform the *yajña*, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.

PURPORT

In this statement Lord Viṣṇu's all-pervasiveness is partially explained. It is said in the *Viṣṇu Purāṇa* that as a fire situated in one place emanates its heat and illumination everywhere, so whatever we see within the material

or spiritual worlds is also nothing but a manifestation of different energies emanating from the Supreme Personality of Godhead. The *brāhmaṇas'* statement is that Lord Viṣṇu is everything—the fire, the offering, the clarified butter, the utensils, the place of sacrifice and the *kuśa*. He is everything. It is confirmed herein that the performance of *saṅkīrtana-yajña* in this age is as good as all other *yajñas* in all other ages. If one performs *saṅkīrtana-yajña* by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, there is no need to arrange elaborate paraphernalia for the prescribed sacrificial ceremonies recommended in the *Vedas*. In the chant of the holy names, Hare and Kṛṣṇa, *Hare* means the energy of Kṛṣṇa, and *Kṛṣṇa* is the *viṣṇu-tattva*. Combined together they are everything. In this age, persons are harassed by the influence of Kali-yuga and cannot arrange for all the requisite paraphernalia for performing sacrifice as recommended in the *Vedas*. But if one simply chants Hare Kṛṣṇa, it is to be understood that he is performing all kinds of *yajña* because there is nothing within our vision except Hare, the energy of Kṛṣṇa, and Kṛṣṇa. There is no difference between Kṛṣṇa and His energies. Thus since everything is a manifestation of His energy, it is to be understood that everything is Kṛṣṇa. One simply has to accept everything in Kṛṣṇa consciousness, and he is a liberated person. He should not misunderstand that because everything is Kṛṣṇa, Kṛṣṇa has no personal identity. Kṛṣṇa is so full that in spite of keeping Himself separate from everything by His energy, He is everything. This is confirmed in *Bhagavad-gītā*, Ninth Chapter. He is spread throughout the creation as everything, but still He is not everything. The philosophy recommended by Lord Caitanya is that He is simultaneously one and different.

TEXT 46

त्वं पुरा गां रसाया महासूकरो
दंष्ट्रया पद्मिनीं वारणेन्द्रो यथा ।
स्तूयमानो नदल्लीलया योगिभि-
र्व्युज्जहर्था त्रयीगात्र यज्ञक्रतुः ॥४६॥

*tvam purā gām rasāyā mahā-sūkarō
daṁṣṭrayā padmīnīm vāraṇendro yathā
stūyamāno nadāḥ līlayā yogibhir
vyujjhartha trayīgātra yajña-kratuḥ*

tvam—You; *purā*—in the past; *gām*—the earth; *rasāyāḥ*—from within the water; *mahā-sūkarah*—the great boar incarnation; *daṁṣṭrayā*—with Your tusk; *padmīnīm*—a lotus; *vāraṇendraḥ*—an elephant; *yathā*—as; *stūyamānaḥ*—being offered prayers; *nadan*—vibrating; *līlayā*—very easily; *yogibhiḥ*—by great sages like Sanaka, etc.; *vyujjhartha*—picked up; *trayīgātra*—O personified Vedic knowledge; *yajña-kratuḥ*—having the form of sacrifice.

TRANSLATION

Dear Lord, O personified Vedic knowledge, in the past millennium, long, long ago, when You appeared as the great boar incarnation, You picked up the world from the water as an elephant picks up a lotus flower from a lake. When You vibrated transcendental sound in that gigantic boar form, it was accepted as a sacrificial hymn, and great sages like Sanaka meditated upon it and offered prayers for Your glorification.

PURPORT

A significant word used in this verse is *trayīgātra*, which means that the transcendental form of the Lord is the *Vedas*. Anyone who engages in the worship of the Deity, or the form of the Lord in the temple, is understood to be studying all the *Vedas* twenty-four hours a day. Simply by decorating the Deities of the Lord, Rādhā and Kṛṣṇa, in the temple, one very minutely studies the injunctions of the *Vedas*. Even a neophyte devotee who simply engages in the worship of the Deity is understood to be in direct touch with the purport of Vedic knowledge. As confirmed in *Bhagavad-gītā*, *vedaiś ca sarvair aham eva vedyah*: the purport of the *Vedas* is to understand Him, Kṛṣṇa. One who worships and serves Kṛṣṇa directly has understood the truths of the *Vedas*.

TEXT 47

स प्रसीद त्वमस्माकमाकाङ्क्षतां
दर्शनं ते परिभ्रष्टसत्कर्मणाम् ।
कीर्त्यमाने नृभिर्नाम्नि यज्ञेश ते
यज्ञविम्नाः क्षयं यान्ति तस्मै नमः ॥४७॥

*sa prasīda tvam asmākam ākāṅkṣatām
darśanaṁ te paribhraṣṭa-sat-karmaṇām
kīrtiyamāne nṛbhir nāmni yajñeśa te
yajñavimnāḥ kṣayaṁ yānti tasmai namaḥ*

saḥ—that same person; *prasīda*—be pleased; *tvam*—You; *asmākam*—upon us; *ākāṅkṣatām*—awaiting; *darśanam*—audience; *te*—Your; *paribhraṣṭa*—fallen down; *sat-karmaṇām*—of whom the performance of sacrifice; *kīrtiyamāne*—being chanted; *nṛbhiḥ*—by persons; *nāmnī*—Your holy name; *yajñeśa*—O Lord of sacrifice; *te*—Your; *yajña-vighnāḥ*—obstacles; *kṣayam*—destruction; *yānti*—attain; *tasmai*—unto You; *namaḥ*—respectful obeisances.

TRANSLATION

Dear Lord, we were awaiting Your audience because we have been unable to perform the yajñas according to the Vedic rituals. We pray unto You, therefore, to be pleased with us. Simply by chanting Your holy name, one can surpass all obstacles. We offer our respectful obeisances unto You in Your presence.

PURPORT

The *brāhmaṇa* priests were very hopeful that their sacrifice would be carried out without obstacles now that Lord Viṣṇu was present. It is significant in this verse that the *brāhmaṇas* say, “Simply by chanting Your holy name we can surpass the obstacles, but now You are personally present.” The performance of *yajña* by Dakṣa was obstructed by the disciples and followers of Lord Śiva. The *brāhmaṇas* indirectly criticized the followers of Lord Śiva, but because the *brāhmaṇas* were always protected by Lord Viṣṇu, Śiva’s followers could not do any harm to their prosecution of the sacrificial process. There is a saying that when Kṛṣṇa protects someone, no one can do him harm, and when Kṛṣṇa wants to kill someone, no one can protect him. The vivid example was Rāvaṇa. Rāvaṇa was a great devotee of Lord Śiva, but when Lord Rāmacandra wanted to kill him, Lord Śiva could not protect him. If some demigod, even Lord Śiva or Lord Brahmā, wants to do harm to a devotee, Kṛṣṇa protects the devotee. But when Kṛṣṇa wants to kill someone, such as Rāvaṇa or Hiranyakaśipu, no demigod can protect him.

TEXT 48

मैत्रेय उवाच

इति दक्षः कविर्यज्ञं मद्र रुद्राभिमर्शितम् ।
कीर्त्यमाने हृषीकेशे संनिन्ये यज्ञभावने ॥४८॥

maitreya uvāca
iti dakṣaḥ kavir yajñam
bhadra rudrābhīmarśitam

kīrtiyamāne hṛṣīkeśe
sanninye yajña-bhāvane

maitreyaḥ—Maitreya; *uvāca*—said; *iti*—thus; *dakṣaḥ*—Dakṣa; *kaviḥ*—being purified in consciousness; *yajñam*—the sacrifice; *bhadra*—O Vidura; *rudra-abhīmarśitam*—devastated by Vīrabhadra; *kīrtiyamāne*—being glorified; *hṛṣīkeśe*—Hṛṣīkeśa (Lord Viṣṇu); *sanninye*—arranged for restarting; *yajña-bhāvane*—the protector of sacrifice.

TRANSLATION

Śrī Maitreya said: After Lord Viṣṇu was glorified by all present, Dakṣa, his consciousness purified, arranged to begin again the yajña which had been devastated by the followers of Lord Śiva.

TEXT 49

भगवान् स्वेन भागेन सर्वात्मा सर्वभाग्युक् ।
दक्षं बभाष आभाष्य प्रीयमाण इवानघ ॥४९॥

bhagavān svena bhāgena
sarvātmā sarva-bhāgabhuk
dakṣam babhāṣa ābhāṣya
prīyamāṇa ivānagha

bhagavān—Lord Viṣṇu; *svena*—with His own; *bhāgena*—with the share; *sarva-ātmā*—the Supersoul of all living entities; *sarva-bhāga-bhuk*—the enjoyer of the results of all sacrifices; *dakṣam*—Dakṣa; *babhāṣe*—said; *ābhāṣya*—addressing; *prīyamāṇaḥ*—being satisfied; *iva*—as; *anagha*—O sinless Vidura.

TRANSLATION

Maitreya continued: My dear sinless Vidura, Lord Viṣṇu is actually the enjoyer of the results of all sacrifices. Still, because of His being the Supersoul of all living entities, He was satisfied simply with His share of the sacrificial offerings. He therefore addressed Dakṣa in a pleasing attitude.

PURPORT

In *Bhagavad-gītā* it is said, *bhoktāraṁ yajña-tapasām*: Lord Viṣṇu, or Kṛṣṇa, is the supreme enjoyer of all the results of sacrifices, austerities and penances; in whatever one may engage, the ultimate goal is Viṣṇu. If he does not know that, a person is misled. As the Supreme Personality of

Godhead, Viṣṇu has nothing to demand from anyone. He is self-satisfied, self-sufficient, but He accepts the offerings of *yajña* because of His friendly attitude toward all living entities. When His share of the sacrificial results was offered to Him, He appeared to be very pleased. It is said in *Bhagavad-gītā* (9.26), *patraṁ puṣpaṁ phalaṁ toyāṁ yo me bhaktyā prayacchati*: if any devotee offers Him even a small leaf, or a flower or water, if it is done with love and affection, the Lord accepts it and is pleased. Although He is self-sufficient and does not need anything from anyone, He accepts such offerings because, as Supersoul, He has such a friendly attitude towards all living entities. Another point here is that He does not encroach upon another's share. In the *yajña* there is a share for the demigods, Lord Śiva and Lord Brahmā, and a share for Lord Viṣṇu. He is satisfied with His own share and does not encroach upon others'. Indirectly, He indicated that He was not satisfied with Dakṣa's trying to deny Lord Śiva his share. Maitreya addressed Vidura as sinless because Vidura was a pure Vaiṣṇava and never committed any offense to any demigod. Although Vaiṣṇavas accept Lord Viṣṇu as the Supreme, they are not prone to offend demigods. They give them proper respect. Vaiṣṇavas accept Lord Śiva as the best Vaiṣṇava. For a Vaiṣṇava there is no possibility of offending any demigods, and the demigods are also pleased with the Vaiṣṇava because they are faultless devotees of Lord Viṣṇu.

TEXT 50

भगवानुवाच

अहं ब्रह्मा च सर्वश्च जगतः कारणं परम् ।

आत्मेश्वर उपद्रष्टा स्वयंदृगविशेषणः ॥५०॥

*bhagavān uvāca**aham brahmā ca śarvaś ca**jagataḥ kāraṇaṁ param**ātmeśvara upadraṣṭā**svayaṁ-dṛg aviśeṣaṇaḥ*

bhagavān—Lord Viṣṇu; *uvāca*—said; *aham*—I; *brahmā*—Brahmā; *ca*—and; *śarvaḥ*—Lord Śiva; *ca*—and; *jagataḥ*—of the material manifestation; *kāraṇam*—cause; *param*—supreme; *ātma-īśvaraḥ*—the Supersoul; *upadraṣṭā*—the witness; *svayaṁ-dṛk*—self-sufficient; *aviśeṣaṇaḥ*—there is no difference.

TRANSLATION

Lord Viṣṇu replied: Brahmā, Lord Śiva and I are the supreme cause of the material manifestation. I am the Supersoul, the self-sufficient witness.

But impersonally there is no difference between Brahmā, Lord Śiva and Myself.

PURPORT

Lord Brahmā was born out of the transcendental body of Lord Viṣṇu, and Lord Śiva was born out of the body of Brahmā. Lord Viṣṇu is, therefore, the supreme cause. In the *Vedas* also it is stated that in the beginning there was only Viṣṇu, Nārāyaṇa, but there was no Brahmā or Śiva. Similarly, Śaṅkarācārya confirmed this: *nārāyaṇaḥ paraḥ*. Nārāyaṇa, or Lord Viṣṇu, is the origin, and Brahmā and Śiva are manifested after creation. Lord Viṣṇu is also *ātmeśvara*, the Supersoul in everyone. Under His direction, everything is prompted from within. For example, in the beginning of the *Śrīmad-Bhāgavatam* it is stated, *tene brahma ḥṛdā*: He first educated Lord Brahmā from within.

In *Bhagavad-gītā* Lord Kṛṣṇa states, *aham ādir hi devānām*: Lord Viṣṇu, or Kṛṣṇa, is the origin of all demigods, including Lord Brahmā and Lord Śiva. In another place in *Bhagavad-gītā* Kṛṣṇa states, *aham sarvasya prabhavaḥ*: “Everything is generated from Me.” This includes all the demigods. Similarly, in the *Vedānta-sūtra*: *janmādyasya yataḥ*. And in the *Upaniṣads* is the statement, *yato vā imāni bhūtāni jāyante*. Everything is generated from Lord Viṣṇu, everything is maintained by Him, and everything is annihilated by His energy. Therefore, by their actions and reactions, the energies which come from Him create the cosmic manifestations, and they also dissolve the whole creation. Thus the Lord is the cause and also the effect. Whatever effect we see is the interaction of His energy. And because the energy is generated from Him, He is both cause and effect. Simultaneously, everything is different and the same. It is said that everything is Brahman: *sarvaṁ khalv idaṁ brahma*. In the highest vision, nothing is beyond Brahman, and therefore Lord Brahmā and Lord Śiva are certainly nondifferent from Him.

TEXT 51

आत्ममायां समाविश्य सोऽहं गुणमयीं द्विज ।

सृजन् रक्षन् हरन् विश्वं दध्रे संज्ञां क्रियोचिताम् ॥५१॥

*ātma-māyāṁ samāviśya**so 'ham guṇamayīm dvija**srjan rakṣan haran viśvaṁ**dadhre saṁjñāṁ kriyocitām*

ātma-māyām—My energy; *samāviśya*—having entered; *saḥ*—Myself; *aham*—I; *guṇamayīm*—composed of the modes of material nature; *dvija*—O twice-born Dakṣa; *srjan*—creating; *rakṣan*—maintaining; *haran*—annihilating; *viśvam*—the cosmic manifestation; *dadhre*—I cause to be born; *saṁjñām*—a name; *kriyā-ucitām*—according to the activity.

TRANSLATION

The Lord continued: My dear Dakṣa Dvija, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

PURPORT

As explained in *Bhagavad-gītā* (7.5), *jīva-bhūtāṁ mahābāho*: the whole world is energy released from the supreme source, the Personality of Godhead, who, it is further stated in *Bhagavad-gītā*, acts in superior energies and inferior energies. The superior energy is the living entity, who is part and parcel of the Supreme Lord. As parts and parcels, the living entities are not different from the Supreme Lord; the energy emanated from Him is not different from Him. But in the actual activity of this material world, the living entity is under the different qualities of material energy and in different forms. There are 8,400,000 life forms. The same living entity acts under the influence of the different qualities of material nature. The entities have different bodies, but originally, in the beginning of creation, Lord Viṣṇu is alone. For the purpose of creation, Brahmā is manifested, and for annihilation there is Lord Śiva. As far as the spiritual entrance into the material world is concerned, all beings are part and parcel of the Supreme Lord, but under the covering of different material qualities they have different names. Lord Brahmā and Lord Śiva are qualitative incarnations of Viṣṇu, as *guṇāvatāras*, and Viṣṇu with them accepts control of the quality of goodness; therefore He is also a qualitative incarnation like Lord Śiva and Lord Brahmā. Actually the different names exist for different directions, otherwise the origin is one only.

TEXT 52

तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि ।
ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥५२॥

tasmin brahmaṇy advīṭīye
kevale paramātmani

brahma-rudrau ca bhūtāni
bhedenājñō 'nupaśyati

tasmin—Him; *brahmaṇi*—the Supreme Brahman; *advīṭīye*—without a second; *kevale*—being one; *paramātmani*—the Supersoul; *brahma-rudrau*—both Brahmā and Śiva; *ca*—and; *bhūtāni*—the living entities; *bhedena*—with separation; *ajñah*—one who is not properly conversant; *anupaśyati*—thinks.

TRANSLATION

The Lord continued: One who is not in proper knowledge thinks that demigods like Brahmā and Śiva are independent, or he even thinks that the living entities are independent.

PURPORT

The living entities, including Brahmā, are not independently separated, but are counted within the marginal potency of the Supreme Lord. The Supreme Lord, being the Supersoul in every living entity, including Lord Brahmā and Lord Śiva, is directing everyone in the activities of the material modes of nature. No one can act independently of the sanction of the Lord, and therefore, indirectly, no one is different from the Supreme Person, and certainly Brahmā and Rudra, who are incarnations of the material modes of nature, passion and ignorance, are not.

TEXT 53

यथा पुमान् स्वाङ्गेषु शिरःपाण्यादिषु क्वचित् ।
पारक्यबुद्धिं कुरुते एवं भूतेषु मत्परः ॥५३॥

yathā pumān na svāṅgeṣu
śiraḥ-pāṇy-ādiṣu kvacit
pārakya-buddhiṁ kurute
evaṁ bhūteṣu mat-paraḥ

yathā—as; *pumān*—a person; *na*—not; *sva-aṅgeṣu*—in his own body; *śiraḥ-pāṇi-ādiṣu*—between the head and the hands and other parts of the body; *kvacit*—sometimes; *pārakya-buddhiṁ*—differentiation; *kurute*—make; *evaṁ*—thus; *bhūteṣu*—among living entities; *mat-paraḥ*—My devotee.

TRANSLATION

A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, he does not differentiate Viṣṇu,

the all-pervading Personality of Godhead, from any thing or any living entity.

PURPORT

Whenever there is disease in any part of the body, the whole body takes care of the ailing part. Similarly, a devotee's oneness is manifested in His compassion for all conditioned souls. *Bhagavad-gītā* says, *paṇḍitāḥ samadarśinaḥ*: those who are learned see everyone's conditional life equally (Bg. 5.18). Devotees are compassionate to every conditioned soul, and therefore they are known as *apārakya-buddhi*. Because devotees are learned and know that every living entity is part and parcel of the Supreme Lord, they preach Kṛṣṇa consciousness to everyone so that they may be happy. If a particular part of the body is diseased, the whole attention of the body goes to that part. Similarly, devotees care for any person who is forgetful of Kṛṣṇa and therefore in material consciousness. The equal vision of the devotee is that he works to get all living entities back home, back to Godhead.

TEXT 54

त्रयाणामेकभावानां यो न पश्यति वै भिदाम् ।
सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति ॥५४॥

trayāṇām eka-bhāvānām
yo na paśyati vai bhidām
sarva-bhūtātmanām brahman
sa śāntim adhigacchati

trayāṇām—of the three; *eka-bhāvānām*—having one nature; *yaḥ*—who; *na paśyati*—does not see; *vai*—certainly; *bhidām*—separateness; *sarva-bhūtātmanām*—of the Supersoul of all living entities; *brahman*—O Dakṣa; *saḥ*—he; *śāntim*—peace; *adhigacchati*—realizes.

TRANSLATION

The Lord continued: One who does not consider Brahmā, Viṣṇu, Śiva or the living entities in general to be separate from the Supreme, and who knows Brahman, actually realizes peace; others do not.

PURPORT

Two words are very significant in this verse. *Trayāṇām* indicates three, namely Lord Brahmā, Lord Śiva and Lord Viṣṇu. *Bhidām* means different.

They are three, and therefore they are separate, but at the same time they are one. This is the philosophy of simultaneous oneness and difference, which is called *acintya-bhedābheda-tattva*. The example given in the *Brahma-saṁhitā* is that milk and yogurt are simultaneously one and different; both are milk, but the yogurt has become changed. In order to achieve real peace, one should see everything and every living entity, including Lord Brahmā and Lord Śiva, as nondifferent from the Supreme Personality of Godhead. No one is independent. Every one of us is an expansion of the Supreme Personality of Godhead. This accounts for unity in diversity. There are diverse manifestations, but, at the same time, they are one in Viṣṇu. Everything is an expansion of Viṣṇu's energy.

TEXT 55

मैत्रेय उवाच

एवं भगवताऽऽदिष्टः प्रजापतिपतिर्हरिम् ।
अर्चित्वा क्रतुना स्वेन देवानुभयतोऽयजत् ॥५५॥

maitreya uvāca
evam bhagavatādiṣṭaḥ
prajāpati-patir harim
arcitvā kratunā svena
devān ubhayato 'yajat

maitreyaḥ—Maitreya; *uvāca*—said; *evam*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *ādiṣṭaḥ*—having been instructed; *prajāpati-patiḥ*—the head of all the Prajāpatis; *harim*—Hari; *arcitvā*—after worshiping; *kratunā*—with the sacrificial ceremonies; *svena*—his own; *devān*—the demigods; *ubhayataḥ*—separately; *ayajat*—worshiped.

TRANSLATION

The sage Maitreya said: Thus Dakṣa, the head of all Prajāpatis, having been nicely instructed by the Supreme Personality of Godhead, worshiped Lord Viṣṇu, and after worshiping Him by performing the prescribed sacrificial ceremonies, he also worshiped Lord Brahmā and Lord Śiva separately.

PURPORT

Lord Viṣṇu should be offered everything, and His *prasādam* should be distributed to all other demigods. This practice is still followed in the temple of Jagannātha at Purī. There are many temples of demigods around the main temple of Jagannātha, and the *prasādam* which is offered first to

Jagannātha is distributed to all the demigods. The deity of Bhagālin is worshiped with the *prasādam* of Viṣṇu, and also, in the famous Lord Śiva temple of Bhuvaneśvara, the *prasādam* of Lord Viṣṇu or Lord Jagannātha is offered to the deity of Lord Śiva. This is the Vaiṣṇava principle. The Vaiṣṇava does not deride even ordinary living entities, including the small ant; everyone is offered proper respect according to his position. The offering, however, is in relation to the center, the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. The devotee who is highly elevated sees the relationship to Kṛṣṇa in everything; he does not see anything as being independent of Kṛṣṇa. That is his vision of oneness.

TEXT 56

रुद्रं च स्वेन भागेन ह्युपाधावत्समाहितः ।
कर्मणोदवसानेन सोमपानितरानपि ।
उदवस्य सहर्त्विग्भिः सन्नाववभृथं ततः ॥५६॥

*rudraṁ ca svena bhāgena
hy upādhāvat samāhitaḥ
karmaṇodavasānena
somapān itarān api
udavasya sahartvigbhiḥ
sasnāv avabhṛtham tataḥ*

rudram—Lord Śiva; *ca*—and; *svena*—with his own; *bhāgena*—share; *hi*—since; *upādhāvat*—he worshiped; *samāhitaḥ*—with concentrated mind; *karmaṇā*—by the performance; *udavasānena*—by the act of finishing; *somapān*—demigods; *itarān*—other; *api*—even; *udavasya*—after finishing; *saha*—along with; *rtvigbhiḥ*—with the priests; *sasnau*—bathed; *avabhṛtham*—the *avabhṛtha* bath; *tataḥ*—then.

TRANSLATION

With all respect, Dakṣa worshiped Lord Śiva with his share of the remnants of the *yajña*. After finishing the ritualistic sacrificial activities, he satisfied all other demigods and the other people assembled there. After finishing all these duties with the priests, he took a bath and was fully satisfied.

PURPORT

Lord Rudra, Śiva, was properly worshiped with his share of the remnants of the *yajña*. *Yajña* is Viṣṇu, and whatever *prasādam* is offered to

Viṣṇu is offered to everyone, even to Lord Śiva. Śrīdhara Svāmī also comments in this connection, *svena bhāgena*: the remnants of the *yajña* are offered to all the demigods and others.

TEXT 57

तस्मा अप्यनुभावेन स्वेनैवावाप्ताराधसे ।
धर्म एव मतिं दत्त्वा त्रिदशास्ते दिवं ययुः ॥५७॥

*tasmā apy anubhāvena
svenaivāvāpta-rādhase
dharma eva matiṁ dattvā
tridaśās te divaṁ yayuḥ*

tasmāi—unto him (Dakṣa); *api*—even; *anubhāvena*—by worshiping the Supreme Lord; *svena*—by his own; *eva*—certainly; *avāpta-rādhase*—having attained perfection; *dharma*—in religion; *eva*—certainly; *matiṁ*—intelligence; *dattvā*—having given; *tridaśāḥ*—demigods; *te*—those; *divaṁ*—to the heavenly planets; *yayuh*—went.

TRANSLATION

Thus worshiping the Supreme Lord Viṣṇu by the ritualistic performance of sacrifice, Dakṣa was completely situated on the religious path. Besides that, all the demigods who had assembled at the sacrifice blessed him that he might increase his religiosity, and then they left.

PURPORT

Although Dakṣa was considerably advanced in religious principles, he awaited the blessings of the demigods. Thus the great sacrifice conducted by Dakṣa ended in harmony and peace.

TEXT 58

एवं दाक्षायणी हित्वा सती पूर्वकलेवरम् ।
जज्ञे हिमवतः क्षेत्रे मेनायामिति शुश्रुम ॥५८॥

*evaṁ dākṣāyaṇī hitvā
satī pūrva-kalevaram
jajñe himavataḥ kṣetre
menāyām iti śuśrūma*

evam—thus; *dākṣāyaṇī*—the daughter of Dakṣa; *hitvā*—after giving up; *satī*—Satī; *pūrva-kalevaram*—her former body; *jajñe*—was born; *himavataḥ*—

of the Himalayas; *kṣetre*—in the wife; *menāyām*—in Menā; *iti*—thus; *śuśruma*—I have heard.

TRANSLATION

Maitreya said: I have heard that, after giving up the body she had received from Dakṣa, Dākṣāyaṇī (his daughter) took her birth in the kingdom of the Himalayas and was born as the daughter of Menā. I heard this from authoritative sources.

PURPORT

Menā is also known as Menakā and is the wife of the king of the Himalayas.

TEXT 59

तमेव दयितं भूय आशुक्ते पतिमम्बिका ।
अनन्यभावेकगतिं शक्तिः सुप्तेव पूरुषम् ॥५९॥

*tam eva dayitaṁ bhūya
āvṛṅkte patim ambikā
ananya-bhāvaika-gatiṁ
śaktiḥ supteva pūruṣam*

tam—him (Lord Śiva); *eva*—certainly; *dayitam*—beloved; *bhūyaḥ*—again; *āvṛṅkte*—accepted; *patim*—as her husband; *ambikā*—Ambikā or Satī; *ananya-bhāva*—without attachment for others; *eka-gatiṁ*—the one goal; *śaktiḥ*—the feminine (marginal and external) energies; *suptā*—lying dormant; *iva*—as; *pūruṣam*—the masculine (Lord Śiva, as representative of the Supreme Lord).

TRANSLATION

Ambikā [goddess Durgā], who was known as Dākṣāyaṇī [Satī], again accepted Lord Śiva as her husband, just as different energies of the Supreme Personality of Godhead act during the course of a new creation.

PURPORT

According to the verse of the Vedic mantras, *parāsyā śaktir vividhāiva śrūyate*: the Supreme Personality of Godhead has different varieties of energies. *Śakti* is feminine, and the Lord is *puruṣa*, masculine. It is the duty of the female to serve under the supreme *puruṣa*. As stated in *Bhagavad-gītā*, all living entities are marginal energies of the Supreme Lord. It is the duty of all

living entities to serve this Supreme Person. Durgā is the representation in the material world of both the marginal and external energies, and Lord Śiva is the representation of the Supreme Person. The connection of Lord Śiva and Ambikā, or Durgā, is eternal. Satī could not accept any husband but Lord Śiva. How Lord Śiva remarried Durgā as Himavatī, the daughter of the Himalayas, and how Kārttikeya was born, is a great story in itself.

TEXT 60

एतद्भगवतः शम्भोः कर्म दक्षाच्चरदुहः ।
श्रुतं भागवताच्छिष्यादुद्धवान्मे बृहस्पतेः ॥६०॥

*etat bhagavataḥ śambhoḥ
karma dakṣādadhvara-druhaḥ
śrutam bhāgavatāc chiṣyād
uddhavān me bṛhaspateḥ*

etat—this; *bhagavataḥ*—of the possessor of all opulences; *śambhoḥ*—of Śambhu (Lord Śiva); *karma*—story; *dakṣa-adhvara-druhaḥ*—who devastated the sacrifice of Dakṣa; *śrutam*—was heard; *bhāgavatāt*—from a great devotee; *śiṣyāt*—from the disciple; *uddhavāt*—from Uddhava; *me*—by me; *bṛhaspateḥ*—of Bṛhaspati.

TRANSLATION

Maitreya said: My dear Vidura, I heard this story of the Dakṣa yajña, which was devastated by Lord Śiva, from Uddhava, a great devotee and disciple of Bṛhaspati.

TEXT 61

इदं पवित्रं परमीशचेष्टितं
यशस्यपायुष्यघोषपर्वणम् ।
यो नित्यदाऽऽकर्ण्य नरोऽनुकीर्तयेद्
धुनोत्यर्घं कौरव भक्तिभावतः ॥६१॥

*idaṁ pavitraṁ param īśaceṣṭitaṁ
yaśasyam āyuṣyam aghaughā-marṣaṇam
yo nityadākārṇya naro 'nukīrtayed
dhunoty arghaṁ kaurava bhakti-bhāvataḥ*

idam—this; *pavitraṁ*—pure; *param*—supreme; *īśa-ceṣṭitam*—pastime of the Supreme Lord; *yaśasyam*—fame; *āyuṣyam*—long duration of life;

aghaugha-marṣaṇam—destroying sins; *yaḥ*—who; *nityadā*—always; *ākarma*—after hearing; *naraḥ*—a person; *anukīrtayet*—should narrate; *dhunoti*—clears off; *agham*—material contamination; *kaurava*—O descendant of Kuru; *bhakti-bhāvataḥ*—with faith and devotion.

TRANSLATION

The great sage Maitreya concluded: If one hears and again narrates, with faith and devotion, this story of the Dakṣa Yajña as it was conducted by the Supreme Personality of Godhead, Viṣṇu, then certainly he is cleared of all contamination of material existence, O son of Kuru.

Thus end the Bhaktivedānta purports of the Fourth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled “The Sacrifice Performed by Dakṣa.”

CHAPTER EIGHT

Dhruva Mahārāja Leaves Home for the Forest

TEXT 1

मैत्रेय उवाच

सनकाद्या नारदश्च ऋशुर्हंसोऽरुणिर्यतिः ।

नैते गृहान् ब्रह्मसुता ह्यवसन्नूर्ध्वरेतसः ॥ १ ॥

maitreya uvāca
sanakādyā nāradaś ca
ṛbhur haṁso 'ruṇir yatiḥ
naite grhān brahma-sutā
hy āvasann ūrdhva-retasaḥ

maitreyaḥ uvāca—Maitreya said; *sanaka-ādyāḥ*—those headed by Sanaka; *nāradaḥ*—Nārada; *ca*—and; *ṛbhuh*—Ṛbhu; *haṁsaḥ*—Haṁsa; *aruṇiḥ*—Aruṇi; *yatiḥ*—Yati; *na*—not; *ete*—all these; *grhān*—at home; *brahma-sutāḥ*—sons of Brahmā; *hi*—certainly; *āvasan*—did live; *ūrdhva-retasaḥ*—unadulterated celibates.

TRANSLATION

The great sage Maitreya said: The four great Kumāra sages headed by Sanaka, as well as Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati, all sons of Brahmā, did not live at home, but became ūrdhva-reta or naiṣṭhika-brahmacārīs, unadulterated celibates.

PURPORT

The system of *brahmacarya* has been current since the birth of Brahmā. A section of the population, especially male, did not marry at all. Instead of allowing their semina to be driven downwards, they used to lift the

semina up to the brain. They are called *ūrdhva-retāḥ*, those who lift up. Semina is so important that if, by the yogic process, one can lift the semina up to the brain, he can perform wonderful work—one's memory is enabled to act very swiftly, and the duration of life is increased. *Yogīs* can thus perform all kinds of austerity with steadiness and can be elevated to the highest perfectional stage, even to the spiritual world. Vivid examples of *brahmacārīs* who accepted this principle of life are the four sages Sanaka, Sanandana, Sanātana and Sanat-kumāra, as well as Nārada and others.

Another significant phrase here is *naite grhān hy āvasan*, "they did not live at home." *Gṛha* means home as well as wife. In fact, home means wife; home does not mean a room or a house. One who lives with a wife lives at home, otherwise a *sannyāsī* or *brahmacārī*, even though he may live in a room or in a house, does not live at home. That they did not live at home means that they did not accept a wife, and so there was no question of their discharging semina. Semina is meant to be discharged when one has a home, a wife and the intention to beget children, otherwise there is no injunction for discharging semina. These principles were followed from the beginning of creation, and such *brahmacārīs* never created progeny. This narration deals with the descendants of Lord Brahmā from Manu's daughter Prasūti. Prasūti's daughter was Dākṣāyaṇī or Satī, in relation to whom the story of the Dakṣa *yajña* was narrated. Maitreya is now explaining about the progeny of the sons of Brahmā. Out of the many sons of Brahmā, the *brahmacārī* sons headed by Sanaka and Nārada did not marry at all, and therefore there is no question of narrating the history of their descendants.

TEXT 2

मृषाधर्मस्य भार्याऽऽसीद्भ्रं मायां चशत्रुहन्।
अस्रत मिथुनं तच्च निरृतिर्जगृहेऽप्रजः ॥ २ ॥

*mṛṣādharmaśya bhāryāsīd
dambhaṁ māyāṁ ca śatru-han
asūta mithunaṁ tat tu
nirṛtir jagṛhe 'prajāḥ*

mṛṣā—Mṛṣā; *adharmasya*—of Irreligion; *bhāryā*—wife; *āsīt*—was; *dambham*—Bluffing; *māyām*—Cheating; *ca*—and; *śatru-han*—O slayer of enemies;

asūta—produced; *mithunam*—combination; *tat*—that; *tu*—but; *nirṛtiḥ*—Nirṛti; *jagṛhe*—took; *aprajāḥ*—being childless.

TRANSLATION

Irreligion was also Brahmā's son, and his wife's name was Falsity. From their combination, two demons named Dambha, or Bluffing, and Māyā, or Cheating, were born, and they were taken by a demon named Nirṛti, who had no children.

PURPORT

It is understood herein that Adharma, Irreligion, was also a son of Brahmā, and he married his sister Mṛṣā. This is the beginning of sex life between brother and sister. This unnatural combination of sex life can be possible in human society only where there is Adharma, Irreligion. It is understood that in the beginning of creation Brahmā created not only saintly sons like Sanaka, Sanātana and Nārada but also demonic offspring like Nirṛti, Adharma, Dambha and Falsity. Everything was created by Brahmā in the beginning. Regarding Nārada, it is understood that because his previous life was very pious and his association was very good, he was therefore born as Nārada. Others were also born in their own capacities, according to their backgrounds. The law of *karma* continues birth after birth, and when there is a new creation, the same *karma* comes back with the living entities. They are born in different capacities according to *karma* even though their father is originally Brahmā, who is the exalted qualitative incarnation of the Supreme Personality of Godhead.

TEXT 3

तयोः समभवल्लोभो निकृतिश्च महामते।
ताभ्यां क्रोधश्च हिंसा च यदुरुक्तिः खसा कलिः ॥३॥

*tayoḥ samabhaval lobho
nikṛtiś ca mahā-mate
tābhyāṁ krodhaś ca himsā ca
yad duruktiḥ svasā kaliḥ*

tayoḥ—those two; *samabhavat*—were born; *lobhaḥ*—Greed; *nikṛtiḥ*—Cunning; *ca*—and; *mahā-mate*—O great soul; *tābhyām*—from both of them;

krodhaḥ—Anger; *ca*—and; *himsā*—Envy; *ca*—and; *yat*—from both of whom; *duruktiḥ*—Harsh Speech; *svasā*—sister; *kaliḥ*—Kali.

TRANSLATION

Maitreya told Vidura: O great soul, from Dambha and Māyā were born Greed and Nikṛti, Cunning. From their combination came children named Krodha, Anger, and Himsā, Envy, and from their combination were born Kali and his sister Durukti, Harsh Speech.

TEXT 4

दुर्लभौ कलिराद्यत्त मयं मृत्युं च सत्तम ।
तयोश्च मिथुनं जज्ञे यातना निरयस्तथा ॥ ४ ॥

duruktau kalir ādhatta
bhayaṁ mṛtyuṁ ca sattama
tayoś ca mithunaṁ jajñe
yātanā nirayas tathā

duruktau—in Durukti; *kaliḥ*—Kali; *ādhatta*—produced; *bhayaṁ*—Fearfulness; *mṛtyuṁ*—Death; *ca*—and; *sattama*—O greatest of all good men; *tayoḥ*—of those two; *ca*—and; *mithunam*—by combination; *jajñe*—were produced; *yātanā*—Excessive Pain; *nirayaḥ*—Hell; *tathā*—as well.

TRANSLATION

O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mṛtyu, Death, and Bhīti, Fear. From the combination of Mṛtyu and Bhīti came children named Yātanā, Excessive Pain, and Niraya, Hell.

TEXT 5

संग्रहेण मयाऽऽख्यातः प्रतिसर्गस्तवानघ ।
त्रिःश्रुत्वैतत्पुमान् पुण्यं विधुनोत्यात्मनो मलम् ॥ ५ ॥

saṅgrahaṇa mayākhyātaḥ
pratisargas tavānagha
triḥ śrutvaitat pumān puṇyaṁ
vidhunoty ātmano malam

saṅgrahaṇa—in summary; *mayā*—by me; *ākhyātaḥ*—is explained; *pratisargaḥ*—cause of devastation; *tava*—your; *anagha*—O pure one; *triḥ*—three times; *śrutvā*—having heard; *etat*—this description; *pumān*—one who; *puṇyam*—piety; *vidhunoti*—washes off; *ātmanaḥ*—of the soul; *malam*—contamination.

TRANSLATION

My dear Vidura, I have summarily explained the causes of devastation, and one who hears this description three times attains piety and washes the sinful contamination from his soul.

PURPORT

The creation takes place on the basis of goodness, but devastation takes place because of irreligion. That is the way of material creation and devastation. Here it is stated that the cause of devastation is Adharma, or Irreligion. The descendants of Irreligion and Falsity, born one after another, are Bluffing, Cheating, Greed, Cunning, Quarrel, Envy, Harsh Speech, Death, Severe Pain and Hell. All these descendants are described as signs of devastation. If a person is pious and hears about these causes of devastation, he will feel hatred for all these, and that will cause his advancement in a life of piety. Piety refers to the cleansing process of the heart. As recommended by Lord Caitanya, one has to cleanse the dust on the mirror of the mind, and then advancement on the path of liberation begins. Here also the same process is recommended. *Malam* means contamination. We should learn to despise all the causes of devastation, beginning from irreligion and cheating, and then we shall be able to make advancement in a life of piety. The possibility of our attaining Kṛṣṇa consciousness will be easier, and we shall not be subjected to repeated devastation. The present life is repeated birth and death, but if we seek the path of liberation, we may be saved from repeated suffering.

TEXT 6

अथातः कीर्तये वंशं पुण्यकीर्तेः कुरुद्वह ।
स्वायम्भुवस्यापि मनोहरेरंशं जन्मनः ॥ ६ ॥

athātaḥ kīrtaye vaṁśaṁ
puṇya-kīrteḥ kurūdvaḥ
svāyambhuvasyāpi manor harer
aṁśāṁśa-janmanaḥ

atha—now; *ataḥ*—hereafter; *kīrtaye*—I shall describe; *vaṁśam*—dynasty; *puṇya-kīrteḥ*—celebrated for virtuous activities; *kuru-udvaha*—O best of the Kurus; *svāyambhuvasya*—of Svāyambhuva; *api*—even; *manoḥ*—of the Manu; *hareḥ*—of the Personality of Godhead; *aṁśa*—plenary expansion; *aṁśa*—part of; *janmanaḥ*—born of.

TRANSLATION

Maitreya continued: O best of the Kuru dynasty, I shall now describe before you the descendants of Svāyambhuva Manu, who was born of the part of the plenary expansion of the Supreme Personality of Godhead.

PURPORT

Lord Brahmā is a powerful expansion of the Supreme Personality of Godhead. Although Brahmā is *jīva-tattva*, he is empowered by the Lord, and therefore He is considered a plenary expansion of the Supreme Godhead. Sometimes it happens that when there is no suitable living being to be empowered to act as Brahmā, the Supreme Lord Himself appears as Brahmā. Brahmā is the plenary expansion of the Supreme Personality of Godhead, and Svāyambhuva Manu was the direct son of Brahmā. The great sage Maitreya was now going to explain about the descendants of this Manu, all of whom are widely celebrated for their pious activities. Before speaking of these pious descendants, Maitreya had already described the descendants of impious activities, representing anger, envy, unpalatable speech, quarrel, fearfulness and death. Purposely, therefore, he is next relating the history of the life of Dhruva Mahārāja, the most pious king within this universe.

TEXT 7

प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ ।
वासुदेवस्य कलया रक्षयां जगतः स्थितौ ॥ ७ ॥

priyavratottānapādau
śatarūpā-pateḥ sutau
vāsudevasya kalayā
rakṣāyāṁ jagataḥ sthitau

priyavrata—Priyavrata; *uttānapādau*—Uttānapāda; *śatarūpā-pateḥ*—of Queen Śatarūpā and her husband Manu; *sutau*—the two sons; *vāsudevasya*

—of the Supreme Personality of Godhead; *kalayā*—by plenary expansion; *rakṣāyām*—for the protection; *jagataḥ*—of the world; *sthitau*—for the maintenance.

TRANSLATION

Svāyambhuva Manu had two sons by his wife Śatarūpā, and the names of the sons were Uttānapāda and Priyavrata. Because both of them were descendants of the plenary expansion of Vāsudeva, the Supreme Personality of Godhead, they were very competent to rule the universe to maintain and protect the citizens.

PURPORT

It is said that these two kings, Uttānapāda and Priyavrata, were specifically empowered by the Supreme Personality of Godhead, unlike the great King Ṛṣabha, who is the Supreme Personality of Godhead Himself.

TEXT 8

जाये उत्तानपादस्य सुनीतिः सुरुचिस्तयोः ।
सुरुचिः प्रेयसी पत्युर्नेतरा यत्सुतो ध्रुवः ॥ ८ ॥

jāye uttānapādasya
sunītiḥ surucis tayoh
suruciḥ preyasī patyur
netarā yat-suto dhruvaḥ

jāye—of the two wives; *uttānapādasya*—of King Uttānapāda; *sunītiḥ*—Sunīti; *suruciḥ*—Suruci; *tayoh*—of both of them; *suruciḥ*—Suruci; *preyasī*—very dear; *patyuh*—of the husband; *na itarā*—not the other; *yat*—whose; *sutaḥ*—son; *dhruvaḥ*—Dhruva.

TRANSLATION

King Uttānapāda had two queens, named Sunīti and Suruci. Suruci was much more dear to the King; Sunīti, who had a son named Dhruva, was not his favorite.

PURPORT

The great sage Maitreya wanted to describe the pious activities of the kings. Priyavrata was the first son of Svāyambhuva Manu, and Uttānapāda

was the second, but the great sage Maitreya immediately began to speak of Dhruva Mahārāja, the son of Uttānapāda, because he was very eager to describe pious activities. The incidents in the life of Dhruva Mahārāja are very attractive for devotees. From his pious actions, one can learn how one can detach himself from material possessions and how one can enhance one's devotional service by severe austerities and penances. By hearing the activities of pious Dhruva, one can enhance one's faith in God and can directly connect with the Supreme Personality of Godhead, and thus one can very soon be elevated to the transcendental platform of devotional service. The example of Dhruva Mahārāja's austerities can immediately generate a feeling of devotional service in the hearts of the hearers.

TEXT 9

एकदा सुरुचेः पुत्रमङ्गमारोप्य लालयन् ।
उत्तमं नारुरुक्षन्तं ध्रुवं राजाभ्यनन्दत ॥ ९ ॥

*ekadā suruceḥ putram
aṅkam āropya lālayan
uttamaṁ nārurukṣantaṁ
dhruvaṁ rājābhyanandata*

ekadā—once upon a time; *suruceḥ*—of Queen Suruci; *putram*—the son; *aṅkam*—on the lap; *āropya*—placing; *lālayan*—while patting; *uttamaṁ*—Uttama; *na*—did not; *ārurukṣantaṁ*—trying to get on; *dhruvam*—Dhruva; *rājā*—the King; *abhyanandata*—welcome.

TRANSLATION

Once upon a time, King Uttānapāda was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Mahārāja was also trying to get on his lap, but the King did not very much welcome him.

TEXT 10

तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् ।
सुरुचिः शृण्वतो राज्ञः सेर्ष्यमाहातिगर्विता ॥ १० ॥

*tathā cikīrṣamaṇaṁ taṁ
sapatnyās tanayaṁ dhruvam
suruciḥ śṛṇvato rājñāḥ
seṛṣyam āhātigarvitā*

tathā—thus; *cikīrṣamaṇam*—the child Dhruva, who was trying to get up; *taṁ*—unto him; *sapatnyāḥ*—of her co-wife (Sunīti); *tanayam*—son; *dhruvam*—Dhruva; *suruciḥ*—Queen Suruci; *śṛṇvataḥ*—while hearing; *rājñāḥ*—of the King; *seṛṣyam*—with envy; *āha*—said; *atigarvitā*—being too proud.

TRANSLATION

While the child, Dhruva Mahārāja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.

PURPORT

The King was, of course, equally affectionate toward both his sons, Uttama and Dhruva, so he had a natural inclination to take Dhruva as well as Uttama on his lap. But because of his favoritism towards his Queen Suruci, he could not welcome Dhruva Mahārāja, despite his feelings. King Uttānapāda's feeling was understood by Suruci, and therefore with great pride she began to speak about the King's affection for her. This is the nature of woman. If a woman understands that her husband regards her as a favorite and is especially affectionate to her, she takes undue advantage. These symptoms are even visible in such an elevated society as the family of Svāyambhuva Manu. Therefore it is concluded that the feminine nature of woman is present everywhere.

TEXT 11

न वत्स नृपतेर्धिष्यं भवानारोढुमर्हति ।
न गृहीतो मया यत्त्वं कुक्षवपि नृपात्मजः ॥ ११ ॥

*na vatsa nṛpateḥ dhiṣṇyaṁ
bhavān āroḍhum arhati
na grhīto mayā yat tvam
kukṣāv api nṛpātmajaḥ*

na—not; *vatsa*—my dear child; *nṛpateḥ*—of the King; *dhiṣṇyam*—seat; *bhavān*—yourself; *āroḍhum*—to get on; *arhati*—deserve; *na*—not; *grhītaḥ*—taken; *mayā*—by me; *yat*—because; *tvam*—yourself; *kukṣau*—in the womb; *api*—although; *nṛpa-ātmajaḥ*—son of the King.

TRANSLATION

Queen Suruci told Dhruva Mahārāja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son

of the King, but because you did not take your birth in my womb, you are not qualified to sit on your father's lap.

PURPORT

Queen Suruci very proudly informed Dhruva Mahārāja that to be the King's son was not the qualification for sitting on the lap or on the throne of the King. Rather, this privilege was dependent on one's taking birth in the womb of Queen Suruci. In other words, she indirectly informed Dhruva Mahārāja that although he happened to be born of the King, he was nevertheless considered to be an illegitimate son because of his birth in the womb of the other queen.

TEXT 12

बालोऽसि बत नात्मानमन्वस्त्रीगर्भसम्भृतम् ।
नूनं वेद भवान् यस्य दुर्लभेऽर्थे मनोरथः ॥१२॥

*bālo'si bata nātmānam
anya-stri-garbha-sambhṛtam
nūnam veda bhavān yasya
durlabhe'rthe mano-rathaḥ*

bālaḥ—child; *asi*—you are; *bata*—however; *na*—not; *ātmānam*—my own; *anya*—other; *stri*—woman; *garbha*—womb; *sambhṛtam*—born by; *nūnam*—however; *veda*—just try to know; *bhavān*—yourself; *yasya*—of which; *durlabhe*—unapproachable; *arthe*—matter; *manah-rathaḥ*—desirous.

TRANSLATION

My dear child, you are unaware that you were not born of my womb but were born of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to be fulfilled.

PURPORT

The small child, Dhruva Mahārāja, was naturally affectionate toward his father, and he did not know that there was a distinction between his two mothers. This distinction was pointed out by Queen Suruci, who informed

him that since he was a child he did not understand the distinction between the two queens. This is another statement of Queen Suruci's pride.

TEXT 13

तपसाराध्य पुरुषं तस्यैवानुग्रहेण मे ।
गर्भे त्वं साधयात्मानं यदीच्छसि नृपासनम् ॥१३॥

*tapasārādhyā puruṣam
tasyaivānugraheṇa me
garbhe tvam sādhyātmānam
yadiḥchasi nṛpāsanam*

tapasā—by austerities; *ārādhyā*—having satisfied; *puruṣam*—the Supreme Personality of Godhead; *tasya*—by His; *eva*—only; *anugraheṇa*—by the mercy of; *me*—my; *garbhe*—in the womb; *tvam*—you; *sādhyā*—place; *ātmānam*—yourself; *yadi*—if; *iḥchasi*—you desire; *nṛpa-āsanam*—on the throne of the King.

TRANSLATION

If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead, Nārāyaṇa, and then, when you are favored by Him because of such worship, you shall have to take your next birth in my womb.

PURPORT

Suruci was so envious of Dhruva Mahārāja that she indirectly asked him to change his body. According to her, first of all he had to die, then take his next body in her womb, and only then would it be possible for Dhruva Mahārāja to ascend the throne of his father.

TEXT 14

मैत्रेय उवाच
मातुः सपत्न्याः स दुरुक्तिविद्धः
श्वसन् रुषा दण्डहतो यथाहिः ।

हित्वा मिषन्तं पितरं सन्नवाचं
जगाम मातुः प्ररुदन् सकाशम् ॥१४॥

maitreya uvāca
mātuḥ sapatnyāḥ sa durukti-viddhaḥ
śvasan ruṣā daṇḍa-hato yathāhiḥ
hitvā miṣantaṁ pitarāṁ sanna-vācaṁ
jagāma mātuḥ prarudan sakāśam

maitreyaḥ uvāca—the great sage Maitreya said; *mātuḥ*—of his mother; *sapatnyāḥ*—of the co-wife; *saḥ*—he; *durukti*—harsh words; *viddhaḥ*—being pierced by; *śvasan*—breathing very heavily; *ruṣā*—out of anger; *daṇḍa-hataḥ*—struck by a stick; *yathā*—as much as; *ahiḥ*—a snake; *hitvā*—giving up; *miṣantaṁ*—simply looking over; *pitarāṁ*—his father; *sanna-vācam*—silently; *jagāma*—went; *mātuḥ*—to his mother; *prarudan*—weeping; *sakāśam*—near.

TRANSLATION

The sage Maitreya continued: My dear Vidura, as a snake, when struck by a stick, breathes very heavily, so Dhruva Mahārāja also, being struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.

TEXT 15

तं निःश्वसन्तं स्फुरिताधरोष्ठं
सुनीतिरुत्सङ्ग उदूह्य बालम् ।
निशम्य तत्पौरमुखान्नितान्तं
सा विव्यथे यद्गदितं सपत्न्या ॥१५॥

tam niḥśvasantaṁ sphuritādharoṣṭham
sunītir utsaṅga udūhya bālam
niśamya tat-paura-mukhān nitāntaṁ
sā vivyathe yad gaditaṁ sapatnyā

tam—him; *niḥśvasantaṁ*—heavily breathing; *sphurita*—trembling; *adhara-ṣṭham*—upper and lower lips; *sunītiḥ*—Queen Sunīti; *utsaṅge*—on her lap; *udūhya*—lifting; *bālam*—her son; *niśamya*—after hearing; *tat-paura-*

mukhāt—from the mouths of other inhabitants; *nitāntam*—all descriptions; *sā*—she; *vivyathe*—became aggrieved; *yad*—that which; *gaditam*—spoken; *sapatnyā*—by her co-wife.

TRANSLATION

When Dhruva Mahārāja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen Sunīti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Sunīti also became greatly aggrieved.

TEXT 16

सोत्सृज्य धैर्यं विललाप शोक-
दावाग्निना दावलतेव बाला ।
वाक्यं सपत्न्याः स्मरती सरोज-
श्रिया दृशा बाष्पकलामुवाह ॥१६॥

sotsrjya dhairyaṁ vilāpa śoka-
dāvāgninā dāvalateva bālā
vākyaṁ sapatnyāḥ smarati saroja-
śriyā dṛśā bāṣpa-kalām uvāha

sā—she; *utsrjya*—giving up; *dhairyam*—patience; *vilāpa*—lamented; *śoka-dāva-agninā*—by the fire of grief; *dāva-latā iva*—like burned leaves; *bālā*—the woman; *vākyaṁ*—words; *sapatnyāḥ*—spoken by her co-wife; *smarati*—remember; *saroja-śriyā*—a face as beautiful as a lotus; *dṛśā*—by looking; *bāṣpa-kalām*—weeping; *uvāha*—said.

TRANSLATION

This incident was unbearable to Sunīti's patience. She began to burn as if in a forest fire, and in her grief she became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright lotuslike face became filled with tears, and thus she spoke.

PURPORT

When a man is aggrieved, he feels exactly like a burnt leaf in a forest fire. Sunīti's position was like that, and although her face was as beautiful

as a lotus flower, it became dried up because of the burning fire caused by the harsh words of her co-wife.

TEXT 17

दीर्घं श्वसन्ती वृजिनस्य पार-
मपश्यती बालकमाह बाला ।
मामङ्गलं तात परेषु मंथा
भुङ्क्ते जनो यत्परदुःखदस्तत् ॥१७॥

*dīrgham śvasantī vṛjinasya pāram
apaśyati bālakam āha bālā
māmaṅgalam tāta pareṣu maṁsthā
bhuṅkte jano yat para-duḥkhadas tat*

dīrgham—heavy; *śvasantī*—breathing; *vṛjinasya*—of the danger; *pāram*—limitation; *apaśyati*—without finding; *bālakam*—to her son; *āha*—said; *bālā*—the lady; *mā*—let there not be; *amaṅgalam*—ill fortune; *tāta*—my dear son; *pareṣu*—unto others; *maṁsthā*—desire; *bhuṅkte*—suffered; *janaḥ*—person; *yat*—that which; *para-duḥkhadaḥ*—who is apt to inflict pains upon others; *tat*—that.

TRANSLATION

She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son, My dear son, don't wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

TEXT 18

सत्यं सुरुच्याभिहितं भवान्मे
यद् दुर्भगाया उदरे गृहीतः ।
स्तन्येन वृद्धश्च विलज्जते यां
भार्येति वा वोढुमिडस्पतिर्माम् ॥१८॥

*satyaṁ surucyābhīhitaṁ bhavān me
yad durbhagāyā udare grhītaḥ
stanyena vṛddhaś ca vilajjate yān
bhāryeti vā voḍhum iḍas-patir mām*

satyaṁ—truth; *surucyā*—by Queen Suruci; *abhīhitaṁ*—narrated; *bhavān*—unto you; *me*—of me; *yat*—because; *durbhagāyā*—of the unfortunate; *udare*—in the womb; *grhītaḥ*—taken birth; *stanyena*—fed by the breast milk; *vṛddhaḥ ca*—grown up; *vilajjate*—becomes ashamed; *yām*—unto one; *bhāryā*—wife; *iti*—thus; *vā*—or; *voḍhum*—to accept; *iḍas-patiḥ*—the King; *mām*—me.

TRANSLATION

Sunīti said: My dear boy, whatever has been spoken by Suruci is so, because the King, your father, does not consider me his wife or even his maidservant. He feels ashamed to accept me, so it is a fact that you have taken birth in the womb of an unfortunate woman, and by being fed from her breast you have grown up.

TEXT 19

आतिष्ठ तत्तात विमत्सरस्त्व-
मुक्तं समात्रापि यदव्यलीकम् ।
आराधयाधोक्षजपादपद्मं
यदीच्छसेऽध्यासनमुत्तमो यथा ॥१९॥

*ātiṣṭha tat tāta vimatsaras tvam
uktam samātrāpi yad avyalīkam
ārādhayādhoḥṣaja-pāda-padmaṁ
yadiḥchase'adhyāsanam uttamo yathā*

ātiṣṭha—just to execute; *tat*—that; *tāta*—my dear son; *vimatsaraḥ*—without being envious; *tvam*—unto you; *uktam*—said; *samātrā api*—by your stepmother; *yat*—whatever; *avyalīkam*—they are all factual; *ārādhaya*—just begin worshiping; *adhokṣaja*—the Transcendence; *pāda-padmaṁ*—lotus feet; *yadi*—if; *iḥchase*—desire; *adhyāsanam*—to be seated along with; *uttamaḥ*—your stepbrother; *yathā*—as much as.

TRANSLATION

My dear boy, whatever has been spoken by Suruci, your stepmother, although very harsh to hear, is factual. Therefore, if you desire at all to sit on the same throne as your stepbrother Uttama, then give up your envious attitude and immediately try to execute the instructions of your stepmother. Without further delay, you must engage yourself in worshiping the lotus feet of the Supreme Personality of Godhead.

PURPORT

The harsh words used by Suruci to her stepson were true because unless one is favored by the Supreme Personality of Godhead one cannot achieve any success in life. Man proposes, God disposes. Sunīti, the mother of Dhruva Mahārāja, agreed with her co-wife's advice that Dhruva engage himself in the worship of the Supreme Personality of Godhead. Indirectly the words of Suruci were a benediction for Dhruva Mahārāja, for because of the influence of the words of his stepmother, he became a great devotee.

TEXT 20

यस्याङ्घ्रिपद्मं परिचर्य विश्व-
विभावनायात्तगुणाभिपत्तेः ।
अजोऽध्यतिष्ठत्खलु पारमेष्ठ्यं
पदं जितात्मश्चसनाभिवन्द्यम् ॥२०॥

*yasyāṅghri-padmaṁ paricarya viśva-
vibhāvanāyātta-guṇābhipatteḥ
ajo'dhyatiṣṭhat khalu pārameṣṭhyam
padaṁ jītātma-śvasanābhivandyam*

yasya—whose; *āṅghri*—leg; *padmam*—lotus feet; *paricarya*—worshiping; *viśva*—universe; *vibhāvanāya*—for creating; *ātta*—received; *guṇa-abhipatteḥ*—for acquiring the required qualifications; *ajah*—the unborn (Lord Brahmā); *adhyatiṣṭhat*—became situated; *khalu*—undoubtedly; *pārameṣṭhyam*—the supreme position within the universe; *padam*—position; *jita-ātma*—one who has conquered his mind; *śvasana*—by controlling the life air; *abhivandyam*—worshipable.

TRANSLATION

Sunīti continued: The Supreme Personality of Godhead is so great that simply by worshipping His lotus feet, your great-grandfather Lord Brahmā acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he was situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogīs worship by controlling the mind and regulating the life air [prāṇa].

PURPORT

Sunīti cited the example of Lord Brahmā, who was Dhruva Mahārāja's great-grandfather. Although Lord Brahmā is also a living being, by his penance and austerity he acquired the exalted position of creator of this universe by the mercy of the Supreme Lord. To become successful in any attempt, one not only has to undergo severe penances and austerities, but also must be dependent on the mercy of the Supreme Personality of Godhead. This indication had been given to Dhruva Mahārāja by his stepmother and was now confirmed by his own mother, Sunīti.

TEXT 21

तथा मनुर्वो भगवान् पितामहो
यमेकमत्या पुरुदक्षिणैर्मरुतैः ।
इष्ट्वाभिपेदे दुरवापमन्यतो
भौमं सुखं दिव्यमथापवर्ग्यम् ॥२१॥

*tathā manur vo bhagavān pitā-maho
yam eka-matyā puru-dakṣiṇair makhaiḥ
iṣṭvābhipeḍe duravāpam anyato
bhaumaṁ sukhaṁ divyam athāpavargyam*

tathā—similarly; *manuḥ*—Svāyambhuva Manu; *vaḥ*—your; *bhagavān*—worshipable; *pitā-mahaḥ*—grandfather; *yam*—unto whom; *eka-matyā*—with unflinching devotion; *puru*—great; *dakṣiṇaiḥ*—charity; *makhaiḥ*—by executing sacrifices; *iṣṭvā*—worshiping; *abhipeḍe*—achieved; *duravāpam*—difficult to achieve; *anyataḥ*—by any other means; *bhaumam*—material; *sukham*—happiness; *divyam*—celestial; *atha*—thereafter; *āpavargyam*—liberation.

TRANSLATION

Sunīti informed her son: Your grandfather, Svāyambhuva Manu, executed great sacrifices with distribution of charity, and thereby, with unflinching faith and devotion, he worshiped and satisfied the Supreme Personality of Godhead. By acting in that way he achieved the greatest success in material happiness and afterwards achieved liberation, which is impossible to obtain by worshipping the demigods.

PURPORT

The success of one's life is measured by one's material happiness in this life and liberation in the next. Such success can be achieved only by the grace of the Supreme Personality of Godhead. The words *eka-matyā* mean concentrating one's mind on the Lord without deviation. This process of undeviating worship of the Supreme Lord is also expressed in *Bhagavad-gītā* as *ananya-bhāk*. "That which is impossible to obtain from any other source" is also mentioned here. "Other source" refers to worship of the demigods. It is especially stressed here that the opulence of Manu was due to his undeviating faithfulness in the transcendental service of the Lord. One who diverts his mind to worshipping many demigods to obtain material happiness is considered to be bereft of intelligence. If anyone wants even material happiness, he can worship the Supreme Lord without deviation, and persons who are desirous of liberation can also worship the Supreme Lord and achieve their goal of life.

TEXT 22

तमेव वत्साश्रय भृत्यवत्सलं
 मुमुक्षुभिर्मृग्यपदाब्जपद्धतिम् ।
 अनन्यभावे निजधर्मभाविते
 मनसवस्थाप्य भजस्व पूरुषम् ॥२२॥

tam eva vatsāśraya bhṛtya-vatsalam
mumukṣubhir mṛgya-padābja-paddhatim
ananya-bhāve nija-dharma-bhāvite
manasvasthāpya bhajasva pūruṣam

tam—Him; *eva*—also; *vatsa*—my dear boy; *āśraya*—take shelter; *bhṛtya-vatsalam*—of the Supreme Personality of Godhead, who is very kind to His devotees; *mumukṣubhiḥ*—also by persons desiring liberation; *mṛgya*—to be sought after; *pada-abja*—lotus feet; *paddhatim*—system; *ananya-bhāve*—in unflinching situation; *nija-dharma-bhāvite*—being situated in one's original constitutional position; *manasi*—unto the mind; *avasthāpya*—placing; *bhajasva*—go on executing devotional service; *pūruṣam*—the Supreme Person.

TRANSLATION

My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to His devotees. Persons who are seeking liberation from the cycle of birth and death always take shelter of the lotus feet of the Lord in devotional service. Becoming purified by executing your allotted occupation, just situate the Supreme Personality of Godhead in your heart, and without deviating for a moment, engage always in His service.

PURPORT

The system of *bhakti-yoga* described by Queen Sunīti to her son is the standard way of God realization. Everyone can continue in his constitutional occupational duties and at the same time keep the Supreme Personality of Godhead within his heart. This was also instructed by the Lord Himself to Arjuna in *Bhagavad-gītā*: "Go on fighting, but keep Me within your mind." That should be the motto of every honest person seeking perfection in Kṛṣṇa consciousness. In this connection, Queen Sunīti advised her son that the Supreme Personality of Godhead is known as *bhṛtya-vatsala*, which indicates that He is very kind to His devotees. She said, "You came to me crying, having been insulted by your stepmother, but I am unable to do any good for you. But Kṛṣṇa is so kind to His devotees that if you go to Him, then the combined kindness of millions of mothers like me would be surpassed by His affectionate and tender dealings. When everyone else fails to mitigate one's misery, Kṛṣṇa is able to help the devotee." Queen Sunīti also stressed that the process of approaching the Supreme Personality of Godhead is not easy, but is sought after by great sages who are very advanced in spiritual realization. Queen Sunīti also indicated by her instruction that Dhruva Mahārāja was only a small child, five years old, and it was not possible for him to purify himself by the way of *karma-kāṇḍa*. But by the process of *bhakti-yoga*, even a child less than five years old, or anyone of any age, can be purified. That is the special significance of *bhakti-yoga*. Therefore she advised him not to accept worship of the demigods or any other process, but simply to take to the Supreme Personality of Godhead, and the result would be all perfection. As soon as one places the Supreme Personality of Godhead within one's heart, everything becomes easy and successful.

TEXT 23

नान्यं ततः पद्मपलाशलोचनाद्
 दुःखच्छिदं ते मृगयामि कंचन ।
 यो मृग्यते हस्तगृहीतपद्मया
 श्रियेतैरङ्ग विमृग्यमाणया ॥२३॥

*nānyam tataḥ padma-palāśa-locanād
 duḥkha-cchidam te mṛgayāmi kañcana
 yo mṛgyate hasta-grhīta-padmayā
 śriyetarair aṅga vimṛgyamāṇayā*

na anyam—no others; *tataḥ*—therefore; *padma-palāśa-locanāt*—from the lotus-eyed Supreme Personality of Godhead; *duḥkha-chidam*—one who can mitigate others' difficulties; *te*—your; *mṛgayāmi*—I am searching after; *kañcana*—anyone else; *yaḥ*—who; *mṛgyate*—searches; *hasta-grhīta-padmayā*—taking a lotus flower in the hand; *śriyā*—the goddess of fortune; *itaraiḥ*—by others; *aṅga*—my dear boy; *vimṛgyamāṇayā*—one who is worshiped.

TRANSLATION

My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distressed condition but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā and others seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.

PURPORT

Sunīti pointed out herewith that the benediction received from the Supreme Personality of Godhead and that received from the demigods are not on an equal level. Foolish persons say that no matter whom one worships one will get the same result, but actually that is not a fact. In *Bhagavad-gītā* it is also said that benedictions received from the

demigods are all temporary and are meant for the less intelligent. In other words, because the demigods are all materialistically conditioned souls, although they are situated in very exalted positions, their benedictions cannot be permanent. Permanent benediction is spiritual benediction, since a spirit soul is eternal. It is also said in *Bhagavad-gītā* that only persons who have lost their intelligence go to worship the demigods. Therefore Sunīti told her son that he should not seek the mercy of the demigods, but should directly approach the Supreme Personality of Godhead to mitigate his misery.

Material opulences are controlled by the Supreme Personality of Godhead through His different potencies and specifically the goddess of fortune. Therefore, those who are after material opulences seek the pleasure or mercy of the goddess of fortune. Even the highly placed demigods worship the goddess of fortune, but the goddess of fortune, Mahā-Lakṣmī herself, is always seeking the pleasure of the Supreme Personality of Godhead. Anyone, therefore, who takes to the worship of the Supreme Lord automatically receives the blessings of the goddess of fortune. At this stage of his life, Dhruva Mahārāja was seeking material opulences, and his mother advised rightly that even for material opulences it is better to worship not the demigods but the Supreme Lord.

Although a pure devotee does not seek benedictions from the Supreme Lord for material advancement, still it is stated in *Bhagavad-gītā* that pious persons go to the Lord even for material benedictions. A person who goes to the Supreme Personality of Godhead for material gain is gradually purified in association with the Supreme Lord. Thus he becomes free from all material desires and is elevated to the platform of spiritual life. Unless one is raised to the spiritual platform it is not possible for him to completely transcend all material contamination.

Sunīti, the mother of Dhruva, was a farseeing woman, and therefore she advised her son to worship the Supreme Lord and no one else. The Lord is described herein as lotus-eyed (*padma-palāśa-locanāt*). When a person is fatigued, if he sees a lotus flower all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme Personality of Godhead, immediately all his grief is reduced. A lotus flower is also an insignia in the hands of Lord Viṣṇu as well as in the hand of the goddess of fortune. The worshipers of the goddess of fortune and Lord Viṣṇu together certainly are very opulent in all respects, even in material life. The Lord is sometimes described as *śiva-viriñci-nutam*, which means that Lord Śiva and

Lord Brahmā also offer their respectful obeisances unto the lotus feet of the Supreme Personality of Godhead, Nārāyaṇa.

TEXT 24

मैत्रेय उवाच

एवं संजल्पितं मातुराकर्ण्यार्थागमं वचः ।
संनियम्यात्मनाऽऽत्मानं निश्चक्राम पितुः पुरात् ॥२४॥

maitreya uvāca
evam sañjalpitam mātur
ākarṇyārthāgamam vacaḥ
sanniyamyātmanātmanam
niścakrāma pituḥ purāt

maitreyaḥ uvāca—the great sage Maitreya said; *evam*—thus; *sañjalpitam*—spoken together; *mātuḥ*—from the mother; *ākarṇya*—hearing; *artha-āgamam*—purposeful; *vacaḥ*—words; *sanniyamya*—controlling; *ātmanā*—by the mind; *ātmānam*—own self; *niścakrāma*—got out; *pituḥ*—of the father; *purāt*—from the house.

TRANSLATION

The great sage Maitreya continued: The instruction of Dhruva Mahārāja's mother, Sunīti, was actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father's house.

PURPORT

Both the mother and the son were lamenting Dhruva Mahārāja's being insulted by his stepmother and his father's not having taken any step on this issue. But mere lamentation is useless—one should find out the means to mitigate one's lamentation. Thus both the mother and the son decided to take shelter of the lotus feet of the Lord because that is the only solution to all material problems. It is indicated in this connection

that Dhruva Mahārāja left his father's capital city to go to a secluded place to search out the Supreme Personality of Godhead. It is the instruction of Prahlāda Mahārāja also that if one is seeking peace of mind he should free himself from all contamination of family life and take shelter of the Supreme Godhead by going to the forest. To the Gauḍīya Vaiṣṇava this forest is the forest of Vṛndā, or Vṛndāvana. If one takes shelter of Vṛndāvana under Vṛndāvaneśvarī, Śrīmatī Rādhārāṇī, certainly all the problems of his life are solved very easily.

TEXT 25

नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् ।
स्पृष्ट्वा मूर्धन्यघघ्नेन पाणिना प्राह विस्रितः ॥२५॥

nāradas tad upākarṇya
jñātvā tasya cikīrṣitam
spṛṣṭvā mūrdhany agha-ghnena
pāṇinā prāha vismitaḥ

nāradaḥ—the great sage Nārada; *tat*—that; *upākarṇya*—overhearing; *jñātvā*—and knowing; *tasya*—his (Dhruva Mahārāja's); *cikīrṣitam*—activities; *spṛṣṭvā*—by touching; *mūrdhani*—on the head; *agha-ghnena*—which can drive away all sinful activities; *pāṇinā*—by the hand; *prāha*—said; *vismitaḥ*—being surprised.

TRANSLATION

The great sage Nārada overheard this news, and understanding all the activities of Dhruva Mahārāja, he was struck with wonder. He approached Dhruva, and touching his head with his all-virtuous hand, he spoke as follows.

PURPORT

When Dhruva Mahārāja was talking with his mother, Sunīti, of all the incidences that had taken place in the palace, Nārada was not present.

Thus the question may be raised how Nārada overheard all these topics. The answer is that Nārada is *tri-kāla-jña*; he is so powerful that he can understand the past, future and present of everyone's heart, just like the Supersoul, the Supreme Personality of Godhead. Therefore, after understanding the strong determination of Dhruva Mahārāja, he came to help him. It may be explained in this way: The Supreme Personality of Godhead is present in everyone's heart, and as soon as He understands that a living entity is serious about entering devotional service, he sends His representative. In this way Nārada was sent to Dhruva Mahārāja. This is explained in the *Caitanya-caritāmṛta*: *guru-kṛṣṇa-prasāde pāya bhakti-latā bīja*: By the grace of the spiritual master and Kṛṣṇa, one can enter into devotional service. Because of Dhruva Mahārāja's determination, Kṛṣṇa, the Supersoul, immediately sent His representative, Nārada, to initiate him.

TEXT 26

अहो तेजः क्षत्रियाणां मानभङ्गममृष्यताम् ।
बालोऽप्ययं हृदा धत्ते यत्समातुरसद्वचः ॥२६॥

aho tejaḥ kṣatriyāṇām
māna-bhaṅgam amṛṣyatām
bālo 'py ayam hṛdā dhatte
yat samātur asad-vacaḥ

aho—how surprising it is; *tejaḥ*—power; *kṣatriyāṇām*—of the *kṣatriyas*; *māna-bhaṅgam*—hurting the prestige; *amṛṣyatām*—unable to tolerate; *bālaḥ*—only a child; *api*—although; *ayam*—this; *hṛdā*—at heart; *dhatte*—has taken; *yat*—that which; *samātuḥ*—of the stepmother; *asad*—unpalatable; *vacaḥ*—words.

TRANSLATION

How wonderful are the powerful *kṣatriyas*. They cannot tolerate even a slight infringement of their prestige. Just imagine! This boy is only a small child, yet harsh words from his stepmother proved unbearable to him.

PURPORT

The qualifications of the *kṣatriyas* are described in *Bhagavad-gītā*. Two important qualifications are to have a sense of prestige and not to flee

from battle. It appears that the *kṣatriya* blood within the body of Dhruva Mahārāja was naturally very active. If the brahminical, *kṣatriya* or *vaiśya* culture is maintained in a family, naturally the sons and grandsons inherit the spirit of the particular class. Therefore, according to the Vedic system, the *śaṁskāra*, or the reformatory system, is maintained very rigidly. If one fails to observe the reformatory measures current in the family, then immediately he is degraded to a lower standard of life.

TEXT 27

नारद उवाच

नाधुनाप्यवमानं ते सम्मानं वापि पुत्रक ।
लक्षयामः कुमारस्य सक्तस्य क्रीडनादिषु ॥२७॥

nārada uvāca
nādhunāpy avamānaṁ te
sammānaṁ vāpi putraka
lakṣayāmaḥ kumārasya
saktasya kṛīḍanādiṣu

nāradaḥ uvāca—the great sage Nārada said; *na*—not; *adhunā*—just now; *api*—although; *avamānam*—insult; *te*—unto you; *sammānam*—offering respects; *vā*—or; *api*—certainly; *putraka*—my dear boy; *lakṣayāmaḥ*—I can see; *kumārasya*—of boys like you; *saktasya*—being attached; *kṛīḍana-ādiṣu*—to sports and frivolities.

TRANSLATION

The great sage Nārada told Dhruva: My dear boy, you are only a little boy whose attachment is to sports and other frivolities. Why are you so affected by words insulting your honor?

PURPORT

Ordinarily if a child is rebuked as a rascal or fool, he smiles and does not take such insulting words very seriously. Similarly, if words of honor are offered, he does not appreciate them. But in the case of Dhruva Mahārāja, the *kṣatriya* spirit was so strong that he could not tolerate a slight insult from his stepmother which injured his *kṣatriya* prestige.

TEXT 28

विकल्पे विद्यमानेऽपि न ह्यसंतोषहेतवः ।
पुंसो मोहमृते भिन्ना यल्लोके निजकर्मभिः ॥२८॥

*vikalpe vidyamāne 'pi
na hy asantoṣa-hetavaḥ
puṁso moham ṛte bhinnā
yal-loke nija-karmabhiḥ*

vikalpe—alternation; *vidyamāne api*—although there is; *na*—not; *hi*—certainly; *asantoṣa*—dissatisfaction; *hetavaḥ*—causes; *puṁsaḥ*—of the persons; *moham ṛte*—without being illusioned; *bhinnāḥ*—separated; *yal-loke*—within this world; *nija-karmabhiḥ*—by his own work.

TRANSLATION

My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy because every living entity is controlled by his previous actions, and therefore there are different varieties of life for enjoying or suffering.

PURPORT

In the *Vedas* it is said that the living entity is always uncontaminated and unaffected by material association. The living entity gets different types of material bodies because of his previous fruitive actions. If, however, one understands the philosophy that as a living spirit soul he has an affinity for neither suffering nor enjoyment, then he is considered to be a liberated person. It is confirmed in *Bhagavad-gītā*, *brahma-bhūtaḥ prasannātmā*: When one is actually situated on the transcendental platform, he has nothing for which to lament and nothing for which to hanker (Bg. 18.54). Nārada Ṛṣi first of all wanted to impress upon Dhruva Mahārāja that he was only a child; he should not have been affected by words of insult or honor. And if he were so developed as to understand honor and insult, then this understanding should have been applied in his own life; he should have known that honor and dishonor are both destined only by one's previous actions; therefore one should not be sorry or happy under any circumstances.

TEXT 29

परितुष्येतस्तात तावन्मात्रेण पूर्यः ।
दैवोपसादितं यावद्दीक्ष्येश्वरगतिं बुधः ॥२९॥

*parituṣyet tatas tāta
tāvan-mātreṇa pūruṣaḥ
daivopasāditaṁ yāvad
vīkṣyēśvara-gatiṁ budhaḥ*

parituṣyet—one should be satisfied; *tataḥ*—therefore; *tāta*—my dear boy; *tāvat*—up to such; *mātreṇa*—quantity; *pūruṣaḥ*—a person; *daiva*—destiny; *upasāditaṁ*—offered by; *yāvat*—as; *vīkṣya*—seeing; *īśvara-gatiṁ*—the process of the Supreme; *budhaḥ*—one who is intelligent.

TRANSLATION

The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.

PURPORT

The great sage Nārada instructed Dhruva Mahārāja that one should be satisfied in all circumstances. Everyone who is intelligent should know that because of our concept of bodily existence, we are subjected to suffering and enjoyment. One who is in the transcendental position, beyond the concept of bodily life, is considered to be intelligent. One who is a devotee especially accepts all reverses as gifts of the Supreme Lord. When a devotee is put into distress, he accepts this as God's mercy and offers Him repeated obeisances with his body, mind and intellect. An intelligent person, therefore, should be always satisfied, depending on the mercy of the Lord.

TEXT 30

अथ मात्रोपदिष्टेन योगेनावरुत्ससि ।
यत्प्रसादं स वै पुंसां दुराराध्यो मतो मम ॥३०॥

*atha mātropadiṣṭena
yogenāvarurutsasi
yat-prasādam - sa vai puṁsām
durārādhyo mato mama*

atha—therefore; *mātrā*—by your mother; *upadiṣṭena*—being instructed; *yogena*—by mystic meditation; *avarurutsasi*—want to elevate yourself; *yat-prasādam*—whose mercy; *saḥ*—that; *vai*—certainly; *puṁsām*—of the living entities; *durārādhyah*—very difficult to perform; *mataḥ*—opinion; *mama*—my.

TRANSLATION

Now you have decided to undertake the mystic process of meditation under the instruction of your mother, just to achieve the mercy of the Lord, but in my opinion such austerities are not possible for any ordinary man. It is very difficult to satisfy the Supreme Personality of Godhead.

PURPORT

The process of *bhakti-yoga* is simultaneously very difficult and very easy to perform. Śrī Nārada Muni, the supreme spiritual master, is testing Dhruva Mahārāja to see how determined he is to prosecute devotional service. This is the process of accepting a disciple. The great sage Nārada Muni has come to Dhruva under the direction of the Supreme Personality of Godhead just to initiate him, yet he is testing his determination to execute the process. It is a fact, however, that for a sincere person devotional service is very easy. But for one who is not determined and sincere, this process is very difficult.

TEXT 31

मूनयः पदवीं यस्य निःसङ्गेनोरुजन्मभिः ।
न विदुर्मृगयन्तोऽपि तीव्रयोगसमाधिना ॥३१॥

*munayaḥ padavīm yasya
niḥsaṅgenoru-janmabhiḥ
na vidur mṛgayanto 'pi
tīvra-yoga-samādhinā*

munayaḥ—great sages; *padavīm*—path; *yasya*—whose; *niḥsaṅgena*—by detachment; *uru-janmabhiḥ*—after many births; *na*—never; *viduḥ*—

understood; *mṛgayantaḥ*—searching for; *api*—certainly; *tīvra-yoga*—severe austerities; *samādhinā*—by trance.

TRANSLATION

Nārada Muni continued: After trying this process for many, many births and remaining unattached to material contamination, placing themselves continually in trance and executing many types of austerities, many mystic yogīs could not find the end of the path of God realization.

TEXT 32

अतो निवर्ततामेष निर्वन्धस्तव निष्फलः ।
यतिष्यति भवान् काले श्रेयसां समुपस्थिते ॥३२॥

*ato nivartatām eṣa
nirbandhas tava niṣphalaḥ
yatiṣyati bhavān kāle
śreyasām samupasthite*

ataḥ—hereafter; *nivartatām*—just stop yourself; *eṣaḥ*—this; *nirbandhaḥ*—determination; *tava*—your; *niṣphalaḥ*—without any result; *yatiṣyati*—in the future you should try; *bhavān*—yourself; *kāle*—in due course of time; *śreyasām*—opportunities; *samupasthite*—being present.

TRANSLATION

For this reason, my dear boy, you should not endeavor for this; it will not be successful. It is better that you go home. When you are grown up, by the mercy of the Lord you will get a chance for these mystic performances. At that time you may execute this function.

PURPORT

Generally, a thoroughly trained person takes to spiritual perfection at the end of his life. According to the Vedic system, therefore, life is divided into four stages. In the beginning, one becomes a *brahmacārī*, a student who studies Vedic knowledge under the authoritative guidance of a spiritual master. He then becomes a householder and executes household duties according to the Vedic process. Then the householder becomes a *vāna-prastha*, and gradually, when he is mature, he renounces household life

and *vānaprastha* life also and takes to *sannyāsa*, completely devoting himself to devotional service.

Generally, people think that childhood is meant for enjoying life by engaging oneself in sports and play, youth is meant for enjoying the company of young girls, and when one becomes old, at the time of death, then he may try to execute devotional service or a mystic *yoga* process. But this conclusion is not for devotees who are actually serious. The great sage Nārada Muni is instructing Dhruva Mahārāja just to test him. Actually, the direct order is that from any point of life one should begin rendering devotional service. But it is the duty of the spiritual master to test the disciple to see how seriously he desires to execute devotional service. Then he may be initiated.

TEXT 33

यस्य यद् दैवविहितं स तेन सुखदुःखयोः ।
आत्मानं तोषयन्देही तमसः पारमृच्छति ॥३३॥

*yasya yad daiva-vihitam
sa tena sukha-duḥkhayoḥ
ātmānam toṣayan dehī
tamaśaḥ pāram ṛcchati*

yasya—anyone; *yat*—that which; *daiva*—by destiny; *vihitam*—destined; *saḥ*—such a person; *tena*—by that; *sukha-duḥkhayoḥ*—happiness or distress; *ātmānam*—one's self; *toṣayan*—being satisfied; *dehī*—an embodied soul; *tamaśaḥ*—of the darkness; *pāram*—to the other side; *ṛcchati*—crosses.

TRANSLATION

One should try to keep himself satisfied in any condition of life—whether distress or happiness—which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily.

PURPORT

Material existence consists of pious and impious fruitive activities. As long as one is engaged in any kind of activity other than devotional service, it will result in the happiness and distress of this material world. When we

enjoy life in so-called material happiness, it is to be understood that we are diminishing the resultant actions of our pious activities. And when we are put into suffering, it is to be understood that we are diminishing the resultant action of our impious activities. Instead of being attached to the circumstantial happiness and distress resulting from pious or impious activities, if we want to get out of the clutches of this nescience, then whatever position we are put in by the will of the Lord we should accept. Thus if we simply surrender unto the Supreme Personality of Godhead, we get out of the clutches of this material existence.

TEXT 34

गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।
मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥३४॥

*guṇādhikān mudam lipsed
anukrośaṁ guṇādhamaṁ
maitrīm samānād anvicchen
na tāpair abhibhūyate*

guṇa-adhikāt—one who is more qualified; *mudam*—pleasure; *lipset*—one should feel; *anukrośam*—compassion; *guṇa-adhamāt*—one who is less qualified; *maitrīm*—friendship; *samānāt*—with an equal; *anvicchet*—one should desire; *na*—not; *tāpaiḥ*—by tribulation; *abhibhūyate*—becomes affected.

TRANSLATION

Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world.

PURPORT

Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our

activities. These are the causes of all material tribulations. The great sage Nārada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one's own activities before him, one should treat him as a friend. One should also have compassion for the people in general, who are suffering due to forgetfulness of Kṛṣṇa. These important functions will make one happy within this material world.

TEXT 35

ध्रुव उवाच

सोऽयं शमो भगवता सुखदुःखहतात्मनाम् ।
दर्शितः कृपया पुंसां दुर्दर्शोऽस्मद्विधैस्तु यः ॥३५॥

dhruva uvāca
so 'yaṁ śamo bhagavatā
sukha-duḥkha-hatātmanām
darśitaḥ kṛpayā puṁsāṁ
durdarśo 'smad-vidhais tu yaḥ

dhruvaḥ uvāca—Dhruva Mahārāja said; *saḥ*—that; *ayaṁ*—this; *śamaḥ*—equilibrium of mind; *bhagavatā*—by Your Lordship; *sukha-duḥkha*—happiness and miseries; *hata-ātmanām*—those who are affected; *darśitaḥ*—shown; *kṛpayā*—by mercy; *puṁsām*—of the people; *durdarśaḥ*—very difficult to perceive; *asmat-vidhaiḥ*—by persons like us; *tu*—but; *yaḥ*—whatever you have said.

TRANSLATION

Dhruva Mahārāja said: My dear Lord Nāradaḥ, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruction. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart.

PURPORT

There are various classes of men. One class is called *akarmīs*, referring to those who have no material desire. Desire must exist, either material or

spiritual. Material desire arises when one wants to satisfy one's personal senses. One who is ready to sacrifice anything to satisfy the Supreme Personality of Godhead can be said to have spiritual desire. Dhruva did not accept the instruction given by the great saint Nārada because he thought himself unfit for such instruction, which prohibited all material desires. It is not a fact, however, that those who have material desires are prohibited from worshiping the Supreme Personality of Godhead. This is the essential instruction from the life of Dhruva. He frankly admitted that his heart was full of material desires. First of all, he was very much affected by the cruel words of his stepmother, whereas those who are spiritually advanced do not care about anyone's condemnation or adoration.

In *Bhagavad-gītā* it is said that persons who are actually advanced in spiritual life do not care for the dual behavior of this material world. But Dhruva Mahārāja frankly admitted that he was not beyond the affliction of material distress and happiness. He was confident that the instruction given by Nārada was valuable, yet he could not accept it. The question raised here is whether or not a person afflicted by material desires is fit to worship the Supreme Personality of Godhead. The answer is that everyone is fit to worship Him. Even if one has many material desires to fulfill, he should take to Kṛṣṇa consciousness and worship the Supreme Lord Kṛṣṇa, who is so merciful that He fulfills everyone's desires. Through this narration it will become very clear that no one is barred from worshiping the Supreme Personality of Godhead, even if he has many material desires.

TEXT 36

अथापि मेऽविनीतस्य क्षात्रं घोरमुपेयुषः ।
सुरुच्या दुर्वचोवाणैर्न भिन्ने श्रयते हृदि ॥३६॥

athāpi me 'vinītasya
kṣātram ghoram upeyuṣaḥ
surucyā durvaco-bāṇair
na bhinne śrayate hṛdi

atha api—therefore; *me*—my; *avinītasya*—not very submissive; *kṣātram*—the spirit of a *kṣatriya*; *ghoram*—intolerant; *upeyuṣaḥ*—achieved; *surucyā*—of Queen Suruci; *durvacaḥ*—harsh words; *bāṇaiḥ*—by the arrows; *na*—not; *bhinne*—being pierced; *śrayate*—remain in; *hṛdi*—the heart.

TRANSLATION

My dear lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my being born in a kṣatriya family. My stepmother, Suruci, has pierced my heart with her harsh words. Therefore your valuable instruction does not stand in my heart.

PURPORT

It is said that the heart or mind is just like an earthen pot; once broken, it cannot be repaired by any means. Dhruva Mahārāja gave this example to Nārada Muni. He said that his heart, having been pierced by the arrows of his stepmother's harsh words, felt so broken that nothing seemed valuable but his desire to counteract her insult. His stepmother had said that because he was born in the womb of Sunīti, a neglected queen of Mahārāja Uttānapāda, Dhruva Mahārāja was not fit to sit either on the throne or on his father's lap. In other words, according to his stepmother, he could not be declared king. Dhruva Mahārāja's determination was to become king of a planet exalted even beyond that possessed by Lord Brahmā, the greatest of all the demigods.

Dhruva Mahārāja indirectly informed the great sage Nārada that there are four kinds of human spirit—the brahminical spirit, the kṣatriya spirit, the vaiśya spirit and the śūdra spirit. The spirit of one caste is not applicable to the members of another. The philosophical spirit enunciated by Nārada Muni might have been suitable for a brāhmaṇa spirit, but it was not suitable for a kṣatriya. Dhruva frankly admitted that he was lacking in brahminical humility and was therefore unable to accept the philosophy of Nārada Muni.

The statements of Dhruva Mahārāja indicate that unless a child is trained according to his tendency, there is no possibility of his developing his particular spirit. It was the duty of the spiritual master or teacher to observe the psychological movement of a particular boy and thus train him in a particular occupational duty. Dhruva Mahārāja, having already been trained in the kṣatriya spirit, would not accept the brahminical philosophy. We have practical experience of this incompatibility of the brahminical and kṣatriya temperaments in America. The American boys, who have simply been trained as śūdras, are not at all fit to fight in battle. Therefore, when they are called to join the military, they refuse because they do not have kṣatriya spirit. This is a cause of great dissatisfaction in society.

That the boys do not have the kṣatriya spirit does not mean that they are

trained in brahminical qualities; they are trained as śūdras, and thus in frustration they are becoming hippies. However, as soon as they enter the Kṛṣṇa consciousness movement which is being started in America, they are trained to meet the brahminical qualifications, even though they have fallen to the lowest conditions as śūdras. In other words, since the Kṛṣṇa consciousness movement is open for everyone, people in general can attain the brahminical qualifications. This is the greatest need at the present moment, for now there are actually no brāhmaṇas or kṣatriyas but only some vaiśyas and, for the most part, śūdras. The classification of society into brāhmaṇas, kṣatriyas, vaiśyas and śūdras is very scientific. In the human social body, the brāhmaṇas are considered the head, the kṣatriyas are the arms, the vaiśyas are the belly, and the śūdras are the legs. At the present moment the body has legs and a belly, but there are no arms or head, and therefore society is topsy-turvy. It is necessary to reestablish the brahminical qualifications in order to raise the fallen human society to the highest standard of spiritual consciousness.

TEXT 37

पदं त्रिभुवनोत्कृष्टं जिगीषोः साधुवर्त्म मे ।
ब्रह्मसत्पितृभिर्ब्रह्मन्तैरप्यनधिष्ठितम् ॥३७॥

padam tri-bhuvanotkṛṣṭam
jigīṣoḥ sādhu vartma me
brūhy asmat-pitr̥bhir brahmann
anyair apy anadhiṣṭhitam

padam—position; tri-bhuvana—the three worlds; utkṛṣṭam—the best; jigīṣoḥ—desirous; sādhu—honest; vartma—way; me—unto me; brūhi—please tell; asmat—our; pit̥rbhiḥ—by the forefathers, the father and grandfather; brahman—O great brāhmaṇa; anyaiḥ—by others; api—even; anadhiṣṭhitam—not acquired.

TRANSLATION

O learned brāhmaṇa, I want to occupy a position more exalted than any yet achieved within the three worlds by anyone, even by my fathers and grandfathers. If you will oblige, kindly advise me of an honest path to follow by which I can achieve the goal of my life.

PURPORT

When Dhruva Mahārāja refused to accept the brahminical instruction of Nārada Muni, naturally the next question would be what sort of instruction he wanted. So, even before Nārada Muni asked, Dhruva Mahārāja expressed his heartfelt desire. His father, of course, was the emperor of the entire world, and his grandfather, Lord Brahmā, was the creator of the universe. Dhruva Mahārāja expressed his desire to possess a kingdom better than those of his father and grandfather. He frankly stated that he wanted a kingdom which had no competitor within the three worlds, namely the higher, middle and lower planetary systems. The greatest personality within this universe is Lord Brahmā, and Dhruva Mahārāja wanted a position even greater than his. He wanted to take advantage of Nārada Muni's presence because he knew very well that if Nārada Muni, the greatest devotee of Lord Kṛṣṇa, could bless him or show him the path, then certainly he would be able to occupy a more exalted position than any person within the three worlds. Thus he wanted help from Nāradaṁjī to achieve that position. Dhruva Mahārāja wanted a position greater than that of Brahmā. This was practically an impossible proposition, but by pleasing the Supreme Personality of Godhead a devotee can achieve even the impossible.

One particular point mentioned here is that Dhruva Mahārāja wanted to occupy an exalted position not by hook or by crook, but by honest means. This indicates that if Kṛṣṇa offered him such a position, then he would accept it. That is the nature of a devotee. He may desire material gain, but he accepts it only if Kṛṣṇa offers it. Dhruva Mahārāja was sorry to refuse the instruction of Nārada Muni; therefore he requested him to be merciful to him by showing a path by which he could fulfill his mind's desires.

TEXT 38

नूनं भवान् भगवतो योऽङ्गजः परमेष्ठिनः ।
वितुदन्नटे वीणां हिताय जगतोऽर्कवत् ॥३८॥

*nūnam bhavān bhagavato
yo 'nga-jaḥ parameṣṭhinaḥ
vitudann aṭate vīṇām
hitāya jagato 'rkavat*

nūnam—certainly; *bhavān*—your honor; *bhagavataḥ*—of the Lord; *yaḥ*—that which; *aṅga-jaḥ*—born from the body; *parameṣṭhinaḥ*—Lord Brahmā;

vitudan—by playing on; *aṭate*—travel all over; *vīṇām*—a musical instrument; *hitāya*—for the welfare; *jagataḥ*—of the world; *arkavat*—like the sun.

TRANSLATION

My dear lord, you are a worthy son of Lord Brahmā, and you travel, playing on your musical instrument, the vīṇā, for the welfare of the entire universe. You are like the sun, which rotates in the universe for the benefit of all living beings.

PURPORT

Dhruva Mahārāja, although a young child, expressed his hope that he might be offered the benediction of a kingdom which would exceed in opulence those of his father and grandfather. He also expressed his gladness that he had met such an exalted person as Nārada, whose only concern was to illuminate the world, like the sun, which rotates all over the universe only for the purpose of benefiting the inhabitants of all planets. Nārada Muni travels all over the universe for the sole purpose of performing the best welfare activity for the entire universe by teaching everyone how to become a devotee of the Supreme Personality of Godhead. Thus Dhruva Mahārāja felt fully assured that Nārada Muni could fulfill his desire, even though the desire was very extraordinary.

The example of the sun is very significant. The sun is so kind that he distributes his sunshine everywhere, without consideration. Dhruva Mahārāja requested Nārada Muni to be merciful to him. He pointed out that Nārada travels all over the universe just for the purpose of doing good to all conditioned souls. He requested that Nārada Muni show his mercy by awarding him the benefit of his particular desire. He was strongly determined to fulfill his desire, and it was for that purpose that he had left his home and palace.

TEXT 39

मैत्रेय उवाच

इत्युदाहृतमाकर्ण्य भगवान्भारदत्तदा ।
प्रीतः प्रत्याह तं बालं सद्वाक्यमनुकम्पया ॥३९॥

*maitreya uvāca
ity udāhṛtam ākarṇya
bhagavān nāradas tadā
prītaḥ pratyāha taṁ bālām
sad-vākyaṁ anukampayā*

maitreyaḥ uvāca—the sage Maitreya continued; *iti*—thus; *udāhṛtam*—being spoken; *ākarṇya*—hearing; *bhagavān nāradaḥ*—the great personality Nārada; *tadā*—thereupon; *prītaḥ*—being pleased; *pratyāha*—replied; *tam*—him; *bālam*—the boy; *sat-vākyam*—good advice; *anukampayā*—being compassionate.

TRANSLATION

The sage Maitreya continued: The great personality Nārada Muni, upon hearing the words of Dhruva Mahārāja, became very compassionate towards him, and in order to show him his causeless mercy, he gave him the following expert advice.

PURPORT

Since the great sage Nārada is the foremost spiritual master, naturally his only activity is to bestow the greatest benefit upon whomever he meets. Dhruva Mahārāja, however, was a child, and so his demand was also that of a playful child. Still, the great sage became compassionate towards him, and for his welfare he spoke the following verses.

TEXT 40

नारद उवाच

जनन्याभिहितः पन्थाः स वै निःश्रेयसस्य ते ।
भगवान् वासुदेवस्तं भज तं प्रवणात्मना ॥४०॥

nārada uvāca

jananyābhihitaḥ panthāḥ
sa vai niḥśreyasasya te
bhagavān vāsudevas taṁ
bhaja taṁ pravaṇātmanā

nāradaḥ uvāca—the great sage Nārada said; *jananyā*—by your mother; *abhihitaḥ*—stated; *panthāḥ*—the path; *saḥ*—that; *vai*—certainly; *niḥśreyasasya*—the ultimate goal of life; *te*—for you; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—Kṛṣṇa; *tam*—unto Him; *bhaja*—render your service; *taṁ*—by Him; *pravaṇa-ātmanā*—fully absorbing your mind.

TRANSLATION

The great sage Nārada told Dhruva Mahārāja: The instruction given by your mother, Sunīti, to follow the path of devotional service to the

Supreme Personality of Godhead, is just suitable for you. You should therefore completely absorb yourself in the devotional service of the Lord.

PURPORT

Dhruva Mahārāja's demand was to achieve an abode even greater than Lord Brahmā's. Within this universe, Lord Brahmā is supposed to be in the most exalted position, for he is the chief of all demigods, but Dhruva Mahārāja wanted a realm beyond his. Therefore his desire was not to be fulfilled by worshiping any demigod. As described in *Bhagavad-gītā*, the benedictions offered by the demigods are all temporary. Therefore Nārada Muni asked Dhruva Mahārāja to follow the path which was recommended by his mother—to worship Kṛṣṇa, Vāsudeva. When Kṛṣṇa offers anything, it is beyond the expectation of the devotee. Both Sunīti and Nārada Muni knew that the demand of Dhruva Mahārāja was impossible for any demigod to fulfill, and therefore both of them recommended following the process of devotional service to Lord Kṛṣṇa.

Nārada Muni is referred to here as Bhagavān because he can bless any person just as the Supreme Personality of Godhead can. He was very pleased with Dhruva Mahārāja, and he could have at once personally given whatever he wanted, but that is not the duty of a spiritual master. His duty is to engage the disciple in proper devotional service as prescribed in the *śāstras*. Kṛṣṇa was similarly present before Arjuna, and even though He could have given him all facilities for victory over the opposing party without a fight, He did not do so; He asked him to fight. In the same way, Nārada Muni asked Dhruva Mahārāja to undergo devotional discipline in order to achieve the desired result.

TEXT 41

धर्मार्थकाममोक्षाख्यं य इच्छेच्छ्रेय आत्मनः ।
एकं ह्येव हरेस्तत्र कारणं पादसेवनम् ॥४१॥

dharmārtha-kāma-mokṣākhyaṁ
ya icchecchreya ātmanaḥ
ekaṁ hy eva hares tatra
kāraṇaṁ pāda-sevanam

dharma-ārtha-kāma-mokṣa—the four principles of religiosity, economic development, sense gratification and liberation; *ākhyam*—by the name;

yaḥ—who; *icchet*—may desire; *śreyaḥ*—the goal of life; *ātmanaḥ*—of the self; *ekam hi eva*—only the one; *hareḥ*—of the Supreme Personality of Godhead; *tatra*—in that; *kāraṇam*—the cause; *pāda-sevanam*—worshiping the lotus feet.

TRANSLATION

Any person who desires the fruits of the four principles of religiosity, economic development, sense gratification and, at the end, liberation, should engage himself in the devotional service of the Supreme Personality of Godhead because worship of His lotus feet yields the fulfillment of all of these.

PURPORT

In *Bhagavad-gītā* it is said that only with the sanction of the Supreme Personality of Godhead can the demigods offer benediction. Therefore, whenever any sacrifice is offered to a demigod, the Supreme Lord in the form of Nārāyaṇa-śilā or Śālagrāma-śilā is put forward to observe the sacrifice. Actually, the demigods cannot give any benediction without the sanction of the Supreme Lord. Nārada Muni, therefore, advised that even for religiosity, economic development, sense gratification or liberation, one should approach the Supreme Personality of Godhead, offer prayers and ask for the fulfillment of his desire at the lotus feet of the Lord. That is real intelligence. An intelligent person never goes to demigods to pray for anything. He goes directly to the Supreme Personality of Godhead, who is the cause of all benediction.

As Lord Śrī Kṛṣṇa has said in *Bhagavad-gītā*, performance of ritualistic ceremonies is not actually religion. The real path of religion is to surrender at the lotus feet of the Lord. For one who is actually surrendered to the lotus feet of the Lord, there is no question of any separate endeavor for economic development. A devotee engaged in service to the Lord is not disappointed in the satisfaction of his senses. If he wants to satisfy his senses, Kṛṣṇa fulfills that desire. As far as liberation is concerned, any devotee fully engaged in the service of the Lord is already liberated; therefore there is no separate necessity for his liberation.

Nārada Muni therefore advised Dhruva Mahārāja to take shelter of Vāsudeva, Lord Kṛṣṇa, and engage himself in the way that his mother had advised, for that would help him fulfill his desire. In this verse Nārada Muni has especially stressed the devotional service of the Lord as the only

way. In other words, even if one is full of material desires, he can continue his devotional service to the Lord, and all his desires will be fulfilled.

TEXT 42

तत्तात गच्छ भद्रं ते यमुनायास्तटं शुचि ।
पुण्यं मधुवनं यत्र सान्निच्यं नित्यदा हरेः ॥४२॥

*tat tāta gaccha bhadram te
yamunāyās taṭam śuci
puṇyam madhuvanam yatra
sānnidhyam nityadā hareḥ*

tat—that; *tāta*—my dear son; *gaccha*—go; *bhadram*—good fortune; *te*—for you; *yamunāyāḥ*—of the Yamunā; *taṭam*—bank; *śuci*—being purified; *puṇyam*—the holy; *madhuvanam*—of the name Madhuvana; *yatra*—where; *sānnidhyam*—being nearer; *nityadā*—always; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

My dear boy, therefore I wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.

PURPORT

Both Nārada Muni and Sunīti, the mother of Dhruva Mahārāja, advised Dhruva Mahārāja to worship the Supreme Personality of Godhead. Now, Nārada Muni is especially giving him directions how this worship of the Supreme Person can very quickly fructify. He recommends that Dhruva Mahārāja go to the bank of the Yamunā, where there is a forest by the name Madhuvana, and begin his meditation and worship there.

Places of pilgrimage yield a special advantage for a devotee in quickly advancing his spiritual life. Lord Kṛṣṇa lives everywhere, but still it is very easy to approach Him in holy places of pilgrimage because these places are inhabited by great sages. Lord Śrī Kṛṣṇa says that He lives wherever His devotees are chanting the glories of His transcendental activities. There are many places of pilgrimage in India, and especially prominent are Badrinārāyaṇa, Dvārakā, Rāmeśvaram and Jagannātha Purī. These sacred

places are called the four *dhāmas*. *Dhāma* refers to a place where one can immediately contact the Supreme Lord. To go to Badrinārāyaṇa one has to pass through Haridvāra on the path to the Supreme Personality of Godhead. Similarly, there are other holy places of pilgrimage, such as Prayāg (Allahabad) and Mathurā, and the topmost of them all is Vṛndāvana. Unless one is very advanced in spiritual life, it is recommended that he live in such holy places and execute devotional service there. But an advanced devotee like Nārada Muni who is engaged in preaching work can serve the Supreme Lord anywhere. Sometimes he even goes to the hellish planets. Hellish conditions do not affect Nārada Muni because he is engaged in greatly responsible activities in devotional service. According to the statement of Nārada Muni, Madhuvana, which is still existing in the Vṛndāvana area, in the district of Mathurā, is a most sacred place. Many saintly persons still live there and engage in the devotional service of the Lord.

There are twelve forests in the area of Vṛndāvana, and Madhuvana is one of them. Pilgrims from all parts of India assemble together and visit all twelve of these forests. There are five forests on the eastern bank of the Yamunā: Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side of the bank there are seven: Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadirāvana and Vṛndāvana. In those twelve forests there are different *ghāṭs*, or bathing places. They are listed as follows: (1) Avimukta, (2) Adhirūḍha, (3) Guhyatīrtha, (4) Prayāgatīrtha, (5) Kanakhala, (6) Tindukatīrtha, (7) Sūryatīrtha, (8) Vaṭasvāmī, (9) Dhruvaghāṭa (Dhruvaghāṭa, where there are many nice fruit and flower trees, is famous because Dhruva Mahārāja meditated and underwent severe penances and austerities there in an elevated spot), (10) Rṣitīrtha, (11) Mokṣatīrtha, (12) Budhatīrtha, (13) Gokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asikuṇḍa, (17) Catuṣsāmudrika-kūpa, (18) Akrūrātīrtha (When Kṛṣṇa and Balarāma were going to Mathurā in the chariot driven by Akrūra, all of them took baths in this *ghāṭ*), (19) Yajñigviprasthāna, (20) Kubja-kūpa, (21) Raṅgasthāla, (22) Mañchasthāla, (23) Mañllayudhasthāna, and (24) Daśāsvamedha.

TEXT 43

स्नात्वानुसवनं तस्मिन् कालिन्याः सलिले शिवे ।
कृत्वोचितानि निवसन्नात्मनः कल्पितासनः ॥४३॥

snātvānusavanam tasmin
kālindyāḥ salile śive
kṛtvocitāni nivasann
ātmanaḥ kalpitāsanah

snātvā—after taking bath; *anusavanam*—three times; *tasmin*—in that; *kālindyāḥ*—in the River Kālindī (the Yamunā); *salile*—in the water; *śive*—which is very auspicious; *kṛtvā*—performing; *ucitāni*—suitable; *nivasan*—sitting; *ātmanaḥ*—of the self; *kalpita-āsanaḥ*—having prepared a sitting place.

TRANSLATION

Nārada Muni instructed: My dear boy, in the waters of the Yamunā River, which is known as Kālindī, you should take three baths daily because the water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles for aṣṭāṅga-yoga and then sit down on your āsana [sitting place] in a calm and quiet position.

PURPORT

It appears from this statement that Dhruva Mahārāja had already been instructed how to practice the eightfold *yoga* system, which is known as *aṣṭāṅga-yoga*. This system is explained in our *Bhagavad-gītā As It Is*, in the chapter entitled “*Sāṅkhya-yoga*,” pages 319-322. It is understood that in *aṣṭāṅga-yoga* one practices settling the mind and then concentrating it on the form of Lord Viṣṇu, as will be described in the following verses. It is clearly stated here that *aṣṭāṅga-yoga* is not a bodily gymnastic exercise, but a practice to concentrate the mind on the form of Viṣṇu. Before sitting on his *āsana*, which is also described in *Bhagavad-gītā*, one has to cleanse himself very nicely in clear or sacred water thrice daily. The water of Yamunā is naturally very clear and pure, and thus if anyone bathes there three times, undoubtedly he will be very greatly purified externally. Nārada Muni, therefore, instructed Dhruva Mahārāja to go to the bank of the Yamunā and thus become externally purified. This is part of the gradual process of practicing mystic *yoga*.

TEXT 44

प्राणायामेन त्रिवृता प्राणेन्द्रियमनोमलम् ।
शनैर्व्युदस्याभिध्यायेन्मनसा गुरुणा गुरुम् ॥४४॥

prāṇāyāmena tri-ṛtā
prāṇendriya-mano-malam
śanair vyudasyābhidhyāyen
manasā guruṇā gurum

prāṇāyāmena—by breathing exercise; *tri-ṛtā*—by the three recommended ways; *prāṇa-indriya*—the life air and the senses; *manaḥ*—mind; *malam*—

impurity; *śanaiḥ*—gradually; *vyudasya*—giving up; *abhidhyāyet*—meditate upon; *manasā*—by the mind; *guruṇā*—undisturbed; *gurum*—the supreme spiritual master, Kṛṣṇa.

TRANSLATION

After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

PURPORT

In this verse the entire *yoga* system is described in summary, and special stress is given to the breathing exercise for stopping the disturbing mind. The mind, by nature, is always oscillating, for it is very fickle, but the breathing exercise is meant to control it. This process of controlling the mind might have been very possible in those days millions of years ago when Dhruva Mahārāja took to it, but at the present moment the mind has to be fixed directly on the lotus feet of the Lord by the chanting process. By chanting the Hare Kṛṣṇa *mantra* one immediately concentrates on the sound vibration and thinks of the lotus feet of the Lord, and very quickly one is elevated to the position of *samādhi*, or trance. If one goes on chanting the holy names of the Lord, which are not different from the Supreme Personality of Godhead, naturally his mind becomes absorbed in thought of the Lord.

It is here recommended to Dhruva Mahārāja that he meditate on the supreme *guru* or supreme spiritual master. The supreme spiritual master is Kṛṣṇa, who is therefore known as *caitya-guru*. This refers to the Supersoul, who is sitting in everyone's heart. He helps, as stated in *Bhagavad-gītā*, from within, and He sends the spiritual master, who helps from without. The spiritual master is the external manifestation of the *caitya-guru*, or the spiritual master sitting in everyone's heart.

The process by which we give up our thoughts of material things is called *pratyāhāra*, which entails being freed from all material thoughts and engagements. The word *abhidhyāyet*, which is used in this verse, indicates that unless one's mind is fixed, one cannot meditate. The conclusion, therefore, is that meditation means thinking of the Lord within. Whether one comes to that stage by the *aṣṭāṅga-yoga* system or by the method which is recommended in the *śāstras* especially for this present age—to constantly chant the holy name of the Lord—the goal is to meditate on the Supreme Personality of Godhead.

TEXT 45

प्रसादाभिमुखं शश्वत्प्रसवदनेक्षणम् ।
सुनासं सुभ्रुवं चारुकपोलं सुरसुन्दरम् ॥४५॥

prasādābhimukhaṁ śāśvat
prasanna-vadanekṣaṇam
sunāsaṁ subhruvaṁ cāru-
kapolaṁ sura-sundaram

prasāda-abhimukham—always prepared to offer causeless mercy; *śāśvat*—always; *prasanna*—pleasing; *vadana*—mouth; *īkṣaṇam*—vision; *sunāsam*—very nicely constructed nose; *subhruvam*—very nicely decorated eyebrows; *cāru*—beautiful; *kapolaṁ*—forehead; *sura*—the demigods; *sundaram*—good-looking.

TRANSLATION

[The form of the Lord is described herein.] The Lord's face is perpetually very beautiful and pleasing in attitude. To the devotees who see Him, He appears never to be displeased, and He is always prepared to award benediction to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods.

PURPORT

This verse clearly explains how one has to meditate on the form of the Lord. Impersonal meditation is a bogus invention of modern days. In none of the Vedic literatures is impersonal meditation recommended. In *Bhagavad-gītā*, when meditation is recommended, the word "*mat-paraḥ*," which means "pertaining to Me," is used. Any Viṣṇu form pertains to Lord Kṛṣṇa because Lord Kṛṣṇa is the original Viṣṇu form. Sometimes someone tries to meditate upon the impersonal Brahman, which is described in *Bhagavad-gītā* as *avyakta*, meaning unmanifested or impersonal. But it is remarked by the Lord Himself that those who are attached to this impersonal feature of the Lord suffer a very troublesome task because no one can concentrate on the impersonal feature. One has to concentrate on the form of the Lord, which is described here in connection with Dhruva Mahārāja's meditation. As will be apparent from later descriptions, Dhruva Mahārāja perfected this kind of meditation, and his *yoga* was successful.

TEXT 46

तरुणं रमणीयाङ्गभरुणोष्ठेक्षणाधरम् ।
प्रणताश्रयणं नृम्णं शरण्यं करुणार्णवम् ॥४६॥

taruṇam ramaṇīyāṅgam
aruṇa-oṣṭha-kṣaṇādharam
praṇatāśrayaṇam nṛmṇam
śaraṇyam karuṇārṇavam

taruṇam—youthful; *ramaṇīya*—attractive; *āṅgam*—all parts of the body; *aruṇa-oṣṭha*—lips pinkish like the rising sun; *īkṣaṇa-adharam*—eyes of the same nature; *praṇata*—one who is surrendered; *āśrayaṇam*—shelter of the surrendered; *nṛmṇam*—transcendentally pleasing in all respects; *śaraṇyam*—the person unto whom it is just worthy to surrender; *karuṇā*—merciful like; *arṇavam*—the ocean.

TRANSLATION

Nārada Muni continued: The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. Both His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone who is so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.

PURPORT

Everyone has to surrender to someone superior. That is always the nature of our living condition. At the present moment we are trying to surrender to someone—either to society, or to our nation, family, state or government. The surrendering process already exists, but it is never perfect because the person or institution unto whom we surrender is imperfect, and our surrender, having so many ulterior motives, is also imperfect. As such, in the material world no one is worthy to accept anyone's surrender, nor does anyone fully surrender to anyone else unless he is obliged to do so. But here the surrendering process is voluntary, and the Lord is worthy to accept the surrender. This surrender by the living entity occurs automatically as soon as he sees the beautiful youthful nature of the Lord.

The description given by Nārada Muni is not imaginary. The form of the Lord is understood by the *paramparā* system. Māyāvādī philosophers say that we have to imagine the form of the Lord, but here Nārada Muni does

not say that. Rather, he gives the description of the Lord from authoritative sources. He is himself an authority, and he is able to go to Vaikuṅṭhaloka and see the Lord personally; therefore his description of the bodily features of the Lord is not imagination. Sometimes we give instructions to our students about the bodily features of the Lord, and they paint Him. Their paintings are not imaginary. The description is given through disciplic succession, just like that given by Nārada Muni, who sees the Lord and describes His bodily features. Therefore, such descriptions should be accepted, and if they are painted, that is not imaginative painting.

TEXT 47

श्रीवत्साङ्गं घनश्यामं पुरुषं वनमालिनम् ।
शङ्खचक्रगदापद्मैरभिव्यक्तचतुर्भुजम् ॥४७॥

śrīvatsāṅgam ghana-śyāmam
puruṣam vana-mālinam
śaṅkha-cakra-gadā-padma-
abhivyakta-caturbhujam

śrīvatsa-aṅgam—the mark of Śrīvatsa on the chest of the Lord; *ghana-śyāmam*—deeply bluish; *puruṣam*—the Supreme Person; *vana-mālinam*—with a garland of flowers; *śaṅkha*—conchshell; *cakra*—wheel; *gadā*—club; *padma*—lotus flower; *abhivyakta*—manifested; *catur-bhujam*—four-handed.

TRANSLATION

The Lord is further described as having the mark of Śrīvatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifest with four hands, which hold [beginning from the lower left hand] a conchshell, wheel, club and lotus flower.

PURPORT

Here in this verse the word *puruṣam* is very significant. The Lord is never female. He is always male (*puruṣa*). Therefore the impersonalist who imagines the Lord's form as that of a woman is mistaken. The Lord appears in female form if necessary, but His perpetual form is *puruṣa* because He is originally male. The feminine feature of the Lord is displayed by goddesses of fortune—Lakṣmī, Rādhārāṇī, Sītā, etc. All these goddesses of fortune are servitors of the Lord; they are not the Supreme, as falsely imagined by the impersonalist. Lord Kṛṣṇa in His Nārāyaṇa feature is always four-

handed. On the Battlefield of Kurukṣetra, when Arjuna wanted to see His universal form, He showed this feature of four-handed Nārāyaṇa. Some devotees are of the opinion that Kṛṣṇa is an incarnation of Nārāyaṇa, but the Bhāgavata school says that Nārāyaṇa is a manifestation of Kṛṣṇa.

TEXT 48

किरीटिनं कुण्डलिनं केयूरवलयान्वितम् ।
कौस्तुभाभरणग्रीवं पीतकौशेयवाससम् ॥४८॥

kirīṭinam kuṇḍalinam
keyūra-valayānvitam
kaustubhābharaṇa-grīvaṁ
pīta-kauśeya-vāsasam

kirīṭinam—the Lord is decorated with a jeweled helmet; *kuṇḍalinam*—with pearl earrings; *keyūra*—jeweled necklace; *valaya-anvitam*—with jeweled bracelets; *kaustubha-ābharaṇa-grīvaṁ*—His neck is decorated by the Kaustubha jewel; *pīta-kauśeya-vāsasam*—and He is dressed with yellow silk garments.

TRANSLATION

The entire body of the Supreme Personality of Godhead, Vāsudeva, is decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.

TEXT 49

काञ्चीकलापर्यस्तं लसत्काञ्चननूपुरम् ।
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥४९॥

kāñcī-kalāpa-paryastam
lasat-kāñcana-nūpuram
darśanīyatamam śāntam
mano-nayana-varadhanam

kāñcī-kalāpa—small bells; *paryastam*—surrounding the waist; *lasat-kāñcana-nūpuram*—His legs are decorated with golden ankle bells; *darśanīyatamam*—the superexcellent feature; *śāntam*—peaceful, calm and quiet; *manaḥ-nayana-varadhanam*—very pleasing to the eyes and the mind.

TRANSLATION

The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm and quiet and very pleasing to the eyes and the mind.

TEXT 50

पद्भ्यां नखमणिश्रेण्या विलसद्भ्यां समर्चताम् ।
हृत्पद्मकर्णिकशिष्यसाकं श्यत्यन्यवस्थितम् ॥५०॥

padbhyām nakha-maṇiśreṅyā
vilasadbhyām samarcatām
hṛt-padma-karṇikā-dhiṣṇyam
ākramyātmany avasthitam

padbhyām—by His lotus feet; *nakha-maṇiśreṅyā*—by the light of the jewel-like nails on the toes; *vilasadbhyām*—glittering lotus feet; *samarcatām*—persons who are engaged in worshiping them; *hṛt-padma-karṇikā*—the whorl of the lotus flower of the heart; *dhiṣṇyam*—situated; *ākramya*—seizing; *ātmani*—in the heart; *avasthitam*—situated.

TRANSLATION

Real yogīs meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewel-like nails of His lotus feet glittering.

TEXT 51

सयमानमभिध्यायेत्सावुरागावतोकेनम् ।
नियतेनैकभूतेन मनसा वरदषभम् ॥५१॥

smayamānam abhidhyāyet
sānurāgāvalokanam
niyatenaikabhūtena
manasā varadarṣabham

smayamānam—the Lord's smiling; *abhidhyāyet*—one should meditate upon Him; *sa-anurāga-avalokanam*—one who is looking towards the devotees with great affection; *niyatena*—in this way, regularly; *ekabhūtena*—with

great attention; *manasā*—with the mind; *varadarṣabham*—one should meditate upon the greatest bestower of benedictions.

TRANSLATION

The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benediction.

PURPORT

The word *niyatena* is very significant in this connection, for it indicates that one should execute the meditation practice as stated above. One should not manufacture a way of meditation on the Supreme Personality of Godhead, but should follow the authorized *śāstras* and personalities. By this prescribed method one can practice concentration upon the Lord until he is so fixed that he remains in trance, thinking always of the form of the Lord. The word used here is *ekabhūtena*, which means “with great attention and concentration.” If one concentrates on the descriptions of the bodily features of the Lord, he will never fall down.

TEXT 52

एवं भगवतो रूपं सुभद्रं ध्यायतो मनः ।
निर्वृत्त्या परया तूर्णं सम्पन्नं न निवर्तते ॥५२॥

*evam bhagavato rūpaṁ
su-bhadraṁ dhyāyato manaḥ
nirvṛtyā parayā tūrṇaṁ
sampaṇnam na nivartate*

evam—thus; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpaṁ*—form; *su-bhadraṁ*—very auspicious; *dhyāyataḥ*—meditating; *manaḥ*—the mind; *nirvṛtyā*—being freed from all material contamination; *parayā*—transcendental; *tūrṇam*—very soon; *sampaṇnam*—being enriched; *na*—never; *nivartate*—do not come down.

TRANSLATION

One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, very soon is freed from all material contamination, and he does not come down from meditation upon the Lord.

PURPORT

This fixed meditation is called *samādhi*, or trance. A person constantly engaged in the transcendental loving service of the Lord cannot be deviated from meditating on the form of the Lord, as described herein. The *arcana-mārga*, or the devotional path prescribed in the *pañcarātra* system of devotional service for worshiping the Deity in the temple, makes the devotee think constantly of the Lord; that is *samādhi*, or trance. One who practices in this way cannot deviate from the service of the Lord, and that makes him perfect in the mission of human life.

TEXT 53

जपश्च परमो गुह्यः श्रूयतां मे नृपात्मज ।
यं सप्तरात्रं प्रपठन् पुमान् पश्यति खेचरान् ॥५३॥

*japaś ca paramo guhyaḥ
śrūyatām me nṛpātmaja
yaṁ sapta-rātraṁ prapaṭhan
pumān paśyati khecarān*

japaḥ ca—the chanting *mantra* in this connection; *paramaḥ*—very, very; *guhyaḥ*—confidential; *śrūyatām*—please hear; *me*—from me; *nṛpa-ātmaja*—O son of the King; *yaṁ*—which; *sapta-rātram*—seven nights; *prapaṭhan*—chanting; *pumān*—a person; *paśyati*—can see; *khecarān*—human beings who travel in space.

TRANSLATION

O son of the King, now I shall speak unto you the mantra which is to be chanted with this meditation process. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.

PURPORT

Within this universe there is a planet called Siddhaloka. The inhabitants of Siddhaloka are by nature perfect in the *yoga* achievements, which are of eight varieties: one can become smaller than the smallest, lighter than the lightest, or bigger than the biggest, one can immediately get whatever he likes, one can even create a planet, etc. These are some of the yogic perfections. By virtue of the *laghimā-siddhi*, or purificatory process to become lighter than the lightest, the inhabitants of Siddhaloka can fly in the sky without airplanes or airships. It is hinted herein by Nārada Muni to Dhruva Mahārāja that by meditating upon the transcendental form of the

Lord and at the same time chanting the *mantra* one becomes so perfect within seven days that he can see the human beings who fly in the sky. Nārada Muni used the word *japaḥ*, which indicates that the *mantra* to be chanted is very confidential. One may ask, “If it is confidential, why is it mentioned in the writing of *Śrīmad-Bhāgavatam*?” It is confidential in this sense: one may receive a published *mantra* anywhere, but unless it is accepted through the chain of disciplic succession, the *mantra* does not act. It is said by authoritative sources that any *mantra* chanted without having been received from the disciplic succession has no efficacy.

Another point established in this verse is that meditation should be carried on with the chanting of a *mantra*. Chanting of the Hare Kṛṣṇa *mantra* is the easiest process of meditation in this age. As soon as one chants the Hare Kṛṣṇa *mantra*, he sees the forms of Kṛṣṇa, Rāma and Their energies, and that is the perfect stage of trance. One should not artificially try to see the form of the Lord while chanting Hare Kṛṣṇa, but when the chanting is performed offenselessly the Lord will automatically reveal Himself to the view of the chanter. The chanter, therefore, has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

TEXT 54

ॐ नमो भगवते वासुदेवाय ।
मन्त्रेणानेन देवस्य कुर्याद् द्रव्यमयीं बुधः ।
सपर्यां विविधैर्द्रव्यैर्देशकालविभागवित् ॥५४॥

*om namo bhagavate vāsudevāya
mantreṇānena devasya
kuryād dravyamayīm budhaḥ
saparyām vividhair dravyair
deśa-kāla-vibhāgavit*

om—O my Lord; *namaḥ*—I offer my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *vāsudevāya*—unto the Supreme Lord Vāsudeva; *mantra*—by this hymn or *mantra*; *anena*—this; *devasya*—of the Lord; *kuryāt*—one should do; *dravyamayīm*—physical; *budhaḥ*—one who is learned; *saparyām*—worship by the prescribed method; *vividhair*—with varieties; *dravyair*—paraphernalia; *deśa*—according to country; *kāla*—time; *vibhāgavit*—one who knows the divisions.

TRANSLATION

Om namo bhagavate vāsudevāya. This is the twelve-syllable *mantra* for worshiping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the *mantra* one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time and attendant conveniences and inconveniences.

PURPORT

Om namo bhagavate vāsudevāya is known as the *Dvādaśākṣara-mantra*. This *mantra* is chanted by Vaiṣṇava devotees, and it begins with *praṇava*, or *omkāra*. There is an injunction that those who are not *brāhmaṇas* cannot pronounce the *praṇava mantra*. But Dhruva Mahārāja was born a *kṣatriya*. He at once admitted before Nārada Muni that as a *kṣatriya* he was unable to accept his instruction of renunciation and mental equilibrium, which are the concern of a *brāhmaṇa*. Still, although not a *brāhmaṇa* but a *kṣatriya*, Dhruva was allowed, on the authority of Nārada, to pronounce the *praṇava omkāra*. This is very significant. Especially in India, the caste *brāhmaṇas* object greatly when persons from other castes, who are not born in *brāhmaṇa* families, recite this *praṇava mantra*. But here is tacit proof that if a person accepts the Vaiṣṇava *mantra* or Vaiṣṇava way of worshiping the Deity, he is allowed to chant the *praṇava mantra*. In *Bhagavad-gītā* the Lord personally accepts that anyone, even one of a low species, can be elevated to the highest position and go back home, back to Godhead, simply if he worships properly.

The prescribed rules, as stated here by Nārada Muni, are that one should accept the *mantra* through a bona fide spiritual master and hear the *mantra* in the right ear. Not only should one chant or murmur the *mantra*, but in front of him he must have the Deity or physical form of the Lord. Of course, when the Lord appears it is no longer a physical form. For example, when an iron rod is made red-hot in a fire, it is no longer iron; it is fire. Similarly, when we make a form of the Lord—whether of wood, or stone, or metal, or jewel, or paint, or even a form within the mind—it is a bona fide, spiritual, transcendental form of the Lord. One must not only receive the *mantra* from the bona fide spiritual master like Nārada Muni or his representative in the disciplic succession, but one must chant the *mantra*. And not only must one chant, but he should also offer whatever foodstuff is available in his part of the world, according to time and convenience.

The method of worship—chanting the *mantra* and preparing the forms of the Lord—is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place and available conveniences. Our Kṛṣṇa consciousness movement is going on throughout the entire world, and we also install Deities in different centers. Sometimes our Indian friends, puffed up with concocted notions, criticize, “This has not been done. That has not been done.” But they forget this instruction of Nārada Muni to one of the greatest Vaiṣṇavas, Dhruva Mahārāja. One has to consider the particular time, country and conveniences. What is convenient in India may not be convenient in the Western countries. Those who are not actually in the line of *ācāryas*, or who personally have no knowledge how to act in the role of *ācārya*, unnecessarily criticize the activities of the ISKCON movement in countries outside of India. The fact is that such critics cannot do anything personally to spread Kṛṣṇa consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to *sāstra*. Śrīman Vīrarāghavācārya, an *ācārya* in the disciplic succession of the Rāmānuja Sampradāya, has remarked in his commentary that *caṇḍālas*, or conditioned souls who are born in lower than *śūdra* families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaiṣṇavas.

Lord Caitanya Mahāprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya Mahāprabhu is *Bhāgavata-dharma*, and He especially recommends *Kṛṣṇa-kathā*, or the cult of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. He recommends that every Indian, considering this task as *paropakāra*, or welfare activity, take the Lord’s message to other residents of the world. “Other residents of the world” does not refer only to those who are exactly like the Indian *brāhmaṇas* or *kṣatriyas*, or like the caste *brāhmaṇas*, who claim to be *brāhmaṇas* because they were born in the families of *brāhmaṇas*. The principle that only Indians and Hindus should be brought into the Vaiṣṇava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaiṣṇava cult. The Kṛṣṇa consciousness movement is meant for this purpose. There is no bar to propagating the Kṛṣṇa consciousness movement even among people who are born in *caṇḍāla*, *mleccha* or *yavana* families. Even in India, this point has been enunciated by Śrīla Sanātana Gosvāmī in his book *Hari-bhakti-vilāsa*, which is *smṛti*

and is the authorized Vedic guide for Vaiṣṇavas in their daily behavior. Sanātana Gosvāmī says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide *dīkṣā* or initiation method, anyone can become a Vaiṣṇava. One should take initiation from a bona fide spiritual master coming in the disciplic succession who is authorized by his predecessor spiritual master. This is called *dīkṣa-vidhāna*. Lord Kṛṣṇa states in *Bhagavad-gītā*, *vyapāśritya*: one should accept a spiritual master. By this process the entire world can be converted to Kṛṣṇa consciousness.

TEXT 55

सलिलैः शुचिभिर्मात्स्यैर्वनैर्मूलफलदिभिः ।
शस्ताङ्कुरांशुकैश्चार्चतुलस्य प्रियया प्रभुम् ॥५५॥

salilaiḥ śucibhir mālyair
vanyair mūla-phalādibhiḥ
śastāṅkurāṁśukaiś cārcet
tulasyā priyayā prabhum

salilaiḥ—by use of water; *śucibhiḥ*—being purified; *mālyaiḥ*—by garlands; *vanyaiḥ*—of forest flowers; *mūla*—roots; *phala-ādibhiḥ*—by different kinds of vegetables and fruits; *śasta*—the newly grown grass; *āṅkura*—buds; *amśukaiḥ*—by the skin of trees, such as the *bhūrja*; *ca*—and; *arcet*—should worship; *tulasyā*—by the *tulasī* leaves; *priyayā*—which are very dear to the Lord; *prabhum*—the Lord.

TRANSLATION

One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables, which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering *tulasī* leaves, which are very dear to the Supreme Personality of Godhead.

PURPORT

It is specifically mentioned herein that *tulasī* leaves are very dear to the Supreme Personality of Godhead, and devotees should take particular care to have *tulasī* leaves in every temple and center of worship. In the Western countries, while engaged in propagating the Kṛṣṇa consciousness movement, we were brought great unhappiness because we could not find *tulasī* leaves. We are very much obliged, therefore, to our disciple

Śrīmatī Govinda dāsī because she has taken much care to grow *tulasī* plants from seeds, and she has been successful by the grace of Kṛṣṇa. Now *tulasī* plants are growing in almost every center of our movement.

Tulasī leaves are very important in the method of worshiping the Supreme Personality of Godhead. In this verse the word *salilaiḥ* means “by the water.” Of course, Dhruva Mahārāja was worshiping on the bank of the Yamunā. The Yamunā and the Ganges are sacred, and sometimes devotees in India insist that the Deity must be worshiped with water of the Ganges or Yamunā. But here we understand *deśa-kāla* to mean “according to time and country.” In the Western countries there is no River Yamunā or Ganges—water from such sacred rivers is not available. Does this mean that the *arcā* worship should be stopped for that reason? No. *Salilaiḥ* refers to any water—whatever is available—but it must be very clear and collected purely. That water can be used. The other paraphernalia, such as flower garlands, fruits and vegetables, should be collected according to the country and according to their availability. *Tulasī* leaves are very important for satisfying the Lord, so as far as possible, an arrangement should be made for growing *tulasī* leaves. Dhruva Mahārāja was advised to worship the Lord with the fruits and flowers available in the forest. In the *Bhagavad-gītā* Kṛṣṇa frankly says that He accepts vegetables, fruits, flowers, etc. One should not offer Lord Vāsudeva anything other than what is prescribed herein by the great authority Nārada Muni. One cannot offer to the Deity according to one’s whims, but since these fruits and vegetables are available anywhere in the universe, we should observe this small point very attentively.

TEXT 56

लब्ध्वा द्रव्यमयीमर्त्वा क्षित्यम्बुवादिषु वार्चयेत् ।
आभृतात्मा मुनिः शान्तो यतवाङ्मितवन्यभुक् ५६

labdhvā dravyamayīm arcām
kṣity-ambu-ādiṣu vārcayet
ābhṛtātmā muniḥ śānto
yata-vāṅ mita-vanya-bhuk

labdhvā—by getting; *dravyamayīm*—made of physical elements; *arcām*—worshipable Deity; *kṣiti*—earth; *ambu*—water; *ādiṣu*—beginning with; *vā*—or; *arcayet*—worship; *ābhṛta-ātmā*—one who is fully self-controlled; *muniḥ*—great personality; *śāntaḥ*—peacefully; *yata-vāṅ*—controlling the force of talking; *mita*—frugal; *vanya-bhuk*—eating whatever is available in the forest.

TRANSLATION

It is possible to worship a form of the Lord made of physical elements such as earth, water, pulp, wood and metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied simply with eating whatever fruits and vegetables are available in the forest.

PURPORT

It is essential for a devotee to worship the form of the Lord and not only to meditate upon the form of the Lord within his mind with the chanting of the *mantra* given by the spiritual master. The worship of the form must be present. The impersonalist takes unnecessary trouble to meditate upon or worship something impersonal, but this is very troublesome, and the path is very precarious. We are not advised to follow the impersonalist way of meditating or worshiping the Lord. Dhruva Mahārāja was advised to worship a form made of earth and water because in the jungle, if it is not possible to have a form made of metal, wood or stone, the best process is to take earth mixed with water and make a form of the Lord and worship Him. The devotee should not be anxious about cooking food; whatever is available in the forest or in the city among the fruit and vegetable groups should be offered to the Deity, and the devotee should be satisfied eating that. He should not be anxious to have very palatable dishes. Of course, wherever it is possible, one should offer the Deities the best foodstuffs, prepared within the category of fruits and vegetables, cooked or uncooked. The important factor is that the devotee should be regulated (*mita-bhuk*); that is one of the good qualifications of a devotee. He should not hanker to satisfy the tongue with a particular kind of food-stuff. He should be satisfied to eat whatever *prasādam* is available by the grace of the Lord.

TEXT 57

स्वेच्छावतारचरितैरचिन्त्यनिजमायया ।
करिष्यत्युत्तमश्लोकस्तद् आयेदधृदयङ्गमम् ॥५७॥

svecchāvatāra-caritair
acintya-nija-māyayā
kariṣyaty uttamaślokaś
tad dhyāyed dhṛdayaṅgamam

sva-icchā—by His own supreme will; *avatāra*—incarnation; *caritaiḥ*—activities; *acintya*—inconceivable; *nija-māyayā*—by His own potency; *kariṣyati*—performs; *uttama-ślokaḥ*—the Supreme Personality of Godhead; *tat*—that; *dhyāyet*—one should meditate; *hṛdayaṅgamam*—very attractive.

TRANSLATION

My dear Dhruva, besides worshiping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, as exhibited by His supreme will and personal potencies.

PURPORT

Devotional service comprises nine prescribed practices—hearing, chanting, remembering, worshiping, serving, offering everything to the Deity, etc. Here Dhruva Mahārāja is advised not only to meditate on the form of the Lord, but to think of His transcendental pastimes in His different incarnations. Māyāvādī philosophers take the incarnation of the Lord to be in the same category as the ordinary living entity. This is a great mistake. The incarnation of the Supreme Personality of Godhead is not forced to act by the material laws of nature. The word *svecchā* is used here to indicate that He appears out of His supreme will. The conditioned soul is forced to accept a particular type of body according to his *karma* given by the laws of material nature under the direction of the Supreme Lord. But when the Lord appears, He is not forced by the dictation of material nature; He appears as He likes by His own internal potency. That is the difference. The conditioned soul accepts a particular type of body, such as the body of a hog, by his work and by the superior authority of material nature. But when Lord Kṛṣṇa appears in the incarnation of a boar, He is not the same kind of hog as an ordinary animal. Kṛṣṇa appears as Varāha *avatāra* in an expansive feature which cannot be compared to an ordinary hog's. His appearance and disappearance are inconceivable to us. In the *Bhagavad-gītā* it is clearly said that He appears by His own internal potency for the protection of the devotees and the annihilation of the nondevotees. A devotee should always consider that Kṛṣṇa does not appear as an ordinary human being or ordinary beast; His appearance as Varāha-mūrti or a horse or tortoise is an exhibition of His internal potency. In the *Brahma-saṁhitā* it is said, *ānanda-cinmaya-rasa-pratibhāvitābhiḥ*: one should not mistake the appearance of the Lord as a human being or a beast to be the same as the birth of an ordinary conditioned soul, who is forced to appear by the laws of nature, whether

as an animal, as a human being or as a demigod. This kind of thinking is offensive. Lord Caitanya Mahāprabhu has condemned the Māyāvādīs as offensive to the Supreme Personality of Godhead because of their thinking that the Lord and the conditioned living entities are one and the same.

Nārada advises Dhruva to meditate on the pastimes of the Lord, which is as good as the meditation of concentrating one's mind on the form of the Lord. As meditation on any form of the Lord is valuable, so is chanting of different names of the Lord, such as Hari, Govinda and Nārāyaṇa. But in this age we are especially advised to chant the Hare Kṛṣṇa *mantra* as enunciated in the *śāstra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 58

परिचर्या भगवतो यावत्यः पूर्वसेविताः ।
ता मन्त्रहृदयेनैव प्रयुञ्ज्यान्मन्त्रमूर्तये ॥५८॥

paricaryā bhagavato
yāvatyah pūrva-sevitāḥ
tā mantra-hṛdayenaiva
prayuñjyān mantra-mūrtaye

paricaryāḥ—service; *bhagavataḥ*—of the Personality of Godhead; *yāvatyah*—as they are prescribed (as above mentioned); *pūrva-sevitāḥ*—recommended or done by previous *ācāryas*; *tāḥ*—that; *mantra*—hymns; *hṛdayena*—within the heart; *eva*—certainly; *prayuñjyāt*—one should worship; *mantra-mūrtaye*—who is nondifferent from the *mantra*.

TRANSLATION

One should follow in the footsteps of previous devotees regarding how to worship the Supreme Lord with the prescribed paraphernalia, or one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.

PURPORT

It is recommended here that even if one cannot arrange to worship the forms of the Lord with all recommended paraphernalia, one can simply think about the form of the Lord and mentally offer everything recommended in the *śāstras*, including flowers, *candana* pulp, conchshell, umbrella, fan and *cāmara*. One can meditate upon offering and chant the

twelve-syllable *mantra*, *om namo bhagavate vāsudevāya*. Since the *mantra* and the Supreme Personality of Godhead are nondifferent, one can worship the form of the Lord with the *mantra* in the absence of physical paraphernalia. The story of the *brāhmaṇa* who worshiped the Lord within his mind, as related in *Bhakti-rasāmṛta-sindhu*, or *The Nectar of Devotion*, should be consulted in this connection. If paraphernalia is not present physically, one can think of the items and offer them to the Deity by chanting the *mantra*. Such are the liberal and potent facilities in the process of devotional service.

TEXTS 59-60

एवं कायेन मनसा वचसा च मनोगतम् ।
परिचर्यमाणो भगवान् भक्तिमत्परिचर्यया ॥५९॥
पुंसाममायिनां सम्यग्भजतां भाववर्धनः ।
श्रेयो दिशत्यभिमतं यद्दर्मादिषु देहिनाम् ॥६०॥

*evam kāyena manasā vacasā ca mano-gatam
paricaryamāṇo bhagavān bhaktimat-paricaryayā
puṁsām amāyinām samyag bhajatām bhāva-varḍhanaḥ
śreya diśaty abhimataṁ yad dharmādiṣu dehinām*

evam—thus; *kāyena*—by the body; *manasā*—by the mind; *vacasā*—by the words; *ca*—also; *manaḥ-gatam*—simply by thinking of the Lord; *paricaryamāṇaḥ*—engaged in the devotional service; *bhagavān*—the Supreme Personality of Godhead; *bhaktimat*—according to the regulative principles of devotional service; *paricaryayā*—by worshiping the Lord; *puṁsām*—of the devotee; *amāyinām*—who is sincere and serious; *samyak*—perfectly; *bhajatām*—engaged in devotional service; *bhāva-varḍhanaḥ*—the Lord, who increases the ecstasy of the devotee; *śreyaḥ*—ultimate goal; *diśati*—bestows; *abhimataṁ*—desire; *yad*—as they are; *dharmādiṣu*—regarding spiritual life and economic development; *dehinām*—of the conditioned souls.

TRANSLATION

Anyone who thus engages in the devotional service of the Lord, seriously and sincerely, with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results.

PURPORT

Devotional service is so potent that one who renders devotional service can receive whatever he likes as a benediction from the Supreme Personality of Godhead. The conditioned souls are very attached to the material world, and thus, by performing religious rites, they want the material benefits known as *dharma* and *artha*.

TEXT 61

विरक्तश्चेन्द्रियरतौ भक्तियोगेन भूयसा ।
तं निरन्तरभावेन भजेताद्वा विमुक्तये ॥६१॥

*viraktaścendriya-ratau
bhakti-yogena bhūyasā
taṁ nirantara-bhāvena
bhajetāddhā vimuktaye*

viraktaḥ ca—completely renounced order of life; *indriya-ratau*—in the matter of sense gratification; *bhakti-yogena*—by the process of devotional service; *bhūyasā*—with great seriousness; *taṁ*—unto Him (the Supreme); *nirantara*—constantly, twenty-four hours daily; *bhāvena*—in the topmost stage of ecstasy; *bhajeta*—must worship; *addhā*—directly; *vimuktaye*—for liberation.

TRANSLATION

If one is very serious about liberation, then he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.

PURPORT

There are different stages of perfection according to different persons' objectives. Generally people are *karmīs*, for they engage in activities of sense gratification. Above the *karmīs* are the *jñānīs*, who are trying to become liberated from material entanglement. *Yogīs* are still more advanced because they meditate on the lotus feet of the Supreme Personality of Godhead. And above all these are the devotees, who simply engage in the transcendental loving service of the Lord; they are situated seriously on the topmost platform of ecstasy.

Here Dhruva Mahārāja is advised that if he has no desire for sense gratification, then he should directly engage himself in the transcendental loving service of the Lord. The path of *apavarga*, or liberation, begins from the stage called *mokṣa*. In this verse the word *vimuktaye*, "for liberation,"

is especially mentioned. If one wants to be happy within this material world, he may aspire to go to the different material planetary systems where there is a higher standard of sense gratification, but real *mokṣa* or liberation is performed without any such desire. This is explained in the *Bhakti-rasāmṛta-sindhu* by the term *anyābhilāṣitā-śūnyam*, “without desire for material sense gratification.” For persons who are still inclined to enjoy material life in different stages or on different planets, the stage of liberation in *bhakti-yoga* is not recommended. Only persons who are completely free from the contamination of sense gratification can execute *bhakti-yoga*, or the process of devotional service, very purely. The activities on the path of *apavarga* up to the stages of *dharma*, *artha* and *kāma* are meant for sense gratification, but when one comes to the stage of *mokṣa*, the impersonalist liberation, the practitioner wants to merge into the existence of the Supreme. But that is also sense gratification. When one goes above the stage of liberation, however, he at once becomes one of the associates of the Lord to render transcendental loving service. That is technically called *mukti*. For this specific *vimukti* liberation Nārada Muni recommends that one directly engage himself in devotional service.

TEXT 62

इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः ।
ययौ मधुवनं पुण्यं हरेश्चरणचर्चितम् ॥६२॥

*ity uktas taṁ parikramya
praṇamya ca nṛpārbhakaḥ
yayau madhuvanāṁ puṇyam
haraś caṛaṇa-carcitam*

iti—thus; *uktaḥ*—being spoken; *taṁ*—him (Nārada Muni); *parikramya*—by circumambulating; *praṇamya*—by offering obeisances; *ca*—also; *nṛpārbhakaḥ*—the boy of the King; *yayau*—went to; *madhuvanam*—a forest in Vṛndāvana known as Madhuvana; *puṇyam*—which is auspicious and pious; *haraḥ*—of the Lord; *caṛaṇa-carcitam*—imprinted by the lotus feet of Lord Kṛṣṇa.

TRANSLATION

When Dhruva Mahārāja, the son of the King, was thus advised by the great sage Nārada Muni, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa and which is therefore especially auspicious.

TEXT 63

तपोवनं गते तस्मिन्प्रविष्टोऽन्तःपुरं मुनिः ।
अर्हितार्हणको राज्ञा सुखासीन उवाच तम् ॥६३॥

*tapo-vanaṁ gate tasmin
praviṣṭo'ntaḥ-puraṁ muniḥ
arhitārhaṇako rājñā
sukhāsīna uvāca tam*

tapāḥ-vanam—the forest path where Dhruva Mahārāja executed his austerity; *gate*—having thus approached; *tasmin*—there; *praviṣṭaḥ*—having entered; *antaḥ-puram*—within the private house; *muniḥ*—the great sage Nārada; *arhita*—being worshiped; *arhaṇakaḥ*—by respectful behavior; *rājñā*—by the King; *sukha-āsīnaḥ*—when he comfortably sat on his seat; *uvāca*—said; *tam*—unto him (the King).

TRANSLATION

After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Nārada Muni thought it wise to go to the King to see how he was faring within the palace. When Nārada Muni approached, the King received him properly, offering him due obeisances. After being seated comfortably, Nārada began to speak.

TEXT 64

मारु उवाच

राजन् किं ध्यायसे दीर्घं मुखेन परिशुष्यता ।
किं वान रिष्यते कामो धर्मो वार्थेन संयुतः ॥६४॥

*nārada uvāca
rājan kiṁ dhyāyase dīrghaṁ
mukhena pariśuṣyatā
kiṁ vā na riṣyate kāmo
dharmo vārthena saṁyutaḥ*

nāradaḥ uvāca—the great sage Nārada Muni said; *rājan*—my dear King; *kim*—what; *dhyāyase*—thinking of; *dīrgham*—very deeply; *mukhena*—with your face; *pariśuṣyatā*—as if drying up; *kim vā*—whether; *na*—not; *riṣyate*—been lost; *kāmaḥ*—sense gratification; *dharmaḥ*—religious rituals; *vā*—or; *arthena*—with economic development; *saṁyutaḥ*—along with.

TRANSLATION

The great sage Nārada Muni inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?

PURPORT

The four stages of advancement of human civilization are religiosity, economic development, sense gratification and, for some, the stage of liberation. Nārada Muni did not inquire from the King about his liberation, but only regarding the state management, which is meant for advancement of the three principles of religiosity, economic development and sense gratification. Since those who engage in such activities are not interested in liberation, Nārada did not inquire from the King about this. Liberation is meant for persons who have lost all interest in religious ritualistic ceremonies, economic development and sense gratification.

TEXT 65

राजोवाच

सुतो मे बालको ब्रह्मन् त्रैणेनाकरुणात्पना ।
निर्वासितः पञ्चवर्षः सह मात्रा महान्कविः ॥६५॥

rājovāca

suto me bālako brahman

straiṇenākaruṇātmanā

nirvāsitaḥ pañca-varṣaḥ

saha mātrā mahān kaviḥ

rājā uvāca—the King replied; sutaḥ—son; me—my; bālakaḥ—tender boy; brahman—my dear brāhmaṇa; straiṇena—one who is too addicted to his wife; akaruṇā-ātmanā—one who is very hard of heart and without mercy; nirvāsitaḥ—is banished; pañca-varṣaḥ—although the boy is five years old; saha—with; mātrā—mother; mahān—great personality; kaviḥ—devotee.

TRANSLATION

The King replied: O best of the brāhmaṇas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior,

even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.

PURPORT

In this verse there are some specific words which are to be understood very carefully. The King said that since he was very much addicted to his wife, he had lost all his mercy. That is the result of becoming too affectionate towards women. The King had two wives; the first wife was Sunīti, and the second was Suruci. He was too attached to the second wife, however, so he could not behave well with Dhruva Mahārāja. That was the cause of Dhruva's leaving home to perform austerities. Although as a father the King was affectionate towards his son, he minimized his affection for Dhruva Mahārāja because he was too much addicted to the second wife. Now he was repenting that both Dhruva Mahārāja and his mother, Sunīti, were practically banished. Dhruva Mahārāja went to the forest, and since his mother was being neglected by the King, she was, therefore, almost banished also. The King was repentant for banishing his boy because Dhruva was only five years old and a father should not banish his wife and children or neglect their maintenance. Repentant over his neglect of both Sunīti and her son, he was morose, and his face appeared withered. According to *Manu-smṛiti*, one should never desert his wife and children. In a case where the wife and children are disobedient and do not follow the principles of home life, they are sometimes given up. But in the case of Dhruva Mahārāja this was not applicable because Dhruva was very mannerly and obedient. He was, moreover, a great devotee. Such a person is never to be neglected, yet the King was obliged to banish him. Now he was very sorry.

TEXT 66

अप्यनाथं वने ब्रह्मन्मासादन्त्यर्भकं वृकाः ।

श्रान्तं शयानं क्षुधितं परिस्लानमुखाब्जम् ॥६६॥

apy anātham vane brahman

mā smādanty arbhakam vṛkāḥ

śrāntam śayānam kṣudhitam

parimlāna-mukhāmbujam

api—certainly; anātham—without being protected by anyone; vane—in the forest; brahman—my dear brāhmaṇa; mā—whether or not; sma—did not; adanti—devour; arbhakam—the helpless boy; vṛkāḥ—wolves; śrāntam—

being fatigued; *śayānam*—lying down; *kṣudhitam*—being hungry; *parimlāna*—emaciated; *mukha-ambujam*—his face, which is just like a lotus flower.

TRANSLATION

My dear brāhmaṇa, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might be very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.

TEXT 67

अहो मे बत दौरात्म्यं स्त्रीजितस्योपधारय ।
योऽङ्गं प्रेमणाऽऽरुरुक्षन्तं नाभ्यनन्दमसत्तमः ॥६७॥

aho me bata daurātmyam
strī-jitasypadhāraya
yo 'ñkam preṇā' ruruṣantam
nābhyanandam asattamaḥ.

aho—alas; *me*—my; *bata*—certainly; *daurātmyam*—cruelty; *strī-jitasya*—conquered by a woman; *upadhāraya*—just think of me in this regard; *yaḥ*—who; *añkam*—lap; *preṇā*—out of love; *aruruṣantam*—trying to rise on it; *na*—not; *abhyanandam*—received properly; *asattamaḥ*—the most cruel.

TRANSLATION

Alas, just see how I was conquered by my wife! Just imagine my cruelty! Out of love and affection the boy was trying to get up on my lap, but I did not receive him, nor did I even pat him for a moment. Just imagine how hardhearted I am.

TEXT 68

नारद उवाच

मा मा शुचः स्वतनयं देवगुप्तं विशाम्पते ।
तत्प्रमावमविज्ञाय प्रावृद्धे यद्यशो जगत् ॥६८॥

nārada uvāca
mā mā śucaḥ sva-tanayan
deva-guptam viśāmpate
tat-prabhāvam avijñāya
prāvṛṅkte yad-yaśo jagat

nāradaḥ uvāca—the great sage Nārada Muni said; *mā*—do not; *mā*—do not; *śucaḥ*—be aggrieved; *sva-tanayam*—of your own son; *deva-guptam*—he is well protected by the Lord; *viśāmpate*—O master of human society; *tat*—his; *prabhāvam*—influence; *avijñāya*—without knowing; *prāvṛṅkte*—widespread; *yad*—whose; *yaśaḥ*—reputation; *jagat*—all over the world.

TRANSLATION

The great sage Nārada Muni replied: My dear King, please do not be aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.

PURPORT

Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken care of by anyone? But the answer, given by a great authority, Nārada Muni, is that such persons are well protected by the Supreme Personality of Godhead. *Śaraṇāgati*, or surrender, means acceptance or firm belief that wherever the surrendered soul lives he is always protected by the Supreme Personality of Godhead; he is never alone or unprotected. Dhruva Mahārāja's affectionate father thought his young boy, only five years old, to be in a very precarious position in the jungle, but Nārada Muni assured him, "You do not have sufficient information about the influence of your son." Anyone who engages in devotional service anywhere within this universe is never unprotected.

TEXT 69

सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः ।
ऐष्यत्यचिरतो राजन् यशो विपुलयन्तव ॥६९॥

suduṣkaram karma kṛtvā
loka-pālair api prabhuḥ
aiṣyaty acirato rājan
yaśo vipulayams tava

suduṣkaram—impossible to perform; *karma*—work; *kṛtvā*—after performing; *loka-pālaiḥ*—by great personalities; *api*—even; *prabhuḥ*—quite competent; *aiṣyati*—will come back; *acirataḥ*—without delay; *rājan*—my dear King; *yaśaḥ*—reputation; *vipulayan*—causing to become great; *tava*—your.

TRANSLATION

My dear King, your son is very competent. He will perform activities which would be impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.

PURPORT

Here in this verse Nārada Muni has described Dhruva Mahārāja as *prabhu*. This word is applicable to the Supreme Personality of Godhead. Sometimes the spiritual master is addressed as *Prabhupāda*. *Prabhu* means the Supreme Personality of Godhead, and *pāda* means post. According to Vaiṣṇava philosophy the spiritual master occupies the post of the Supreme Personality of Godhead, or in other words he is the bona fide representative of the Supreme Lord. Dhruva Mahārāja is also described here as *prabhu* because he is an *ācārya* of the Vaiṣṇava school. Another meaning of *prabhu* is “master of the senses,” just like the word *svāmī*. Another significant word is *suduṣkaram*, “very difficult to perform.” What was the task that Dhruva Mahārāja undertook? The most difficult task in life is to satisfy the Supreme Personality of Godhead, and Dhruva Mahārāja would be able to do that. We must remember that Dhruva Mahārāja was not fickle; he was determined to execute his service and then come back. Every devotee, therefore, should be determined that in this life he will be able to satisfy the Supreme Personality of Godhead and by that process go back home, back to Godhead. That is the perfection of the highest mission of life.

TEXT 70

मैत्रेय उवाच

इति देवर्षिणा प्रोक्तं विश्रुत्य जगतीपतिः ।

राजलक्ष्मीमनादृत्य पुत्रमेवान्वचिन्तयत् ॥७०॥

maitreya uvāca
iti devarṣiṇā proktam
viśrutya jagatī-patiḥ
rāja-lakṣmīm anādṛtya
putram evānvacintayat

maitreyaḥ uvāca—the great sage Maitreya said; *iti*—thus; *devarṣiṇā*—by the great sage Nārada Muni; *proktam*—spoken; *viśrutya*—hearing;

jagatī-patiḥ—the King; *rāja-lakṣmīm*—the opulence of his big kingdom; *anādṛtya*—without taking care of; *putram*—his son; *eva*—certainly; *anvacintayat*—began to think of him.

TRANSLATION

The great Maitreya continued: The King, Uttānapāda, after being advised by Nārada Muni, practically gave up all duties in relation with his kingdom, which was very vast and wide, opulent like the goddess of fortune, and he simply began to think of his son Dhruva.

TEXT 71

तत्राभिषिक्तः प्रयतस्तापुष्य विभावरीम् ।
समाहितः पर्यचरदृष्यादेशेन पूरुषम् ॥७१॥

tatrābhiṣiktaḥ prayataḥ
tām upoṣya vibhāvarīm
samāhitaḥ paryacarad
ṛṣyādeśena pūruṣam

tatra—thereupon; *abhiṣiktaḥ*—after taking a bath; *prayataḥ*—with great attention; *tām*—that; *upoṣya*—fasting; *vibhāvarīm*—night; *samāhitaḥ*—perfect attention; *paryacarad*—worshiped; *ṛṣi*—by the great sage Nārada; *ādeśena*—as advised; *pūruṣam*—the Supreme Personality of Godhead.

TRANSLATION

Elsewhere, Dhruva Mahārāja, having arrived at Madhuvana, took his bath in the River Yamunā and observed fasting in the night with great care and attention. After that, as advised by the great sage Nārada, he engaged himself in worshiping the Supreme Personality of Godhead.

PURPORT

The significance of this particular verse is that Dhruva Mahārāja acted exactly according to the advice of his spiritual master, the great sage Nārada Muni. Śrīla Viśvanātha Cakravartī also advises that if we want to be successful in our attempt to go back to Godhead, we must very seriously act according to the instruction of the spiritual master. That is the way of perfection. There need be no anxiety over attaining perfection because if one follows the instruction given by the spiritual master he is sure to attain perfection. Our only concern should be how to execute the order of the

spiritual master. A spiritual master is expert in giving special instructions to each of his disciples, and if the disciple executes the order of the spiritual master, that is the way of his perfection.

TEXT 72

त्रिरात्रान्ते त्रिरात्रान्ते कपित्थबदराशनः ।
आत्मवृत्त्यनुसारेण मासं निन्येऽर्चयन्हरिम् ॥७२॥

*tri-rātrānte tri-rātrānte
kapittha-badarāśanaḥ
ātma-vṛtṭi-anusāreṇa
māsam ninye 'rcayan harim*

tri—three; *rātra-ante*—at the end of night; *tri*—three; *rātra-ante*—at the end of night; *kapittha-badara*—fruits and berries; *aśanaḥ*—eating; *ātma-vṛtṭi*—just to preserve the body; *anusāreṇa*—as it was necessary, minimum; *māsam*—one month; *ninye*—passed away; *arcayan*—worshiping; *harim*—the Supreme Personality of Godhead.

TRANSLATION

For the first month Dhruva Mahārāja ate only fruits and berries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.

PURPORT

Kapittha is a flower which is known in Indian vernacular as *kouth*. We do not find an English equivalent for the name of this flower, but its fruit is generally not accepted by human beings; it is eaten by monkeys in the forest. Dhruva Mahārāja, however, accepted such fruit, not for luxuriant feasting but just to keep his body and soul together. The body needs food, but a devotee should not accept foodstuff to satisfy the tongue in sense gratification. It is recommended in *Bhagavad-gītā* that one should accept as much food as necessary to keep the body fit, but one should not eat for luxury. Dhruva Mahārāja is an *ācārya*, and by undergoing severe austerities and penances he teaches us how one should execute devotional service. We must carefully know the process of Dhruva Mahārāja's service; how severely he passed his days will be shown in later verses. We should always remember that to become a bona fide devotee of the Lord is not an easy task, but in this age, by the mercy of Lord Caitanya, it has been made very easy. But if we do not follow even the liberal instructions of Lord Caitanya, how can

we expect to discharge our regular duties in devotional service? It is not possible in this age to follow Dhruva Mahārāja in his austerity, but the principles must be followed; we should not disregard the regulative principles given by our spiritual master, for they make it easier for the conditioned soul. As far as our ISKCON movement is concerned, we simply ask that one observe the four prohibitive rules, chant sixteen rounds, and, instead of indulging in luxurious eating for the tongue, simply accept *prasādam* offered to the Lord. This does not mean that with our fasting the Lord should also fast. The Lord should be given foodstuff which is as nice as possible. But we should not make it a point to satisfy our own tongues. As far as possible we should accept simple foodstuff, just to keep the body and soul together to execute devotional service.

It is our duty to remember always that in comparison to Dhruva Mahārāja we are insignificant. We cannot do anything like Dhruva Mahārāja did for self-realization because we are absolutely incompetent to execute such service. But by Lord Caitanya's mercy we have been given all concessions possible for this age, so at least we should always remember that neglect of our prescribed duties in devotional service will not make us successful in the mission we have undertaken. It is our duty to follow in the footsteps of Dhruva Mahārāja, for he was very determined. We should also be determined to finish our duties in executing devotional service in this life; we should not wait for another life to finish our job.

TEXT 73

द्वितीयं च तथा मासं षष्टे षष्टेऽर्भको दिने ।
वृणपर्णादिभिः शीर्षैः कृतान्नोऽभ्यर्चयन्विभुम् ॥७३॥

*dvitīyam ca tathā māsam
ṣaṣṭhe ṣaṣṭhe 'rbhako dine
vṛṇa-parṇāḍibhiḥ śīrṣaiḥ
kṛtānno 'bhyarcayan vibhum*

dvitīyam—next month; *ca*—also; *tathā*—as mentioned above; *māsam*—month; *ṣaṣṭhe ṣaṣṭhe*—every sixth day; *arbhakaḥ*—the innocent boy; *dine*—on days; *vṛṇa-parṇā-āḍibhiḥ*—by grasses and leaves; *śīrṣaiḥ*—which were dry; *kṛta-annaḥ*—made for his food; *abhyarcayan*—and thus continued his method of worship; *vibhum*—for the Supreme Personality of Godhead.

TRANSLATION

In the second month Dhruva Mahārāja ate only every six days, and for his eatables he took dry grass and leaves. Thus continued his worship.

TEXT 74

तृतीयं चानयन्मासं नवमे नवमेऽहनि ।
अन्मक्ष उत्तमश्लोकयुपाधावत्समाधिना ॥७४॥

*tr̥tīyaṁ cānayan māsaṁ
navame navame 'hani
abbhakṣa uttamaślokaṁ
upādhāvat samādhinā*

tr̥tīyam—the third month; *ca*—also; *ānayan*—passing; *māsam*—one month; *navame navame*—on each ninth; *ahani*—on the day; *abbhakṣaḥ*—drinking water only; *uttamaślokaṁ*—the Supreme Personality of Godhead, who is worshiped by selected verses; *upādhāvat*—worshiped; *samādhinā*—in trance.

TRANSLATION

On the third month he drank water only every nine days. Thus he remained completely in trance and worshiped the Supreme Personality of Godhead, who is adored by selected verses.

TEXT 75

चतुर्थमपि वै मासं द्वादशे द्वादशेऽहनि ।
वायुभक्षो जितश्वासो ध्यायन्देवमधारयत् ॥७५॥

*caturtham api vai māsaṁ
dvādaśe dvādaśe 'hani
vāyu-bhakṣo jita-śvāso
dhyāyan devam adhārayat*

caturtham—fourth; *api*—also; *vai*—in that way; *māsam*—the month; *dvādaśe dvādaśe*—on the twelfth; *ahani*—day; *vāyu*—air; *bhakṣaḥ*—eating; *jita-śvāsaḥ*—controlling the breathing process; *dhyāyan*—meditating; *devam*—the Supreme Lord; *adhārayat*—worshiped.

TRANSLATION

In the fourth month Dhruva Mahārāja became a complete master of the breathing exercise, and thus he inhaled air only every twelfth day. In this way he became completely fixed in his position and worshiped the Supreme Personality of Godhead.

TEXT 76

पञ्चमे मासनुप्राप्ते जितश्वासो नृपात्मजः ।
ध्यायन् ब्रह्म पदैकेन तस्थौ स्याणुरिवाचलः ॥७६॥

*pañcame māsy anuprāpte
jita-śvāso nṛpātmajaḥ
dhyāyan brahma padaikena
tasthau sthāṇur ivācalaḥ*

pañcame—in the fifth; *māsi*—in the month; *anuprāpte*—being situated; *jita-śvāsaḥ*—and still controlling the breathing; *nṛpa-ātmajaḥ*—the son of the King; *dhyāyan*—meditating; *brahma*—the Supreme Personality of Godhead; *padā ekena*—with one leg; *tasthau*—stood; *sthāṇuḥ*—just like a column; *iva*—like; *acalaḥ*—without movement.

TRANSLATION

By the fifth month, Mahārāja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Param-brahman.

TEXT 77

सर्वतो मन आकृष्य हृदि भूतेन्द्रियाशयम् ।
ध्यायन्भगवतो रूपं नाद्राक्षीत्किञ्चनापरम् ॥७७॥

*sarvato mana ākṛṣya
hṛdi bhūtendriyāśayam
dhyāyan bhagavato rūpaṁ
nādrākṣīt kiñcanāparam*

sarvataḥ—in all respects; *manaḥ*—mind; *ākṛṣya*—concentrating; *hṛdi*—in the heart; *bhūta-indriya-āśayam*—resting place of the senses and the objects of the senses; *dhyāyan*—meditating; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpaṁ*—form; *na adrākṣīt*—did not see; *kiñcana*—anything; *aparam*—else.

TRANSLATION

He completely controlled his senses and their objects, and in this way he fixed his mind, without diversion to anything else, upon the form of the Supreme Personality of Godhead.

PURPORT

The yogic principles of meditation are clearly explained here. One has to fix one's mind upon the form of the Supreme Personality of Godhead without diversion to any other objective. It is not that one can meditate or concentrate on an impersonal objective. To try to do so is simply a waste of time, for it is unnecessarily troublesome, as explained in *Bhagavad-gītā*.

TEXT 78

आधारं महदादीनां प्रधानपुरुषेश्वरम् ।
ब्रह्म धारयमाणस्य त्रयो लोकाश्चकम्पिरे ॥७८॥

ādhāraṁ mahadādīnāṁ
pradhāna-puruṣeśvaram
brahma dhārayamaṇasya
trayo lokāś cakampire

ādhāram—repose; mahat-ādīnām—of the material sum total known as the mahat-tattva; pradhāna—the chief; puruṣa-īśvaram—master of all living entities; brahma—the Supreme Brahman Personality of Godhead; dhārayamaṇasya—having taken into the heart; trayah—the three planetary systems; lokāḥ—all the planets; cakampire—began to tremble.

TRANSLATION

When Dhruva Mahārāja thus captured the Supreme Personality of Godhead, who is the refuge of the total material creation and who is the master of all living entities, the three worlds began to tremble.

PURPORT

In this verse the particular word *brahman* is very significant. *Brahman* means one who not only is the greatest, but who has the potency to expand to an unlimited extent. How was it possible for Dhruva Mahārāja to capture Brahman within his heart? This question has been very nicely answered by Jīva Gosvāmī. He says that the Supreme Personality of Godhead is the origin of Brahman, for since He comprises everything material and spiritual, there cannot be anything greater than Him. In the *Bhagavad-gītā* also the Supreme Godhead says, "I am the resting place of Brahman." Many persons, especially the Māyāvādī philosophers, consider Brahman the biggest, all-expanding substance, but according to this verse and other Vedic literatures, such as *Bhagavad-gītā*, the resting place of Brahman is

the Supreme Personality of Godhead, just as the resting place of the sunshine is the sun globe. Śrīla Jīva Gosvāmī, therefore, says that since the transcendental form of the Lord is the seed of all greatness, He is the Supreme Brahman. Since the Supreme Brahman was situated in the heart of Dhruva Mahārāja, he became heavier than the heaviest, and therefore everything trembled in all three worlds and in the spiritual world.

The *mahat-tattva*, or the sum total of the material creation, is to be understood as the ultimate end of all universes, including all the living entities therein. Brahman is the resort of the *mahat-tattva*, which includes all material and spiritual entities. It is described in this connection that the Supreme Brahman, the Personality of Godhead, is the master of both *pradhāna* and *puruṣa*. *Pradhāna* means subtle matter, such as ether. *Puruṣa* means the spiritual spark living entities who are entangled in that subtle material existence. These may also be described as *parā prakṛti* and *aparā prakṛti*, as stated in *Bhagavad-gītā*. Kṛṣṇa, being the controller of both the *prakṛtis*, is thus the master of *pradhāna* and *puruṣa*. In the Vedic hymns also the Supreme Brahman is described as *antaḥpraviṣṭaḥ śāstā*. This indicates that the Supreme Personality of Godhead is controlling everything and entering into everything. The *Brahma-saṁhitā* further confirms this: *aṅḍāntarastha-paramāṇu-cayāntarastham*: He has not only entered the universes, but He has entered even into the atom. In *Bhagavad-gītā* Kṛṣṇa also says, *viṣṭabhyaḥ idam kṛtsnam*. The Supreme Personality of Godhead controls everything by entering into everything. By associating constantly with the Supreme Personality in his heart, Dhruva Mahārāja naturally became equal to the greatest, Brahman, by His association, and thus became the heaviest, and the entire universe trembled. In conclusion, a person who always concentrates on the transcendental form of Kṛṣṇa within his heart can very easily strike the whole world with wonder at his activities. This is the perfection of *yoga* performance, as confirmed in *Bhagavad-gītā*. *Yoginām api sarveṣām*: of all *yogīs*, the *bhakti-yogī*, who thinks of Kṛṣṇa always within his heart and engages in His loving transcendental service, is the topmost. Ordinary *yogīs* can exhibit wonderful material activities, known as *aṣṭa-siddhi*, eight kinds of yogic perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble.

TEXT 79

यदैकपादेन स पार्थिवार्भक-
स्तस्यौ तदङ्गुलिनिपीडिता मही ।

ननाम तत्रार्धमिभेन्द्रधिष्ठिता
तरीव सव्येतरतः पदे पदे ॥७९॥

*yadaika-pādena sa pārhivārbhakas
tasthau tad-aṅguṣṭha-nipīditā mahī
nanāma tatrārdham ibhendradhiṣṭhitā
tarīva sabyeta-rataḥ pade pade*

yadā—when; *eka*—with one; *pādena*—leg; *saḥ*—Dhruva Mahārāja; *pārhiva*—the King’s; *arbhakaḥ*—child; *tasthau*—remained standing; *tad-aṅguṣṭha*—his big toe; *nipīditā*—being pressed; *mahī*—the earth; *nanāma*—bent down; *tatra*—then; *ardham*—half; *ibhendra*—the king of elephants; *adhiṣṭhitā*—being situated; *tarīva*—like a boat; *sabyeta-rataḥ*—right and left; *pade pade*—in every step.

TRANSLATION

As Dhruva Mahārāja, the King’s son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step.

PURPORT

The most significant expression in this verse is *pārhivārbhaka* (“son of the King”). When Dhruva Mahārāja was at home, although he was a king’s son, he was prevented from getting on the lap of his father. But when he became advanced in self-realization or devotional service, by the pressure of his toe he could push down the whole earth. That is the difference between ordinary consciousness and Kṛṣṇa consciousness. In ordinary consciousness a king’s son may be refused something even by his father, but when the same person becomes fully Kṛṣṇa conscious within his heart, he can push down the earth with the pressure of his toe.

One cannot argue, “How is it that Dhruva Mahārāja, who was prevented from getting up on the lap of his father, could press down the whole earth?” This argument is not very much appreciated by the learned, for it is an example of *nagnamātrkā* logic. By this logic one would think that because his mother in her childhood was naked she should therefore remain naked even when she is grown up. The stepmother of Dhruva Mahārāja might have been thinking in a similar way: since she had refused to allow him to get up on the lap of his father, how could Dhruva perform such wonderful activities as pressing down the whole earth? She must

have been very surprised when she learned that Dhruva Mahārāja, by concentrating constantly on the Supreme Personality of Godhead within his heart, could press down the entire earth, like an elephant who presses down the boat on which it is loaded.

TEXT 80

तस्मिन्नभिध्यायति विश्वमात्मनो
द्वारं निरुच्यासुपनन्यया धिया ।
लोका निरुच्छ्वासनिपीडिता भृशं
सलोकपालाः शरणं ययुर्हरिम् ॥८०॥

*tasminn abhidhyāyati viśvam ātmano
dvāraṁ nirudhyāsum ananyayā dhīyā ।
lokā nirucchwāsa-nipīditā bhṛśaṁ
saloka-pālāḥ śaraṇaṁ yayur harim*

tasmin—Dhruva Mahārāja; *abhidhyāyati*—when meditating with full concentration; *viśvam ātmanaḥ*—the total body of the universe; *dvāraṁ*—the holes; *nirudhya*—closed; *asum*—the life air; *ananyayā*—without being diverted; *dhīyā*—meditation; *lokāḥ*—all the planets; *nirucchwāsa*—having stopped breathing; *nipīditāḥ*—thus being suffocated; *bhṛśaṁ*—very soon; *saloka-pālāḥ*—all the great demigods from different planets; *śaraṇaṁ*—shelter; *yayur*—took; *harim*—of the Supreme Personality of Godhead.

TRANSLATION

When Dhruva Mahārāja became practically one in heaviness with Lord Viṣṇu, the total consciousness, due to his fully concentrating and closing all the holes of his body, the total universal breathing became choked up, and all the big demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.

PURPORT

When hundreds of persons are sitting in an airplane, although they remain as individual units, they each share in the total force of the airplane, which runs at thousands of miles per hour; similarly, when unit energy is identified with the service of the total energy, the unit energy becomes as powerful as the total energy. As explained in the previous verse, Dhruva Mahārāja, because of his spiritual advancement, became almost the total heaviness, and thus he pressed down the whole earth. Moreover,

by such spiritual power his unit body became the total body of the universe. Thus when he closed the holes of his unit body to firmly concentrate his mind on the Supreme Personality of Godhead, all the units of the universe—namely all the living entities, including the big demigods—felt the pressure of suffocation, as if their breathing were being choked. Therefore they all took shelter of the Supreme Personality of Godhead because they were perplexed as to what had happened.

This example of Dhruva Mahārāja's closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the whole world to become devotees of the Lord. If there is only one pure devotee in pure Kṛṣṇa consciousness, he can change the total consciousness of the world into Kṛṣṇa consciousness. This is not very difficult to understand if we study the behavior of Dhruva Mahārāja.

TEXT 81

देवा ऊचुः

नैवं विदामो भगवन् प्राणरोधं
चराचरस्याखिलसत्त्वधाम्नः ।
विधेहि तन्नो वृजिनाद्रिमोक्षं
प्राप्ता वयं त्वां शरणं शरण्यम् ॥८१॥

devā ūcuḥ

naivam vidāmo bhagavan prāṇa-rodham
carācarasyākhila-sattva-dhāmnah
vidhehi tan no vṛjinād vimokṣam
prāptā vyaṁ tvāṁ śaraṇam śaraṇyam

devāḥ ūcuḥ—all the demigods said; na—not; evam—thus; vidāmaḥ—we can understand; bhagavan—O Personality of Godhead; prāṇa-rodham—how we feel our breathing choked; cara—moving; acarasya—not moving; akhila—universal; sattva—existence; dhāmnah—the reservoir of; vidhehi—kindly do the needful; tat—therefore; nah—our; vṛjināt—from the danger; vimokṣam—liberation; prāptāḥ—approaching; vyaṁ—all of us; tvāṁ—unto You; śaraṇam—shelter; śaraṇyam—worthy to be taken shelter of.

TRANSLATION

The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating,

their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.

PURPORT

Dhruva Mahārāja's influence, attained by executing devotional service unto the Lord, was felt even by the demigods, who had never before experienced such a situation. Because of Dhruva Mahārāja's controlling his breathing, the entire universal breathing process was choked. It is by the will of the Supreme Personality of Godhead that material entities cannot breathe whereas spiritual entities are able to breathe; material entities are products of the Lord's external energy, whereas spiritual entities are products of the Lord's internal energy. The demigods approached the Supreme Personality of Godhead, who is the controller of both kinds of entities, in order to know why their breathing was choked. The Supreme Lord is the ultimate goal for the solution to all problems within this material world. In the spiritual world there are no problems, but the material world is always problematic. Since the Supreme Personality of Godhead is the master of both the material and spiritual worlds, it is better to approach Him in all problematic situations. Those who are devotees, therefore, have no problems in this material world. *Viśvaṁ pūrṇa-sukhāyate*: devotees are free from all problems because they are fully surrendered unto the Supreme Personality of Godhead. For a devotee, everything in the world is very pleasing because he knows how to use everything in the transcendental loving service of the Lord.

TEXT 82

श्रीभगवानुवाच

मा भैष्ट बालं तपसो दुरत्यया-
भिवर्तयिष्ये प्रतियात स्वधाम ।
यतो हि वः प्राणनिरोध आसी-
दौत्तानपादिर्मयि संगतात्मा ॥८२॥

śrī-bhagavān uvāca

mā bhaiṣṭa balaṁ tapaso duratyayān
nivartayiṣye pratiyāta sva-dhāma
yato hi vaḥ prāṇa-nirodha āsīd
auttānapādir mayi saṅgatātmā

śrī bhagavān uvāca—the Supreme Personality of Godhead replied; *mā bhaiṣṭa*—do not be afraid; *bālam*—the boy Dhruva; *tapasaḥ*—by his severe austerity; *duratyayāt*—strongly determined; *nivartayiṣye*—I shall ask him to stop this; *pratiyāta*—you can return; *sva-dhāma*—your own respective homes; *yataḥ*—from whom; *hi*—certainly; *vaḥ*—your; *prāṇa-nirodha*—choking the life air; *āsīt*—happened; *auttānapādiḥ*—on account of the son of King Uttānapāda; *mayi*—unto Me; *saṅgata-ātmā*—fully absorbed in thought of Me.

TRANSLATION

The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the severe austerity and full determination of the son of King Uttānapāda, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.

PURPORT

Here one word, *saṅgatātmā*, is misinterpreted by the Māyāvādī philosophers, who say that the self of Dhruva Mahārāja became one with the Supreme Self, the Personality of Godhead. The Māyāvādī philosophers want to prove by this word that the Supersoul and the individual soul become united in this way and that after such unification the individual soul has no separate existence. But here it is clearly said by the Supreme Lord that Dhruva Mahārāja was so absorbed in meditation on the thought of the Supreme Personality of Godhead that He Himself, the universal consciousness, was attracted to Dhruva. In order to please the demigods, He wanted to go Himself to Dhruva Mahārāja to stop him from this severe austerity. The Māyāvādī philosophers' conclusion that the Supersoul and the individual soul become united is not supported by this statement. Rather, the Supersoul, the Personality of Godhead, wanted to stop Dhruva Mahārāja from this severe austerity.

By pleasing the Supreme Personality of Godhead, one pleases everyone, just as by watering the root of a tree one satisfies every branch, twig and leaf of the tree. If one can attract the Supreme Personality of Godhead, naturally he attracts the whole universe because Kṛṣṇa is the supreme cause of the universe. All the demigods were afraid of being totally vanquished by suffocation, but the Personality of Godhead assured them that Dhruva Mahārāja was a great devotee of the Lord and was not about to annihilate everyone in the universe. A devotee is never envious of other living entities.

Thus end the Bhaktivedānta purports of the Fourth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Leaves Home for the Forest."