

Canto 5: " The Creative Impetus"

Fifth Canto

Chapter One The Activities of Maharaja Priyavrata

This chapter describes how King Priyavrata enjoyed royal opulence and majesty and then returned to full knowledge. King Priyavrata was detached from worldly opulence, and then he became attached to his kingdom, but finally he again became detached from material enjoyment and thus achieved liberation. When King Pariksit heard about this, he was struck with wonder, but he was somewhat bewildered as to how a devotee with no attachment for material enjoyment could later become attached to it. Thus in astonishment he questioned Sukadeva Gosvami about this.

In response to the King's inquiries, Sukadeva Gosvami said that devotional service, being transcendental, cannot be deviated by any material influences. Priyavrata had received transcendental knowledge from the instructions of Narada, and therefore he did not want to enter a materialistic life of enjoyment in a kingdom. He accepted the kingdom, however, at the request of such superior demigods as Lord Brahma and Lord Indra, the King of heaven.

Everything is under the control of the Supreme Personality of Godhead, the supreme controller, and everyone must work accordingly. Just as a bull is controlled by a rope tied to its nose, so all conditioned souls are forced to work under the spells of the modes of nature. A civilized man, therefore, works according to the institution of varna and asrama. Even in materialistic life, however, no one is free to act. Everyone is compelled to accept a certain type of body offered by the Supreme Lord and thus be allotted different grades of happiness and distress. Therefore even if one artificially leaves home and goes to the forest, he again becomes attached to materialistic life. Family life is compared to a fortress for practicing sense control. When the senses are controlled, one may live either at home or in the forest; there is no difference.

When Maharaja Priyavrata, following the instruction of Lord Brahma, accepted the royal throne, his father, Manu, left home for the forest. Maharaja Priyavrata then married Barhismati, the daughter of Visvakarma. In the womb of Barhismati he begot ten sons, named Agnidhra, Idhmajihva, Yajnabahu, Mahavira, Hiranyareta, Ghrtaprstha, Savana, Medhatithi, Vitihotra and Kavi. He also begot one daughter, whose name was Urjasvati. Maharaja Priyavrata lived with his wife and family for many thousands of years. The impressions from the rims of Maharaja Priyavrata's chariot wheels created seven oceans and seven islands. Of the ten sons of Priyavrata, three sons named Kavi, Mahavira and Savana accepted sannyasa, the fourth order of life, and the remaining seven sons became the rulers of the seven islands. Maharaja Priyavrata also had a second wife, in whom he begot three sons named Uttama, Raivata and Tamasa. All of them were elevated to the post of Manu. Sukadeva Gosvami thus described how Maharaja Priyavrata achieved liberation.

TEXT 1

TEXT

rajovaca
priyavrato bhagavata
atmaramah katham mune
grhe 'ramata yan-mulah
karma-bandhah parabhavah

SYNONYMS

raja uvaca--King Pariksit said; priya-vratah--King Priyavrata; bhagavatah--the great devotee; atma-aramah--who takes pleasure in self-realization; katham--why; mune--O great sage; grhe--at home; aramata--enjoyed; yat-mulah--having which as the root cause; karma-bandhah--the bondage of fruitive activities; parabhavah--the defeat of one's human mission.

TRANSLATION

King Pariksit inquired from Sukadeva Gosvami: O great sage, why did King Priyavrata, who was a great, self-realized devotee of the Lord, remain in household life, which is the root cause of the bondage of karma [fruitive activities] and which defeats the mission of human life?

PURPORT

In the Fourth Canto, Srila Sukadeva Gosvami explains that Narada Muni perfectly instructed King Priyavrata about the mission of human life. The mission of human life is to realize one's self and then gradually to go back home, back to Godhead. Since Narada Muni instructed the King fully on this subject, why did he again enter household life, which is the main cause of material bondage? Maharaja Pariksit was greatly astonished that King Priyavrata remained in household life, especially since he was not only a self-realized soul but also a first-class devotee of the Lord. A devotee actually has no attraction for household life, but surprisingly, King Priyavrata enjoyed household life very much. One may argue, "Why is it wrong to enjoy household life?" The reply is that in household life one becomes bound by the results of fruitive activities. The essence of household life is sense enjoyment, and as long as one engrosses his mind in working hard for sense enjoyment, one becomes bound by the reactions of fruitive activities. This ignorance of self-realization is the greatest defeat in human life. The human form of life is especially meant for getting out of the bondage of fruitive activities, but as long as one is forgetful of his life's mission and acts like an ordinary animal--eating, sleeping, mating and defending--he must continue his conditioned life of material existence. Such a life is called svarupa-vismrti, forgetfulness of one's real constitutional position. Therefore in Vedic civilization one is trained in the very beginning of life as a brahmachari. A brahmachari must execute austerities and refrain from sex indulgence. Therefore if one is completely trained in the principles of brahmacharya, he generally does not enter household life. He is then called a naisthika-brahmachari, which indicates total celibacy. King Pariksit was thus astonished that the great King Priyavrata, although trained in the principles of naisthika-brahmacharya, entered household life.

The words bhagavata atmaramah are very significant in this verse. If one is self-satisfied as is the Supreme personality of Godhead, he is called bhagavata atmaramah. There are different types of satisfaction. Karmis are satisfied in their fruitive activities, jnanis are satisfied to merge into the effulgence of Brahman, and devotees are satisfied to engage in the Lord's service. The Lord is self-satisfied because He is fully opulent, and one who is satisfied by serving Him is called bhagavata atmaramah. Manusyanam sahasresu: out of many thousands of persons, one may endeavor for liberation, and of many thousands of persons attempting to become liberated, one may achieve liberation from the anxieties of material existence and become self-satisfied. Even that satisfaction, however, is not the ultimate satisfaction. The jnanis and the karmis have desires, as do the yogis, but devotees have no desires. Satisfaction in the service of the Lord is called akama, freedom from desire, and this is the ultimate satisfaction. Therefore Maharaja Pariksit inquired, "How could one who was fully satisfied on the highest platform be satisfied with family life?"

The word parabhavah in this verse is also significant. When one is satisfied in family life, he is doomed because he must already have forgotten his relationship with the Lord. Prahlada Maharaja describes how the activities of family life implicate one more and more. Atma-patam grham andha-kupam: household life is like a dark well. If one falls into this well, his spiritual death is assured. How Priyavrata Maharaja remained a liberated paramahansa even within family life is described in the next verse.

TEXT 2

TEXT

na nunam mukta-sanganam
tadsanam dvijarsabha
grhesv abhiniveso 'yam
pumsam bhavitum arhati

SYNONYMS

na--not; nunam--certainly; mukta-sanganam--who are free from attachment; tadsanam--such; dvijarsabha--O greatest of the brahmanas; grhesu--to family life; abhinivesah--excessive attachment; ayam--this; pumsam--of persons; bhavitum--to be; arhati--is possible.

TRANSLATION

Devotees are certainly liberated persons. Therefore, O greatest of the brahmanas, they cannot possibly be absorbed in family affairs.

PURPORT

In Bhakti-rasamrta-sindhu it is said that by executing devotional service to the Lord, one can understand the transcendental position of the living being and the Supreme Personality of Godhead. The Supreme Personality of Godhead cannot be understood by any means except bhakti. The Lord confirms this in Srimad-Bhagavatam (11.14.21). Bhaktyaham ekaya grahyah: "only by executing devotional service can one appreciate Me." Similarly, in Bhagavad-gita (18.55) Lord Krsna says, bhaktya mam abhijanati: "simply by discharging devotional service, one can understand Me." Thus for a bhakta to become attached to family affairs is impossible, since a bhakta and his associates are liberated. Everyone is searching after ananda, or bliss, but in the material world there can never be any bliss. It is only possible in devotional service. Attachment for family affairs and devotional service are incompatible. Therefore Maharaja Pariksit was somewhat surprised to hear that Maharaja Priyavrata was simultaneously attached to devotional service and to family life.

TEXT 3

TEXT

mahatam khalu viparse
uttamasloka-padayoh
chaya-nirvrta-cittanam
na kutumbe sprha-matih

SYNONYMS

mahatam--of great devotees; khalu--certainly; vipara-rse--O great sage among the brahmanas; uttamasloka-padayoh--of the lotus feet of the Supreme personality of Godhead; chaya--by the shade; nirvrta--satiated; cittanam--whose consciousness; na--never; kutumbe--to family members; sprha-matih--consciousness with attachment.

TRANSLATION

Elevated mahatmas who have taken shelter of the lotus feet of the Supreme Personality of Godhead are fully satiated by the shade of those lotus feet. Their consciousness cannot possibly become attached to family members.

PURPORT

Srila Narottama dasa Thakura has sung, nitai pada-kamala, koti-candra susitala, ye chayaya jagat judaya. He describes the shade of the lotus feet of Lord Nityananda as being so nice and cooling that all materialists, who are always in the blazing fire of material activities, may come under the shade of His lotus feet and be fully relieved and satiated. The distinction between family life and spiritual life can be experienced by any person who has undergone the tribulations of living with a family. One who comes under the shelter of the lotus feet of the Lord never becomes attracted by the activities of family life. As stated in Bhagavad-gita (2.59), param drstva nivartate: one gives up lower engagements when he experiences a higher taste. Thus one becomes detached from family life as soon as he comes under the shelter of the lotus feet of the Lord.

TEXT 4

TEXT

samsayo 'yam mahan brahman
daragara-sutadisu
saktasya yat siddhir abhut
krsne ca matir acyuta

SYNONYMS

samsayah--doubt; ayam--this; mahan--great; brahman--O brahmana; dara--to the wife; agara--home; suta--children; adisu--and so on; saktasya--of a person attached; yat--because; siddhah--perfection; abhut--became; krsne--unto Krsna; ca--also; matih--attachment; acyuta--infallible.

TRANSLATION

The King continued: O great brahmana, this is my great doubt. How was it possible for a person like King Priyavrata, who was so attached to wife, children and home, to achieve the topmost infallible perfection in Krsna consciousness?

PURPORT

King Pariksit wondered how a person so attached to wife, children and home could become so perfectly Krsna conscious. Prahlada Maharaja has said:

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam

A grhavrata, one who has taken a vow to execute family duties, has no chance to become Krsna conscious. This is because most grhavrata are guided by sense gratification and therefore gradually glide down to the darkest regions of material existence (adanta-gobhir visatam tamisram). How can they possibly become perfect in Krsna consciousness? Maharaja Pariksit asked Sukadeva Gosvami to resolve this great doubt.

TEXT 5

TEXT

sri-suka uvaca

badham uktam bhagavata uttamaslokasya srimac-caranaravinda-makaranda-rasa avesita-cetaso bhagavata-paramahansa-dayita-katham kincid antaraya-vihatam svam sivatamam padavim na prayena hinvanti.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; badham--correct; uktam--what you have said; bhagavatah--of the Personality of Godhead; uttama-slokasya--who is praised with excellent verses; srimat-carana-aravinda--of the feet, which are just like the most beautiful fragrant lotus flowers; makaranda--honey; rase--in the nectar; avesita--absorbed; cetasah--whose hearts; bhagavata--to the devotees; paramahamsa--liberated persons; dayita--pleasing; katham--glorification; kincit--sometimes; antaraya--by impediments; vihatam--checked; svam--own; siva-tamam--most exalted; padavim--position; na--do not; prayena--almost always; hinvanti--give up.

TRANSLATION

Sri Sukadeva Gosvami said: What you have said is correct. The glories of the Supreme Personality of Godhead, who is praised in eloquent, transcendental verses by such exalted personalities as Brahma, are very pleasing to great devotees and liberated persons. One who is attached to the nectarean honey of the Lord's lotus feet, and whose mind is always absorbed in His glories, may sometimes be checked by some impediment, but he still never gives up the exalted position he has acquired.

PURPORT

Sri Sukadeva Gosvami accepted both of the King's propositions--that a person who is advanced in Krsna consciousness cannot embrace materialistic life again and that one who has embraced materialistic life cannot take up Krsna consciousness at any stage of his existence. Although accepting both these statements, Sukadeva Gosvami qualified them by saying that a person who has once absorbed his mind in the glories of the Supreme personality of Godhead may sometimes be influenced by impediments, but he still does not give up his exalted devotional position.

According to Srila Visvanatha Cakravarti Thakura, there are two kinds of impediments to devotional service. The first is an offense at the lotus feet of a Vaisnava. This is called vaisnava-aparadha. Sri Caitanya Mahaprabhu warned His devotees not to commit vaisnava-aparadha, which He described as the mad elephant offense. When a mad elephant enters a beautiful garden, it destroys everything, leaving a barren field. Similarly, the power of vaisnava-aparadha is so great that even an advanced devotee becomes almost devoid of his spiritual assets if he commits it. Since Krsna consciousness is eternal, it cannot be destroyed altogether, but advancement may be checked for the time being. Thus vaisnava-aparadha is one kind of impediment to devotional service. Sometimes, however, the Supreme Personality of Godhead or His devotee desires to impede one's devotional service. For example, Hiranyakasipu and Hiranyaksa were formerly Jaya and Vijaya, the gatekeepers in Vaikuntha, but by the desire of the Lord, they became His enemies for three lives. Thus the desire of the Lord is another kind of impediment. But in both cases, the pure devotee, once advanced in Krsna consciousness, cannot be lost. Following the orders of his superiors (Svayambhuva and Lord Brahma), Priyavrata accepted family life, but this did not mean he lost his position in devotional service. Krsna consciousness is perfect and eternal, and therefore it cannot be lost under any circumstances. Because the material world is full of obstructions to advancement in Krsna consciousness, there may appear to be many impediments, yet Krsna, the Supreme Personality of Godhead, declares in Bhagavad-gita (9.31), kaunteya pratijanihi na me bhaktah pranasyati: once one has taken shelter at the lotus feet of the Lord, he cannot be lost.

In this verse, the word sivatamam is very significant. Sivatamam means "the most auspicious." The devotional path is so auspicious that a devotee cannot be lost under any circumstances. This is described in the Srimad Bhagavad-gita by the Lord Himself. partha naiveha namutra vinasas tasya vidyate: "My dear Arjuna, for a devotee there is no question of being lost, either in this life or in the next." (Bg. 6.40) In Bhagavad-gita (6.43) the Lord clearly explains how this is so.

tatra tam buddhi-samyogam
labhate paurva-dehikam
yatate ca tato bhuyah

samsiddhau kuru-nandana

By the order of the Lord, a perfect devotee sometimes comes to this material world like an ordinary human being. Because of his previous practice, such a perfect devotee naturally becomes attached to devotional service, apparently without cause. Despite all kinds of impediments due to surrounding circumstances, he automatically perseveres in devotional service and gradually advances until he once again becomes perfect. Bilvamangala Thakura had been an advanced devotee in his previous life, but in his next life he became greatly fallen and was attached to a prostitute. Suddenly, however, his entire behavior was changed by the words of the very prostitute who had so much attracted him, and he became a great devotee. In the lives of exalted devotees, there are many such instances, proving that once one has taken to the shelter of the lotus feet of the Lord, he cannot be lost (kaunteya pratijanihi na me bhaktah pranasyati).

The fact is, however, that one becomes a devotee when he is completely freed from all reactions to sinful life. As Krsna states in Bhagavad-gita (7.28):

yesam tv anta-gatam papam
jananam punya-karmanam
te dvanda-moha-nirmukta
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of illusion, engage themselves in My service with determination." On the other hand, as Prahlada Maharaja said:

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam

A person who is too attached to materialistic family life--home, family, wife, children and so on--cannot develop Krsna consciousness.

These apparent contradictions are resolved in the life of a devotee by the grace of the Supreme Lord, and therefore a devotee is never bereft of his position on the path of liberation, which is described in this verse as sivatamam padavim.

TEXT 6

TEXT

yarhi vava ha rajan sa raja-putrah priyavratah parama-bhagavato naradasya caranopasevayanjasavagata-paramartha-satattvo brahma-satrena diksisyamano 'vani-tala-paripalanayamnata-pravara-guna-ganaikanta-bhajanataya sva-pitropamantrito bhagavati vasudeva evavyavadhana-samadhi-yogena samavesita-sakala-karaka-kriya-kalapo naivabhyanandad yadyapi tad apratyamnatavyam tad-adhikarana atmano 'nyasmad asato 'pi parabhavam anviksamanah.

SYNONYMS

yarhi--because; vava ha--indeed; rajan--O King; sah--he; raja-putrah--the Prince; priyavratah--Priyavrata; parama--supreme; bhagavatah--devotee; naradasya--of Narada; carana--the lotus feet; upasevaya--by serving; anjasa--quickly; avagata--became aware of; parama-artha--transcendental subject matter; sa-tattvah--with all knowable facts; brahma-satrena--by continuous discussion of the Supreme; diksisyamanah--desiring to fully dedicate himself; avani-tala--the surface of the globe; paripalanaya--to rule over; amnata--directed in the revealed scriptures; pravara--highest; guna--of qualities; gana--the sum total; ekanta--without deviation; bhajanataya--because of his possessing; sva-pitra--by his father; upamantrita--being asked; bhagavati--in the Supreme Personality of Godhead; vasudeve--the all-pervading Lord; eva--certainly; avyavadhana--without cessation; samadhi-yogena--by practicing yoga in

complete absorption; samavesita--completely dedicated; sakala--all; karaka--senses; kriya-kalapa--whose total activities; na--not; eva--thus; abhyanandat--welcomed; yadyapi--although; tat--that; apratyamnatavyam--not to be rejected for any reason; tat-adhikarane--in occupying that post; atmanah--of himself; anyasmat--by other engagements; asatah--material; api--certainly; parabhavam--deterioration; anviksamanah--foreseeing.

TRANSLATION

Sukadeva Gosvami continued: My dear King, Prince Priyavrata was a great devotee because he sought the lotus feet of Narada, his spiritual master, and thus achieved the highest perfection in transcendental knowledge. With advanced knowledge, he always engaged in discussing spiritual subjects and did not divert his attention to anything else. The Prince's father then asked him to take charge of ruling the world. He tried to convince Priyavrata that this was his duty as indicated in the revealed scriptures. Prince Priyavrata, however, was continuously practicing bhakti-yoga by constantly remembering the Supreme Personality of Godhead, thus engaging all his senses in the service of the Lord. Therefore, although the order of his father could not be rejected, the Prince did not welcome it. Thus he very conscientiously raised the question of whether he might be diverted from devotional service by accepting the responsibility of ruling over the world.

PURPORT

Srila Narottama dasa Thakura has sung, chadiya vaisnava-seva nistara payeche keba: "Without serving the lotus feet of a pure Vaisnava or spiritual master, no one has ever attained perfect liberation from material bondage." prince Priyavrata regularly served the lotus feet of Narada, and thus the Prince perfectly understood transcendental subjects in truth (sa-tattvah). The word sa-tattvah means that Priyavrata knew all the facts about the spirit soul, the Supreme Personality of Godhead, and the relationship between the spirit soul and the Supreme Personality of Godhead, and he also knew all about this material world and the relationship of the spirit soul and the Supreme Lord within the material world. Thus the Prince decided to engage himself only in rendering service to the Lord.

When Priyavrata's father, Svayambhuva Manu, requested him to accept the responsibility of ruling over the world, he did not welcome the suggestion. This is the symptom of a great, liberated devotee. Even though engaged in worldly affairs, he does not take pleasure in them, but remains always absorbed in the Lord's service. While thus serving the Lord, he deals externally with worldly affairs without being affected. For example, although he has no attraction for his children, he cares for them and educates them to become devotees. Similarly, he speaks to his wife with affectionate words, but he is not attached to her. By rendering devotional service, a devotee acquires all the good qualities of the Supreme Lord. Lord Krsna had sixteen thousand wives, all of them very beautiful, and although He dealt with each of them as a beloved husband, He was not attracted or attached to any of them. In the same way, although a devotee may enter family life and act very affectionately toward his wife and children, he is never attached to these activities.

This verse states that by serving the lotus feet of his spiritual master, prince Priyavrata very soon attained the perfectional stage of Krsna consciousness. This is the only way to advance in spiritual life. As stated in the Vedas:

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"If one has unflinching faith in the Supreme Lord and the spiritual master, the essence of all Vedic knowledge is revealed to him. (Svetasvatara Upanisad 6.23) A devotee always thinks of the Lord continuously. While chanting the Hare Krsna mantra, the words Krsna and Hare immediately remind him of all the Lord's activities. Since his entire life is engaged in the service of the Lord, a devotee cannot forget the Lord at any time. Just as an ordinary man always engages his mind in material activities, a

devotee always engages his mind in spiritual activities. This is called brahma-satra, or meditating upon the Supreme Lord always. Prince Priyavrata was perfectly initiated into this practice by Sri Narada.

TEXT 7

TEXT

atha ha bhagavan adi-deva etasya guna-visargasya paribrmhananudhyana-vyavasita-sakala-jagad-abhipraya atma-yonir akhila-nigama-nija-gana-parivestitah sva-bhavanad avatatar.

SYNONYMS

atha--thus; ha--indeed; bhagavan--the most powerful; adi-devah--the first demigod; etasya--of this universe; guna-visargasya--the creation of the three modes of material nature; paribrmhana--the welfare; anudhyana--always thinking of; vyavasita--known; sakala--whole; jagat--of the universe; abhiprayah--by whom the ultimate purpose; atma--the Supreme Self; yonih--whose source of birth; akhila--all; nigama--by the Vedas; nija-gana--by personal associates; parivestitah--being surrounded; sva-bhavanat--from his own abode; avatatar--descended.

TRANSLATION

Sri Sukadeva Gosvami continued: The first created being and most powerful demigod in this universe is Lord Brahma, who is always responsible for developing universal affairs. Born directly from the Supreme Personality of Godhead, he dedicates his activities to the welfare of the entire universe, for he knows the purpose of the universal creation. This supremely powerful Lord Brahma, accompanied by his associates and the personified Vedas, left his own abode in the highest planetary system and descended to the place of Prince Priyavrata's meditation.

PURPORT

Lord Visnu, the Supreme Self (atma), is the source of everything, as explained in the Vedanta-sutra: janmady asya yatah. Because Brahma was born directly from Lord Visnu, he is called atma-yoni. He is also called bhagavan, although generally bhagavan refers to the Supreme personality of Godhead (Visnu or Lord Krsna). Sometimes great personalities--such as demigods like Lord Brahma, Narada or Lord Siva--are also addressed as bhagavan because they carry out the purpose of the Supreme personality of Godhead. Lord Brahma is called bhagavan because he is the secondary creator of this universe. He is always thinking of how to improve the situation of the conditioned souls who have come to the material world to enjoy material activities. For this reason, he disseminates the Vedic knowledge throughout the universe for everyone's guidance.

Vedic knowledge is divided into two parts: pravrtti-marga and nivrtti-marga. Nivrtti-marga is the path of negating sense enjoyment, and pravrtti-marga is the path by which the living entities are given a chance to enjoy and at the same time are directed in such a way that they can go back home, back to Godhead. Because ruling over this universe is a great responsibility, Brahma must force many Manus in different ages to take charge of universal affairs. Under each Manu there are different kings who also execute the purpose of Lord Brahma. It is understood from previous explanations that the father of Dhruva Maharaja, King Uttanapada, ruled over the universe because his elder brother, Priyavrata, practiced austerity from the very beginning of his life. Thus up to the point of the Pracetas, the kings of the universe were all descendants of Uttanapada Maharaja. Since there were no suitable kings after the Pracetas, Svayambhuva Manu went to the Gandhamadana Hill to bring back his eldest son, Priyavrata, who was meditating there. Svayambhuva Manu requested Priyavrata to rule over the universe. When he refused, Lord Brahma descended from the supreme planetary system, known as Satyaloka, to request Priyavrata to accept the order. Lord Brahma did not come alone. He came with other great sages like Marici, Atreya and Vasistha. To convince Priyavrata that it was necessary for him to follow the Vedic injunctions and accept the

responsibility of ruling over the world, Lord Brahma also brought with him the personified Vedas, his constant associates.

A significant word in this verse is sva-bhavanat, indicating that Lord Brahma descended from his own abode. Every demigod has his own abode. Indra, the King of the demigods, has his own abode, as do Candra, the lord of the moon planet, and Surya, the predominating deity of the sun planet. There are many millions of demigods, and the stars and planets are their respective homes. This is confirmed in Bhagavad-gita. Yanti deva-vrata devan: "Those who worship the demigods go to their different planetary systems." Lord Brahma's abode, the highest planetary system, is called Satyaloka or sometimes Brahmhaloka. Brahmhaloka usually refers to the spiritual world. The abode of Lord Brahma is Satyaloka, but because Lord Brahma resides there, it is also sometimes called Brahmhaloka.

TEXT 8

TEXT

sa tatra tatra gagana-tala udu-patir iva vimanavalibhir anupatham amara-parivrdhair abhipujyamanah pathi pathi ca varuthasah siddha-gandharva-sadhya-carana-muni-ganair upagiyamano gandha-madana-dronim avabhasayann upasasarpa.

SYNONYMS

sah--he (Lord Brahma); tatra tatra--here and there; gagana-tala--under the canopy of the sky; udu-patih--the moon; iva--like; vimana-avalibhih--in their different airplanes; anupatham--along the path; amara--of the demigods; parivrdhah--by the leaders; abhipujyamanah--being worshiped; pathi pathi--on the way, one after another; ca--also; varuthasah--in groups; siddha--by the residents of Siddhaloka; gandharva--by the residents of Gandharvaloka; sadhya--by the residents of Sadhyaloka; carana--by the residents of Caranaloka; muni-ganaih--and by great sages; upagiyamanah--being worshiped; gandha-madana--of the planet where the Gandhamadana Hill is found; dronim--the border; avabhasayan--illuminating; upasasarpa--he approached.

TRANSLATION

As Lord Brahma descended on his carrier, the great swan, all the residents of the planets named Siddhaloka, Gandharvaloka, Sadhyaloka and Caranaloka, as well as great sages and demigods flying in their different airplanes, assembled within the canopy of the sky to receive Lord Brahma and worship him. As he received respect and adoration from the residents of the various planets, Lord Brahma appeared just like the full moon surrounded by illuminating stars. Lord Brahma's great swan then arrived at the border of Gandhamadana Hill and approached Prince Priyavrata, who was sitting there.

PURPORT

It appears from this description that there is regular interplanetary travel between the planets of the demigods. Another significant point is that there is a planet covered mostly by great mountains, one of which is Gandhamadana Hill. Three great personalities--Priyavrata, Narada and Svayambhuva Manu--were sitting on this hill. According to Brahma-samhita, each universe is filled with different planetary systems, and every system has a unique opulence. For example, on Siddhaloka, all the residents are very advanced in the powers of mystic yoga. They can fly from one planet to another without airplanes or other flying machines. Similarly, the residents of Gandharvaloka are expert in musical science, and those on Sadhyaloka are all great saints. The interplanetary system undoubtedly exists, and residents of different planets may go from one to another. On this earth, however, we have not invented any machine that can go directly from one planet to another, although an unsuccessful attempt has been made to go directly to the moon.

TEXT 9

TEXT

tatra ha va enam devarsir hamsa-yanena pitaram bhagavantam hiranya-garbham upalabhamanah sahasaivotthayarhanena saha pita-putrabhyam avahitanjalir upatasthe.

SYNONYMS

tatra--there; ha va--certainly; enam--him; deva-rsih--the great saint Narada; hamsa-yanena--by the swan carrier; pitaram--his father; bhagavantam--most powerful; hiranya-garbham--Lord Brahma; upalabhamanah--understanding; sahasa eva--immediately; utthaya--having stood up; arhanena--with paraphernalia for worship; saha--accompanied; pita-putrabhyam--by Priyavrata and his father. Svayambhuva Manu; avahita-anjalih--with respect and folded hands; upatasthe--worshiped.

TRANSLATION

Lord Brahma, the father of Narada Muni, is the supreme person within this universe. As soon as Narada saw the great swan, he could understand that Lord Brahma had arrived. Therefore he immediately stood up, along with Svayambhuva Manu and his son Priyavrata, whom Narada was instructing. Then they folded their hands and began to worship Lord Brahma with great respect.

PURPORT

As stated in the previous verse, Lord Brahma was accompanied by other demigods, but his specific carrier was the great swan. Therefore as soon as Narada Muni saw the swan, he could understand that his father, Lord Brahma, who is also known as Hiranyagarbha, was arriving. Thus he immediately stood up with Svayambhuva Manu and his son Priyavrata to receive Lord Brahma and offer him respect.

TEXT 10

TEXT

bhagavan api bharata tad-upanitarhanah sukta-vakenatitaram udita-guna-ganavatara-sujayah priyavratam adi-purusas tam sadaya-hasavaloka iti hovaca.

SYNONYMS

bhagavan--Lord Brahma; api--moreover; bharata--O King Pariksit; tat--by them; upanita--brought forward; arhanah--worshipable paraphernalia; sukta--according to Vedic etiquette; vakena--by language; atitaram--highly; udita--praised; guna-gana--qualities; avatara--because of the descent; su-jayah--whose glories; priyavratam--unto Priyavrata; adi-purusah--the original person; tam--unto him; sa-daya--with compassion; hasa--smiling; avalokah--whose looking; iti--thus; ha--certainly; uvaca--said.

TRANSLATION

My dear King Pariksit, because Lord Brahma had finally descended from Satyaloka to Bhuloka, Narada Muni, Prince Priyavrata and Svayambhuva Manu came forward to offer him objects of worship and to praise him in highly qualified language, according to Vedic etiquette. At that time, Lord Brahma, the original person of this universe, felt compassion for Priyavrata and, looking upon him with a smiling face, spoke to him as follows.

PURPORT

That Lord Brahma descended from Satyaloka to see Priyavrata indicates that the matter was very serious. Narada Muni had come to advise Priyavrata about the value of spiritual life, knowledge, renunciation and bhakti, and Lord Brahma knew that Narada's instructions were very impressive. Therefore unless Lord Brahma personally went to Gandhamadana Hill to request Priyavrata, Lord Brahma knew that prince Priyavrata would not accept his father's order. Brahma's purpose was to break Priyavrata's determination. Therefore Brahma first looked upon Priyavrata with compassion. His smile and compassionate features also indicated that although Brahma would request Priyavrata to accept household life, Priyavrata would not be out of touch with devotional service. By the blessings of a Vaisnava, everything is possible. This is described in Bhakti-rasamrta-sindhu as kṛpā-siddhi, or perfection attained simply by the blessings of a superior person. One usually becomes liberated and perfect by executing the regulative principles set down in the sastras. Nonetheless, many persons have achieved perfection simply by the blessings of a spiritual master or superior.

Priyavrata was the grandson of Lord Brahma, and as joking competition sometimes takes place between grandson and grandfather, in this case also Priyavrata was determined to remain in meditation, whereas Brahma was determined that he rule the universe. Thus Lord Brahma's affectionate smile and glance meant, "My dear Priyavrata, you have decided not to accept household life, but I have decided to convince you that you must accept it." Actually, Brahma had come to praise Priyavrata for his high standard of renunciation, austerity, penance and devotion so that he would not be deviated from devotional service, even though he would accept household life.

In this verse, one important word is sukta-vakena (by Vedic hymns). In the Vedas, there is the following prayer to Lord Brahma: hiraṇyagarbhah samavartatagre bhūtasya jatah patir eka asit. Brahma was received with the appropriate Vedic hymns, and because he was welcomed according to the Vedic etiquette, he was very pleased.

TEXT 11

TEXT

sri-bhagavan uvaca
nibodha tatedam rtam bravimi
masuyitum devam arhasy aprameyam
vayam bhavas te tata esa maharsir
vahama sarve vivasa yasya distam

SYNONYMS

sri-bhagavan uvaca--the supreme person, Lord Brahma, said; nibodha--kindly hear with attention; tata--my dear son; idam--this; rtam--true; bravimi--I am speaking; ma--not; asuyitum--to be jealous of; devam--the Supreme Personality of Godhead; arhasi--you ought; aprameyam--who is beyond our experimental knowledge; vayam--we; bhavah--Lord Siva; te--your; tatah--father; esah--this; maha-rsih--Narada; vahamah--carry out; sarve--all; vivasah--unable to deviate; yasya--of whom; distam--the order.

TRANSLATION

Lord Brahma, the supreme person within this universe, said: My dear Priyavrata, kindly hear attentively what I shall say to you. Do not be jealous of the Supreme Lord, who is beyond our experimental measurements. All of us, including Lord Siva, your father and the great sage Maharsi Narada, must carry out the order of the Supreme. We cannot deviate from His order.

PURPORT

Of the twelve great authorities in devotional service, four--Lord Brahma himself, his son Narada, Svayambhuva Manu and Lord Siva--were present before Priyavrata. They were accompanied by many other authoritative sages. Brahma first wanted to impress upon Priyavrata that although these great

personalities are all authorities, they cannot possibly disobey the orders of the Supreme personality of Godhead, who is described in this verse as deva, which means "always glorious." The power, glory and potencies of the Supreme Personality of Godhead can never be diminished. In the Ishopanisad, the Lord is described as apapa-viddha, which indicates that He is never affected by anything materially considered sinful. Similarly, Srimad-Bhagavatam describes the Supreme Personality of Godhead as being so powerful that nothing we might consider abominable can affect Him. An example sometimes given to explain the position of the Supreme Lord is that of the sun, which evaporates urine from the earth but is never affected by contamination. The Supreme Lord can never be accused of doing anything wrong.

When Lord Brahma went to induce Priyavrata to accept the responsibility for ruling the universe, he did not go whimsically; he was following the dictations of the Supreme Lord. Indeed, Brahma and other genuine authorities never do anything without His permission. The Supreme Lord is situated in everyone's heart. In the beginning of Srimad-Bhagavatam it is said, tene brahma hrda ya adi-kavaye: the Lord dictated Vedic knowledge to Brahma through his heart. The more a living entity is purified by devotional service, the more he comes in direct contact with the Supreme Personality of Godhead, as confirmed in Srimad Bhagavad-gita:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) Lord Brahma, therefore, had not come to Priyavrata by his own whims; rather, it is understood that he had been ordered to persuade Priyavrata by the Supreme personality of Godhead, whose activities cannot be understood by material senses and who is therefore described herein as aprameya. Thus Lord Brahma first advised Priyavrata to hear his words with attention and without envy.

Why one is induced to perform certain acts despite his desire to do something else is indicated herein. One cannot disobey the orders of the Supreme Lord, even if one is as powerful as Lord Siva. Lord Brahma, Manu or the great sage Narada. All these authorities are certainly very powerful, but they do not have the power to disobey the orders of the Supreme personality of Godhead. Since Lord Brahma had come to Priyavrata in accordance with the orders of the Supreme Lord, he first wanted to dispel any suspicions that he might be acting as Priyavrata's enemy. Lord Brahma was following the orders of the Supreme Lord, and therefore it would be worthwhile for Priyavrata to accept Lord Brahma's order, as the Lord desired.

TEXT 12

TEXT

na tasya kascit tapasa vidyaya va
na yoga-viryena manisaya va
naivārtha-dharmāih paratah svato va
krtam vihantum tanu-bhrd vibhuyat

SYNONYMS

na--never; tasya--His; kascit--anyone; tapasa--by austerity; vidyaya--by education; va--or; na--never; yoga--by power of mystic yoga; viryena--by personal strength; manisaya--by intelligence; va--or; na--never; eva--certainly; artha--by material opulence; dharmāih--by the power of religion; paratah--by any external power; svatah--by personal endeavor; va--or; krtam--the order; vihantum--to avoid; tanu-bhrt--a living entity who has accepted a material body; vibhuyat--is able.

TRANSLATION

One cannot avoid the order of the Supreme Personality of Godhead, not by the strength of severe austerities, an exalted Vedic education, or the power of mystic yoga, physical prowess or intellectual activities. Nor can one use his power of religion, his material opulence or any other means, either by himself or with the help of others, to defy the orders of the Supreme Lord. That is not possible for any living being, from Brahma down to the ant.

PURPORT

In the Garga Upanisad, Gargamuni says to his wife, *etasya va aksarasya prasasane gargi surya-candramasau vidhrtau tisthatah*: "My dear Gargi, everything is under the control of the Supreme Personality of Godhead. Even the sun, the moon and other controllers and demigods like Lord Brahma and King Indra are all under His control." An ordinary human being or animal who has accepted a material body cannot go beyond the jurisdiction of the Supreme personality of Godhead's control. A material body includes senses. However, the sense activities of so-called scientists who try to be free from God's law or the laws of nature are useless. This is also confirmed in *Bhagavad-gita* (7.14). *Mama maya duratyaya*: it is impossible to surpass the control of material nature, for the Supreme Personality of Godhead is working behind it. Sometimes we are proud of our austerities, penances and mystic yogic powers, but it is clearly stated herein that one cannot surpass the laws and directions of the Supreme Personality of Godhead, either by dint of mystic power, a scientific education, or austerities and penances. It is impossible.

The word *manisaya* ("by intelligence") is of special significance. Priyavrata might argue that Lord Brahma was requesting him to accept family life and the responsibility for ruling a kingdom, although Narada Muni had advised him not to enter household life and be entangled in material affairs. Whom to accept would be a puzzle for Priyavrata because both Lord Brahma and Narada Muni are authorities. Under the circumstances, the use of the word *manisaya* is very appropriate, for it indicates that since both Narada Muni and Lord Brahma are authorized to give instruction, Priyavrata should neglect neither of them but should use his intelligence to follow the advice of both. To solve such dilemmas, Srila Rupa Gosvami has given a very clear conception of intelligence. He says:

*anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate*

Visayan, material affairs, should be accepted without attachment. and everything should be dovetailed with the service of the Lord. That is real intelligence (*manisa*). Becoming a family man or king in the material world is not harmful if one accepts everything for Krsna's service. That necessitates clear intelligence. *Mayavadi* philosophers say, *brahma satyam jagan mithya*: this material world is false, and only the Absolute Truth is real. However, an intelligent devotee in the line of Lord Brahma and the great sage Narada--or, in other words, in the Brahma-sampradaya--does not consider this world false. That which is created by the Supreme personality of Godhead cannot be false, but using it for enjoyment is. Everything is meant to be enjoyed by the Supreme personality of Godhead, as confirmed in *Bhagavad-gita* (5.29). *Bhoktaram yajna-tapasam sarva-loka-mahesvaram*: the Supreme personality of Godhead is the supreme proprietor and enjoyer, and therefore everything should be dovetailed for His enjoyment and service. Regardless of one's circumstances, favorable or unfavorable, one should use everything to serve the Supreme Lord. That is the perfect way to use one's intelligence.

TEXT 13

TEXT

*bhavaya nasaya ca karma kartum
sokaya mohaya sada bhayaya
sukhaya dukhaya ca deha-yogam*

avyakta-distam janatanga dhatte

SYNONYMS

bhavaya--for birth; nasaya--for death; ca--also; karma--activity; kartum--to do; sokaya--for bereavement; mohaya--for illusion; sada--always; bhayaya--for fear; sukhaya--for happiness; duhkaya--for distress; ca--also; deha-yogam--connection with a material body; avyakta--by the Supreme personality of Godhead; distam--directed; janata--the living entities; anga--O Priyavrata; dhatte--accept.

TRANSLATION

My dear Priyavrata, by the order of the Supreme Personality of Godhead, all living entities accept different types of bodies for birth and death, activity, lamentation, illusion, fear of future dangers, and happiness and distress.

PURPORT

Every living entity who has come to this material world has come here for material enjoyment, but according to his own karma, activities, he must accept a certain type of body given to him by material nature under the order of the Supreme Personality of Godhead. As stated in Bhagavad-gita (3.27), prakrteh kriyamanani gunaih karmani sarvasah: everything is being done by prakrti, material nature, under the direction of the Supreme Lord. Modern scientists do not know why there are varieties of bodies in 8,400,000 forms. The fact is that all these bodies are ordained for the living entities by the Supreme Personality of Godhead according to the living entities' desires. He gives the living entities freedom to act as they like, but on the other hand they must accept a body according to the reactions of their activities. Thus there are different types of bodies. Some living entities have short durations of life, whereas others live for fantastic durations. Every one of them, however, from Brahma down to the ant, acts according to the direction of the Supreme personality of Godhead, who is sitting in everyone's heart. As confirmed in Bhagavad-gita (15.15):

sarvasya caham hr̥di sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." It is not a fact, however, that the Supreme personality of Godhead gives direction to certain living entities in one way and other living entities in another way. The truth is that every living entity has a certain desire, and the Supreme Lord gives him a chance to fulfill it. The best course, therefore, is to surrender unto the Supreme personality of Godhead and act according to His desire. One who does so is liberated.

TEXT 14

TEXT

yad-vaci tantyam guna-karma-damabhih
sudustarair vatsa vayam suyojitah
sarve vahamo balim isvaraya
protā nasiva dvi-pade catus-padah

SYNONYMS

yat--of whom; vaci--in the form of Vedic instruction; tantyam--to a long rope; guna--of quality; karma--and work; damabhih--by the ropes; su-dustaraih--very difficult to avoid; vatsa--my dear boy; vayam--we; su-yojitah--are engaged; sarve--all; vahamah--carry out; balim--orders to please Him; isvaraya--unto the

Supreme Personality of Godhead; protah--being bound; nasi--in the nose; iva--like; dvi-pade--to the two-legged (driver); catuh-padah--the four-legged (bulls).

TRANSLATION

My dear boy, all of us are bound by the Vedic injunctions to the divisions of varnasrama according to our qualities and work. These divisions are difficult to avoid because they are scientifically arranged. We must therefore carry out our duties of varnasrama-dharma, like bulls obliged to move according to the direction of a driver pulling on ropes knotted to their noses.

PURPORT

In this verse, the words tanyam guna-karma-damabhih are very important. We each get a body according to our association with the gunas, the qualities or modes of material nature, and we act accordingly. As stated in Bhagavad-gita, the four orders of the social system--namely brahmana, ksatriya, vaisya and sudra--are arranged according to guna and karma, their qualities and work. There is some controversy about this, however, because some say that since one receives a body according to the guna and karma of his past life, it is one's birth that determines his social status. Others say, however, that one's birth according to the guna and karma of his past life is not the essential consideration, since one can change his guna and karma even in this life. Thus they say that the four divisions of the social order--brahmana, ksatriya, vaisya and sudra--should be arranged according to the guna and karma of this life. This version is confirmed in Srimad-Bhagavatam by Narada Muni. While instructing Maharaja Yudhisthira about the symptoms of guna and karma, Narada Muni said that these symptoms must govern the division of society. In other words, if a person born in the family of a brahmana has the symptoms of a sudra, he should be designated as a sudra. Similarly, if a sudra has brahminical qualities, he should be designated a brahmana.

The varnasrama system is scientific. Therefore if we accept the divisions of varna and asrama according to the Vedic instructions, our lives will be successful. Unless human society is thus divided and arranged, it cannot be perfect. As stated in the Visnu Purana (3.8.9):

varnasramacaravata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam

"The Supreme personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varnas and asramas." All of human society is meant to worship Lord Visnu. At the present moment, however, human society does not know that this is the ultimate goal or perfection of life. Therefore instead of worshipping Lord Visnu, people have been educated to worship matter. According to the direction of modern society, men think they can advance in civilization by manipulating matter to build skyscrapers, big roads, automobiles and so on. Such a civilization must certainly be called materialistic because its people do not know the goal of life. The goal of life is to reach Visnu, but instead of reaching Visnu, people are bewildered by the external manifestation of the material energy. Therefore progress in material advancement is blind, and the leaders of such material advancement are also blind. They are leading their followers in the wrong way.

It is best, therefore, to accept the injunctions of the Vedas, which are mentioned in this verse as yad- vaci. In accordance with those injunctions, everyone should find out whether he is a brahmana, ksatriya, vaisya or sudra and should thus be educated accordingly. Then his life will be successful. Otherwise, all of human society will be confused. If human society is divided scientifically according to varna and asrama, and if the Vedic directions are followed, one's life, regardless of his position, will be successful. It is not that brahmanas will be elevated to the transcendental platform but not the sudras. If the Vedic injunctions are followed, all of them--brahmanas, ksatriyas, vaisyas and sudras--will be elevated to the transcendental platform, and their lives will be successful. The injunctions in the Vedas are explicit directions from the

Supreme personality of Godhead. The example cited in this verse is that bulls tied by ropes in their nostrils move according to the direction of the driver. Similarly, if we move according to the instructions of the Vedas, the perfect paths for our lives will be set. Otherwise, if we do not move in that way but act according to our whimsical ideas, our lives will be spoiled by confusion and will end in despair. Actually, because people at the present moment are not following the instructions of the Vedas, they are all confused. We must therefore accept this instruction by Lord Brahma to Priyavrata as the factual scientific direction leading to the success of life. This is also confirmed in Bhagavad-gita (16.23):

yah sastra-vidhim utsrjya
vartate kama-karatah
na sa siddhim avapnoti
na sukham na param gatim

If we do not live according to the injunctions of the sastras, the Vedas, we shall never achieve success in life, to say nothing of happiness or elevation to higher statuses of living.

TEXT 15

TEXT

isabhisrstam hy avarundhmahe 'nga
duhkham sukham va guna-karma-sangat
asthaya tat tad yad ayunkta nathas
caksusmatandha iva niyamanah

SYNONYMS

isa-abhisrstam--created or given by the Lord; hi--certainly; avarundhmahe--we have to accept; anga--my dear Priyavrata; duhkham--distress; sukham--happiness; va--or; guna-karma--with quality and work; sangat--by association; asthaya--being situated in; tat tat--that condition; yat--which body; ayunkta--He gave; nathah--the Supreme Lord; caksusmata--by a person having eyes; andhah--blind men; iva--like; niyamanah--being conducted.

TRANSLATION

My dear Priyavrata, according to our association with different modes of material nature, the Supreme Personality of Godhead gives us our specific bodies and the happiness and distress we achieve. One must therefore remain situated as he is and be conducted by the Supreme Personality of Godhead, exactly as a blind man is led by a person who has eyes with which to see.

PURPORT

By material means, one cannot avoid the happiness and distress unique to his particular body. There are 8,400,000 bodily forms, each destined to enjoy and suffer a certain amount of happiness and distress. This we cannot change, for the happiness and distress are ordained by the Supreme personality of Godhead, in accordance with whose decision we have received our bodies. Since we cannot avoid the plan of the Supreme Godhead, we must agree to be directed by Him, just as a blind man is led by a person who has eyes. Under any circumstances, if we remain in the condition allotted to us by the Supreme Lord and follow His instructions, we will become perfect. The main purpose of life is to follow the instructions of the Supreme personality of Godhead. It is such instructions that constitute one's religion or occupational duty.

In Bhagavad-gita, therefore, Lord Krsna says, sarva-dharman parityajya mam ekam saranam vraja: "Give up all other engagements. Simply surrender unto Me and follow Me." (Bg. 18.66) This process of surrendering by following the instructions of the Supreme Personality of Godhead is not meant for any

particular caste or creed. A brahmana can surrender, and so can a ksatriya, vaisya or sudra. Everyone can adopt this process. As stated in this verse, caksusmatandha iva niyamanah: one should follow the Lord the way a blind man follows a person who has eyes. If we follow the Supreme Personality of Godhead by following the directions He gives in the Vedas and Bhagavad-gita, our lives will be successful. The Lord therefore says:

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

"Always think of Me, become My devotee, and offer respect and obeisances unto Me. Then you will certainly come back home, back to Godhead. I promise you this because you are My very dear friend." (Bg. 18.65) This instruction is meant for everyone--brahmana, ksatriya, vaisya or sudra. If anyone, from any division of life, surrenders to the Supreme personality of Godhead and follows His instructions, his life will be successful.

The previous verse has given the analogy of bulls moving under the direction of the driver of a bullock cart. The bulls, being completely surrendered to the driver, remain wherever he wants to place them and eat whatever he wants them to eat. Similarly, being completely surrendered to the Supreme Personality of Godhead, we should not aspire for happiness, or regret distress; we must be satisfied with the position allotted to us by the Lord. We should follow the path of devotional service and not be dissatisfied with the happiness and distress He has given. People in the material modes of passion and ignorance generally cannot understand the plan of the Supreme Personality of Godhead with its 8,400,000 forms of life, but the human form affords one the special privilege to understand this plan, engage in devotional service and elevate oneself to the highest position of perfection by following the Lord's instructions. The entire world is working under the influence of the modes of material nature, especially ignorance and passion, but if people engage in hearing and chanting about the glories of the Supreme Lord, their lives can be successful, and they can be elevated to the highest perfection. In the Brhan-naradiya Purana, therefore, it is said:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

"In this age of Kali, there is no other way, no other way, no other way for spiritual perfection than the holy name, the holy name, the holy name of the Lord." Everyone should be given the chance to hear the holy names of the Supreme personality of Godhead, for thus one will gradually come to understand his real position in life and be elevated to the transcendental position above the mode of goodness. Thus all impediments to his progress will be cut to pieces. In conclusion, therefore, we must be satisfied in whatever position we have been put into by the Supreme personality of Godhead, and we should try to engage ourselves in His devotional service. Then our lives will be successful.

TEXT 16

TEXT

mukto 'pi tavad bibhryat sva-deham
arabdham asnann abhimana-sunyah
yathanubhutam pratiyata-nidrah
kim tv anya-dehaya gunan na vrnkte

SYNONYMS

muktah--a liberated person; api--even; tavat--so long; bibhryat--must maintain; sva-deham--his own body; arabdham--obtained as a result of past activity; asnan--accepting; abhimana-sunyah--without erroneous conceptions; yatha--as; anubhutam--what was perceived; pratiyata-nidrah--one who has awakened from sleep; kim tu--but; anya-dehaya--for another material body; gunan--the material qualities; na--never; vrnkte--enjoys.

TRANSLATION

Even if one is liberated, he nevertheless accepts the body he has received according to his past karma. Without misconceptions, however, he regards his enjoyment and suffering due to that karma the way an awakened person regards a dream he had while sleeping. He thus remains steadfast and never works to achieve another material body under the influence of the three modes of material nature.

PURPORT

The difference between a liberated and conditioned soul is that the conditioned soul is under the concept of bodily life, whereas a liberated person knows that he is not the body but a spirit, different from the body. Priyavrata might have thought that although a conditioned soul is forced to act according to the laws of nature, why should he, who was far advanced in spiritual understanding, accept the same kind of bondage and impediments to spiritual advancement? To answer this doubt, Lord Brahma informed him that even those who are liberated do not resent accepting, in the present body, the results of their past activities. While sleeping, one dreams many unreal things, but when he awakens he disregards them and makes progress in factual life. Similarly, a liberated person--one who has completely understood that he is not the body but a spirit soul--disregards past activities performed in ignorance and performs his present activities in such a way that they produce no reactions. This is described in Bhagavad-gita (3.9). Yajnarthat karmano 'nyatra loko 'yam karma-bandhanah: if one performs activities for the satisfaction of the Supreme Personality, the yajna-purusa, his work does not produce reactions, whereas karmis, who act for themselves, are bound by the reactions of their work. A liberated person, therefore, does not think about whatever he has ignorantly done in the past; instead, he acts in such a way that he will not produce another body by fruitive activities. As clearly mentioned in Bhagavad-gita:

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) Regardless of what we have done in our past lives, if we engage ourselves in unalloyed devotional service to the Lord in this life, we will always be situated in the brahma-bhuta (liberated) state, free from reactions, and will not be obliged to accept another material body. Tyaktva deham punar janma naiti mam eti so 'rjuna (Bg. 4.9). After giving up the body, one who has acted in that way does not accept another material body, but instead goes back home, back to Godhead.

TEXT 17

TEXT

bhayam pramattasya vanesv api syad
yatah sa aste saha-sat-sapatnah
jitendriyasyatma-rater budhasya
grhasramah kim nu karoty avadyam

SYNONYMS

bhayam--fear; pramattasya--of one who is bewildered; vanesu--in forests; api--even; syat--there must be; yatah--because; sah--he (one who is not self-controlled); aste--is existing; saha--with; sat-sapatnah--six co-wives; jita-indriyasya--for one who has already conquered the senses; atma-rateh--self-satisfied; budhasya--for such a learned man; grha-asramah--household life; kim--what; nu--indeed; karoti--can do; avadyam--harm.

TRANSLATION

Even if he goes from forest to forest, one who is not self-controlled must always fear material bondage because he is living with six co-wives--the mind and knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.

PURPORT

Srila Narottama dasa Thakura has sung, grhe va vanete thake, 'ha gauranga' bale dake: whether one is situated in the forest or at home, if he is engaged in the devotional service of Lord Caitanya, he is a liberated person. Here this is also repeated. For one who has not controlled his senses, going to the forest to become a so-called yogi is meaningless. Because his uncontrolled mind and senses are going with him, he cannot achieve anything, even by giving up household life and staying in the forest. Formerly many mercantile men from the up-country of India used to go to Bengal, and thus there is a familiar saying, "If you go to Bengal, your fortune will go with you." Our first concern, therefore, should be to control the senses, and since the senses cannot be controlled unless engaged in the devotional service of the Lord, our most important duty is to engage the senses in devotional service. Hrsikena hrsikesa-sevanam bhaktir ucyate: bhakti means engagement of the purified senses in the service of the Lord.

Herein Lord Brahma indicates that instead of going to the forest with uncontrolled senses, it is better and more secure to engage the senses in the service of the Lord. Even household life can do no harm to a self-controlled person acting in this way; it cannot force him into material bondage. Srila Rupa Gosvami has further enunciated this position:

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"Regardless of one's circumstances, if one fully engages his activities, mind and words in the devotional service of the Lord, he should be understood to be a liberated person." Srila Bhaktivinoda Thakura was a responsible officer and a householder, yet his service to the cause of expanding the mission of Lord Caitanya Mahaprabhu is unique. Srila Prabodhananda Sarasvati Thakura says, durdantendriya-kala-sarpa-patali protkhata-damstrayate. The sense organs are certainly our greatest enemies, and they are therefore compared to venomous serpents. However, if a venomous serpent is bereft of its poison fangs, it is no longer fearful. Similarly, if the senses are engaged in the service of the Lord, there is no need to fear their activities. The devotees in the Krsna consciousness movement move within this material world, but because their senses are fully engaged in the service of the Lord, they are always aloof from the material world. They are always living in a transcendental position.

TEXT 18

TEXT

yah sat sapatnan vijigisamano
grhesu nirvisya yateta purvam
atyeti durgasrita urjitarin
ksinesu kamam vicared vipascit

SYNONYMS

yah--anyone who; sat--six; sapatnan--adversaries; vijigisamanah--desiring to conquer; ghesu--in household life; nirvisya--having entered; yateta--must try; purvam--first; atyeti--conquers; durga-asritah--being in a fortified place; urjita-arin--very strong enemies; ksinesu--decreased; kamam--lusty desires; vicaret--can go; vipascit--the most experienced, learned.

TRANSLATION

One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. After one has been trained in household life and his lusty desires have decreased, he can move anywhere without danger.

PURPORT

The Vedic system of four varnas and four asramas is very scientific, and its entire purpose is to enable one to control the senses. Before entering household life (grhastha-asrama), a student is fully trained to become jitendriya, a conqueror of the senses. Such a mature student is allowed to become a householder, and because he was first trained in conquering his senses, he retires from household life and becomes vanaprastha as soon as the strong waves of youthful life are past and he reaches the verge of old age at fifty years or slightly more. Then, after being further trained, he accepts sannyasa. He is then a fully learned and renounced person who can move anywhere and everywhere without fear of being captivated by material desires. The senses are considered very powerful enemies. As a king in a strong fortress can conquer powerful enemies, so a householder in grhastha-asrama, household life, can conquer the lusty desires of youth and be very secure when he takes vanaprastha and sannyasa.

TEXT 19

TEXT

tvam tv abja-nabhanghri-saroja-kosa-
durgasrito nirjita-sat-sapatnah
bhunksveha bhogan purusatidistan
vimukta-sangah prakrtim bhajasva

SYNONYMS

tvam--yourself; tu--then; abja-nabha--of the Supreme Personality of Godhead, whose navel is like a lotus flower; anghri--feet; saroja--lotus; kosa--hole; durga--the stronghold; asritah--taken shelter of; nirjita--conquered; sat-sapatnah--the six enemies (the mind and five senses); bhunksva--enjoy; iha--in this material world; bhogan--enjoyable things; purusa--by the Supreme person; atidistan--extraordinarily ordered; vimukta--liberated; sangah--from material association; prakrtim--constitutional position; bhajasva--enjoy.

TRANSLATION

Lord Brahma continued: My dear Priyavrata, seek shelter inside the opening in the lotus of the feet of the Lord, whose navel is also like a lotus. Thus conquer the six sense organs [the mind and knowledge-acquiring senses]. Accept material enjoyment because the Lord, extraordinarily, has ordered you to do this. You will thus always be liberated from material association and be able to carry out the Lord's orders in your constitutional position.

PURPORT

There are three kinds of men within this material world. Those who are trying to enjoy the senses to the utmost are called karmis, above them are the jnanis, who try to conquer the urges of the senses, and above them are the yogis, who have already conquered the senses. None of them, however, are situated in a transcendental position. Only devotees, who belong to none of the above-mentioned groups, are transcendental. As explained in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Lord Brahma herein advises Priyavrata to remain transcendental in the fortress not of family life but of the lotus feet of the Lord (abja-nabhanghri-saroja). When a bumblebee enters the opening of a lotus flower and drinks its honey, it is fully protected by the petals of the lotus. The bee is undisturbed by sunshine and other external influences. Similarly, one who always seeks shelter at the lotus feet of the personality of Godhead is protected from all dangers. It is therefore said in Srimad-Bhagavatam (10.14.58):

samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam

For one who has taken shelter of the lotus feet of the Lord, everything becomes easier. Indeed, even crossing the great ocean of nescience (bhavambudhi) is exactly like crossing the hoofprint created by a calf (vatsa-padam). For such a devotee, there is no question of remaining in a place where every step is dangerous.

Our actual duty is to carry out the supreme order of the Personality of Godhead. If we are fixed in our determination to carry out the supreme order of the Lord, we are always secure, regardless of where we are situated, whether in hell or in heaven. Herein the words prakrtim bhajasva are very significant. Prakrtim refers to one's constitutional position. Every living entity has the constitutional position of being an eternal servant of God. Therefore Lord Brahma advised Priyavrata, "Be situated in your original position as an eternal servant of the Lord. If you carry out His orders, you will never fall, even in the midst of material enjoyment." Material enjoyment achieved by dint of one's fruitive activities differs from material enjoyment given by the Supreme personality of Godhead. A devotee sometimes appears to be in a very opulent position, but he accepts that position to follow the orders of the Supreme personality of Godhead. Therefore a devotee is never affected by material influences. The devotees in the Krsna consciousness movement are preaching all over the world in accordance with the order of Sri Caitanya Mahaprabhu. They have to meet many karmis, but by the mercy of Sri Caitanya Mahaprabhu, they are unaffected by material influences. He has blessed them, as described in the Caitanya-caritamrta (Madhya 7.129):

kabhū na badhibe tomara visaya-taranga
punarapi ei thani pabe mora sange

A sincere devotee who engages in the service of Lord Sri Caitanya Mahaprabhu by preaching His cult all over the world will never be affected by visaya-taranga, material influences. On the contrary, in due course of time he will return to the shelter of the lotus feet of Lord Sri Caitanya Mahaprabhu and will thus have perpetual association with Him.

TEXT

sri-suka uvaca

iti samabhihito maha-bhagavato bhagavatas tri-bhuvana-guror anusasanam atmano laghutayavanata-sirodharo badham iti sabahu-manam uvaha.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; samabhihitah--completely instructed; maha-bhagavatah--the great devotee; bhagavatah--of the most powerful Lord Brahma; tri-bhuvana--of the three worlds; guroh--the spiritual master; anusasanam--the order; atmanah--of himself; laghutaya--because of inferiority; avanata--bowed down; sirodharah--his head; badham--yes, sir; iti--thus; sa-bahu-manam--with great respect; uvaha--carried out.

TRANSLATION

Sri Sukadeva Gosvami continued: After thus being fully instructed by Lord Brahma, who is the spiritual master of the three worlds, Priyavrata, his own position being inferior, offered obeisances, accepted the order and carried it out with great respect.

PURPORT

Sri Priyavrata was the grandson of Lord Brahma. Therefore according to social etiquette, his position was inferior. It is the duty of the inferior to carry out the order of the superior with great respect. Priyavrata therefore immediately said, "Yes, sir. I shall carry out your order." Priyavrata is described as a maha-bhagavata, a great devotee. The duty of a great devotee is to carry out the order of the spiritual master, or the spiritual master of the spiritual master in the parampara system. As described in Bhagavad-gita (4.2), evam parampara praptam: one has to receive the instructions of the Supreme Lord through the disciplic chain of spiritual masters. A devotee of the Lord always considers himself a servant of the servant of the Lord.

TEXT 21

TEXT

bhagavan api manuna yathavad upakalpita-pacitih priyavrata-naradayor avisamam abhisamiksamanayor atmasam avasthanam avan-manasam ksayam avyavahrtam pravartayan agamat.

SYNONYMS

bhagavan--the most powerful Lord Brahma; api--also; manuna--by Manu; yathavat--as deserved; upakalpita-apacitih--being worshiped; priyavrata-naradayoh--in the presence of Priyavrata and Narada; avisamam--without aversion; abhisamiksamanayoh--looking on; atmasam--just suitable for his position; avasthanam--to his abode; avak-manasam--beyond the description of mind and words; ksayam--the planet; avyavahrtam--extraordinarily situated; pravartayan--departing; agamat--returned.

TRANSLATION

Lord Brahma was then worshiped by Manu, who respectfully satisfied him as well as he could. Priyavrata and Narada also looked upon Brahma with no tinges of resentment. Having engaged Priyavrata in accepting his father's request, Lord Brahma returned to his abode, Satyaloka, which is indescribable by the endeavor of mundane mind or words.

PURPORT

Manu was certainly very satisfied that Lord Brahma had persuaded his son Priyavrata to take the responsibility for ruling the world. Priyavrata and Narada were also very satisfied. Although Brahma had forced Priyavrata to accept the management of worldly affairs, thus breaking his vow to remain brahmachari and completely engage in devotional service, Narada and Priyavrata did not look upon Brahma with resentment. Narada was not at all sorry that he had been frustrated in making Priyavrata a disciple. Both Priyavrata and Narada were exalted personalities who knew how to respect Lord Brahma. Therefore instead of looking upon Brahma with resentment, they very feelingly offered him their respect. Lord Brahma then returned to his celestial abode, known as Satyaloka, which is described here as being impeccable and being unapproachable by words.

It is stated in this verse that Lord Brahma returned to his residence, which is as important as his own personality. Lord Brahma is the creator of this universe and the most exalted personality within it. His lifetime is described in Bhagavad-gita (8.17). Sahasra-yuga-paryantam ahar yad brahmano viduh. The total duration of the four yugas is 4,300,000 years, and when that is multiplied a thousand times, it equals twelve hours in the life of Brahma. Therefore we cannot factually comprehend even twelve hours of Brahma's life, to say nothing of the one hundred years that constitute his entire lifetime. How, then, can we understand his abode? The Vedic literatures describe that in Satyaloka there is no birth, death, old age or disease. In other words, since Satyaloka is situated next to Brahmaloaka, or the Brahman effulgence, it is almost as good as Vaikunthaloka. Lord Brahma's abode is practically indescribable from our present status. Therefore it has been described as avan-manasa-gocara, or beyond the description of our words and the imagination of our minds. The Vedic literatures thus describe the abode of Lord Brahma: yad vai parardhyam tad uparamesthyam na yatra soko na jara na mrtyur nartir na codvegah. "In Satyaloka, which is situated many millions and billions of years away, there is no lamentation, nor is there old age, death, anxiety or the influence of enemies."

TEXT 22

TEXT

manur api parenaivam pratisandhita-manorathah surarsi-varanumatematmajam akhila-dhara-mandala-sthiti-guptaya asthapyaya svayam ati-visama-visaya-visa-jalayasaya upararama.

SYNONYMS

manuh--Svayambhuva Manu; api--also; parena--by Lord Brahma; evam--thus; pratisandhita--executed; manah-rathah--his mental aspiration; sura-rsi-vara--of the great sage Narada; anumatena--by the permission; atma-jam--his son; akhila--of the entire universe; dhara-mandala--of planets; sthiti--maintenance; guptaye--for the protection; asthapyaya--establishing; svayam--personally; ati-visama--very dangerous; visaya--material affairs; visa--of poison; jala-asaya--ocean; asayah--from desires; upararama--got relief.

TRANSLATION

Svayambhuva Manu, with the assistance of Lord Brahma, thus fulfilled his desires. With the permission of the great sage Narada, he delivered to his son the governmental responsibility for maintaining and protecting all the planets of the universe. He thus achieved relief from the most dangerous, poisonous ocean of material desires.

PURPORT

Svayambhuva Manu was practically hopeless because such a great personality as Narada was instructing his son Priyavrata not to accept household life. Now he was very pleased that Lord Brahma had interfered by inducing his son to accept the responsibility for ruling the government of the universe. From

Bhagavad-gita we get information that Vaivasvata Manu was the son of the sun-god and that his son, Maharaja Iksvaku, ruled this planet earth. Svayambhuva Manu, however, appears to have been in charge of the entire universe, and he entrusted to his son, Maharaja Priyavrata, the responsibility for maintaining and protecting all the planetary systems. Dhara-mandala means "planet." This earth, for instance, is called dhara-mandala. Akhila, however, means "all" or "universal." It is therefore difficult to understand where Maharaja Priyavrata was situated, but from this literature his position certainly appears greater than that of Vaivasvata Manu, for he was entrusted with all the planetary systems of the entire universe.

Another significant statement is that Svayambhuva Manu took great satisfaction from abnegating the responsibility for ruling all the planetary systems of the universe. At present, politicians are very eager to take charge of the government, and they engage their men in canvassing from door to door to get votes to win the post of president or a similar exalted office. On the contrary, however, herein we find that King Priyavrata had to be persuaded by Lord Brahma to accept the post of emperor of the entire universe. Similarly, his father, Svayambhuva Manu, felt relieved to entrust the universal government to Priyavrata. Thus it is evident that the kings and executive heads of government in the Vedic age never accepted their positions for sense enjoyment. Such exalted kings, who were known as rajarsis, ruled only to maintain and protect the kingdom for the welfare of the citizens. The history of Priyavrata and Svayambhuva Manu describes how exemplary, responsible monarchs performed the duties of government with disinterest, keeping themselves always aloof from the contamination of material attachment.

Material affairs have herein been compared to an ocean of poison. They have been described in a similar way by Srila Narottama dasa Thakura in one of his songs:

samsara-visanale, diva-nisi hiya jvale,
judaite na kainu upaya

"My heart is always burning in the fire of material existence. and I have made no provisions for getting out of it."

golokera prema-dhana, hari-nama-sankirtana,
rati na janmila kene taya

"The only remedy is hari-nama-sankirtana, the chanting of the Hare Krsna maha-mantra, which is imported from the spiritual world, Goloka Vrndavana. How unfortunate I am that I have no attraction for this." Manu wanted to seek shelter at the lotus feet of the Lord, and therefore when his son Priyavrata took charge of his worldly affairs, Manu was very relieved. That is the system of Vedic civilization. At the end of life, one must free himself from worldly affairs and completely engage in the service of the Lord.

The word surarsi-vara-anumatena is also significant. Manu entrusted the government to his son with the permission of the great saint Narada. This is particularly mentioned because although Narada wanted Priyavrata to become free from all material affairs, when Priyavrata took charge of the universe by the request of Lord Brahma and Manu, Narada was also very pleased.

TEXT 23

TEXT

iti ha vava sa jagati-patir isvarecchayadhinivesita-karmadhikaro 'khila-jagad-bandha-dhvamsana-paranubhavasya bhagavata adi-purusasyanghri-yugalanavarata-dhyananubhavana parirandhita-kasayasayo 'vadato 'pi mana-vardhano mahatam mahitalam anusasasa.

SYNONYMS

iti--thus; ha vava--indeed; sah--he; jagati-patih--the emperor of the whole universe; isvara-icchaya--by the order of the Supreme personality of Godhead; adhinivesita--completely engaged; karma-adhikarah--in material affairs; akhila-jagat--of the entire universe; bandha--bondage; dhvamsana--destroying; para--transcendental; anubhavasya--whose influence; bhagavatah--of the Supreme personality of Godhead; adi-

purusasya--the original person; anghri--on the lotus feet; yugala--two; anavarata--constant; dhyana-anubhavana--by meditation; parirandhita--destroyed; kasaya--all the dirty things; asayah--in his heart; avadatah--completely pure; api--although; mana-varadhanah--just to give honor; mahatam--to superiors; mahitalam--the material world; anusasasa--ruled.

TRANSLATION

Following the order of the Supreme Personality of Godhead, Maharaja Priyavrata fully engaged in worldly affairs, yet he always thought of the lotus feet of the Lord, which are the cause of liberation from all material attachment. Although Priyavrata Maharaja was completely freed from all material contamination, he ruled the material world just to honor the orders of his superiors.

PURPORT

The words mana-varadhanah mahatam ("just to show honor to superiors") are very significant. Although Maharaja Priyavrata was already a liberated person and had no attraction for material things, he engaged himself fully in governmental affairs just to show respect to Lord Brahma. Arjuna had also acted in the same way. Arjuna had no desire to participate in political affairs or the fighting at Kuruksetra, but when ordered to do so by the Supreme Lord, Krsna, he executed those duties very nicely. One who always thinks of the lotus feet of the Lord is certainly above all the contamination of the material world. As stated in Bhagavad-gita:

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47) Maharaja Priyavrata, therefore, was a liberated person and was among the highest of yogis, yet superficially he became the emperor of the universe in accordance with the order of Lord Brahma. Showing respect to his superior in this way was another of his extraordinary qualifications. As stated in Srimad-Bhagavatam (6.17.28):

narayana-parah sarve
na kutascana bibhyati
svargapavarga-narkesv
api tulyartha-darsinah

A devotee who is actually advanced is not afraid of anything, provided he has the opportunity to execute the order of the Supreme Personality of Godhead. This is the proper explanation of why Priyavrata engaged in worldly affairs although he was a liberated person. Also, only because of this principle does a maha-bhagavata, who has nothing to do with the material world, come down to the second platform of devotional service to preach the glories of the Lord all over the world.

TEXT 24

TEXT

atha ca duhitaram prajapater visvakarmana upayame barhismatim nama tasyam u ha vava atmajan atma-samana-sila-guna-karma-rupa-viryodaran dasa bhavayam babhuva kanyam ca yaviyasim urjasvatim nama.

SYNONYMS

atha--thereafter; ca--also; duhitaram--the daughter; prajapateh--of one of the prajapatis entrusted with increasing population; visvakarmanah--named Visvakarma; upayeme--married; barhismatim--Barhismati; nama--named; tasyam--in her; u ha--as it is celebrated; vava--wonderful; atma-jan--sons; atma-samana--exactly equal to him; sila--character; guna--quality; karma--activities; rupa--beauty; virya--prowess; udaran--whose magnanimity; dasa--ten; bhavayam babhuva--he begot; kanyam--daughter; ca--also; yaviyasim--the youngest of all; urjasvatim--Urjasvati; nama--named.

TRANSLATION

Thereafter, Maharaja Priyavrata married Barhismati, the daughter of the prajapati named Visvakarma. In her he begot ten sons equal to him in beauty, character, magnanimity and other qualities. He also begot a daughter, the youngest of all, named Urjasvati.

PURPORT

Maharaja Priyavrata not only carried out the order of Lord Brahma by accepting the duties of government, but also married Barhismati, the daughter of Visvakarma, one of the prajapatis. Since Maharaja Priyavrata was fully trained in transcendental knowledge, he could have returned home and conducted the business of government as a brahmachari. Instead, however, when he returned to household life, he accepted a wife also. The principle is that when one becomes a grhastha, he must live perfectly in that order, which means he must live peacefully with a wife and children. When Caitanya Mahaprabhu's first wife died, His mother requested Him to marry for a second time. He was twenty years old and was going to take sannyasa at the age of twenty-four, yet by the request of His mother, He married. "As long as I am in household life," He told His mother, "I must have a wife, for household life does not mean staying in a house. Real household life means living in a house with a wife."

Three words in this verse are very significant--u ha vava. These words are used to express wonder. Priyavrata Maharaja had taken a vow of renunciation, but accepting a wife and begetting children have nothing to do with the path of renunciation; these are activities on the path of enjoyment. It was a source of great wonder, therefore, that Priyavrata Maharaja, who had followed the path of renunciation, had now accepted the path of enjoyment.

Sometimes we are criticized because although I am a sannyasi, I have taken part in the marriage ceremonies of my disciples. It must be explained, however, that since we have started a Krsna conscious society and since a human society must also have ideal marriages, to correctly establish an ideal society we must take part in marrying some of its members, although we have taken to the path of renunciation. This may be astonishing to persons who are not very interested in establishing daiva-varnasrama, the transcendental system of four social orders and four spiritual orders. Srila Bhaktisiddhanta Sarasvati Thakura, however, wanted to reestablish daiva-varnasrama. In daiva-varnasrama there cannot be acknowledgement of social status according to birthright because in Bhagavad-gita it is said that the determining considerations are guna and karma, one's qualities and work. It is this daiva-varnasrama that should be established all over the world to continue a perfect society for Krsna consciousness. This may be astonishing to foolish critics, but it is one of the functions of a Krsna conscious society.

TEXT 25

TEXT

agnidhredhmajihva-yaj nabahu-mahavira-hiranyareto-ghrtaprstha-savana-medhatithi-vitihotra-kavaya iti sarva evagni-namanah.

SYNONYMS

agnidhra--Agnidhra; idhma-jihva--Idhmajihva; yajna-bahu--Yaj nabahu; maha-vira--Mahavira; hiranyaretah--Hiranyareta; ghrtaprstha--Ghrtaprstha; savana--Savana; medha-tithi--Medhatithi; vitihotra--

Vitihotra; kavayah--and Kavi; iti--thus; sarve--all these; eva--certainly; agni--of the demigod controlling fire; namanah--names.

TRANSLATION

The ten sons of Maharaja Priyavrata were named Agnidhra, Idhmajihva, Yajnbahu, Mahavira, Hiranyareta, Ghrtaprstha, Savana, Medhatithi, Vitihotra and Kavi. These are also names of Agni, the fire-god.

TEXT 26

TEXT

etesam kavir mahavirah savana iti traya asann urdhva-retasas ta atma-vidyayam arbha-bhavad arabhya krta-paricayah paramahamsyam evasramam abhajan.

SYNONYMS

etesam--of these; kavir--Kavi; mahavirah--Mahavira; savanah--Savana; iti--thus; trayah--three; asan--were; urdhva-retasah--completely celibate; te--they; atma-vidyayam--in transcendental knowledge; arbha-bhavat--from childhood; arabhya--beginning; krta-paricayah--very well versed; paramahamsyam--of the highest spiritual perfection of human life; eva--certainly; asramam--the order; abhajan--executed.

TRANSLATION

Three among these ten--namely Kavi, Mahavira and Savana--lived in complete celibacy. Thus trained in brahmachari life from the beginning of childhood, they were very conversant with the highest perfection, known as the paramahamsa-asrama.

PURPORT

The word urdhva-retasah in this verse is very significant. Urdhva-retah refers to one who can control sex life and who instead of wasting semen by discharging it, can use this most important substance accumulated in the body to enrich the brain. One who can completely control sex life is able to work wonderfully with his brain, especially in remembering. Thus students who simply hear Vedic instructions once from their teacher could remember them verbatim without needing to read books, which therefore did not exist in former times.

Another significant word is arbha-bhavat, which means "from very childhood." Another meaning is "from being very affectionate to children." In other words, paramahamsa life is dedicated for the benefit of others. Just as a father sacrifices many things out of affection for his son, great saintly persons sacrifice all kinds of bodily comforts for the benefit of human society. In this connection there is a verse concerning the six Gosvamis:

tyaktva turnam asesa-mandala-pati-srenim sada tucchavat
bhutva dina-ganesakau karunaya kaupina-kanthasritau

Because of their compassion for the poor fallen souls, the six Gosvamis gave up their exalted positions as ministers and took vows as mendicants. Thus minimizing their bodily wants as far as possible, they each accepted only a loin-cloth and a begging bowl. Thus they remained in Vrindavana to execute the orders of Sri Caitanya Mahaprabhu by compiling and publishing various Vaisnava literatures.

TEXT 27

TEXT

tasminn u ha va upasama-silah paramarsayah sakala-jiva-nikayavasasya bhagavato vasudevasya bhitanam sarana-bhutasya srimate-caranaravindavirata-smaranavigalita-parama-bhakti-yoganu-bhavana paribhavitantar-hridayadhigate bhagavati sarvesam bhutanam atma-bhute pratyag-atmany evatmanas tadatmyam avisesena samiyuh.

SYNONYMS

tasmin--in that paramahansa-asrama; u--certainly; ha--so celebrated; va--indeed; upasama-silah--in the renounced order of life; parama-rsayah--the great sages; sakala--all; jiva--of living entities; nikaya--in total; avasasya--the residence; bhagavatah--of the Supreme Personality of Godhead; vasudevasya--Lord Vasudeva; bhitanam--of those afraid of material existence; sarana-bhutasya--the one who is the only shelter; srimate--of the Supreme Personality of Godhead; carana-aravinda--the lotus feet; avirata--constantly; smarana--remembering; avigalita--completely uncontaminated; parama--supreme; bhakti-yoga--of mystic devotional service; anubhavana--by the prowess; paribhavitah--purified; antah--within; hridaya--the heart; adhigate--perceived; bhagavati--the Supreme Personality of Godhead; sarvesam--of all; bhutanam--living entities; atma-bhute--situated within the body; pratyag--directly; atmany--with the Supreme Supersoul; eva--certainly; atmanah--of the self; tadatmyam--qualitative equality; avisesena--without differences; samiyuh--realized.

TRANSLATION

Thus situated in the renounced order from the beginning of their lives, all three of them completely controlled the activities of their senses and thus became great saints. They concentrated their minds always upon the lotus feet of the Supreme Personality of Godhead, who is the resting place of the totality of living entities and who is therefore celebrated as Vasudeva. Lord Vasudeva is the only shelter of those who are actually afraid of material existence. By constantly thinking of His lotus feet, these three sons of Maharaja Priyavrata became advanced in pure devotional service. By the prowess of their devotional service, they could directly perceive the Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, and realize that there was qualitatively no difference between themselves and Him.

PURPORT

The paramahansa stage is the topmost position in renounced life. In sannyasa, the renounced order, there are four stages--katicaka, bahudaka, parivrajakacarya and paramahansa. According to the Vedic system, when one accepts the renounced order, he stays outside his village in a cottage, and his necessities, especially his food, are supplied from home. This is called the katicaka stage. When a sannyasi advances further, he no longer accepts anything from home: instead, he collects his necessities, especially his food, from many places. This system is called madhukari, which literally means "the profession of the bumblebees." As bumblebees collect honey from many flowers, a little from each, so a sannyasi should beg from door to door but not accept very much food from any particular house; he should collect a little bit from every house. This is called the bahudaka stage. When a sannyasi is still more experienced, he travels all over the world to preach the glories of Lord Vasudeva. He is then known as parivrajakacarya. The sannyasi reaches the paramahansa stage when he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life. An actual paramahansa is one who completely controls his senses and engages in the unalloyed service of the Lord. Therefore all three of these sons of Priyavrata, namely Kavi, Mahavira and Savana, were situated in the paramahansa stage from the very beginning. Their senses could not disturb them, for their senses were completely engaged in serving the Lord. Therefore the three brothers are described in this verse as upasama-silah. Upasama means "completely subdued." Because they completely subdued their senses, they are understood to have been great sages and saints.

After subduing their senses, the three brothers concentrated their minds upon the lotus feet of Vasudeva, Lord Kṛṣṇa. As stated in Bhagavad-gīta (7.19), vasudevah sarvam iti. The lotus feet of Vasudeva are everything. Lord Vasudeva is the reservoir of all living entities. When this cosmic manifestation is

dissolved, all living entities enter the supreme body of the Lord, Garbhodakasayi Visnu, who merges within the body of Maha-Visnu. Both of these visnu-tattvas are vasudeva-tattvas, and therefore the great sages Kavi, Mahavira and Savana concentrated always upon the lotus feet of Lord Vasudeva, Krsna. In this way they could understand that the Supersoul within the heart is the Supreme Personality of Godhead, and they could recognize their identity with Him. The complete description of this realization is that simply by discharging the unalloyed form of devotional service, one can realize his self completely. The parama-bhakti-yoga mentioned in this verse means that a living entity, by dint of unalloyed devotional service, has no other interest than the service of the Lord, as described in Bhagavad-gita (vasudevah sarvam iti). By parama-bhakti-yoga, by elevating oneself to the highest platform of loving service, one can automatically be relieved from the bodily concept of life and see the Supreme Personality of Godhead face to face. As confirmed in Brahma-samhita:

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

An advanced devotee, who is known as a sat, or saint, can always see within his heart the Supreme Personality of Godhead, face to face. Krsna, Syamasundara, expands Himself by His plenary portion, and thus a devotee can always see Him within his heart.

TEXT 28

TEXT

anyasyam api jayayam trayah putra asann uttamas tamaso raivata iti manvantaradhipatayah.

SYNONYMS

anyasyam--other; api--also; jayayam--in the wife; trayah--three; putrah--sons; asan--there were; uttamah tamasah raivatah--Uttama, Tamasa and Raivata; iti--thus; manu-antara--of the manvantara millennium; adhipatayah--rulers.

TRANSLATION

In his other wife, Maharaja Priyavrata begot three sons, named Uttama, Tamasa and Raivata. All of them later took charge of manvantara millenniums.

PURPORT

In every day of Brahma there are fourteen manvantaras. The duration of one manvantara, the lifespan of one Manu, is seventy-one yugas, and each yuga is 4,320,000 years. Almost all the Manus selected to rule the manvantaras came from the family of Maharaja Priyavrata. Three of them are particularly mentioned herein, namely Uttama, Tamasa and Raivata.

TEXT 29

TEXT

evam upasamayanesu sva-tanayesv atha jagati-patir jagatim arbudany ekadasa parivatsaranam
avyahatakhila-purusa-kara-sara-sambhrta-dor-danda-yugalapidita-maurvi-guna-stanita-viramita-dharma-
pratipakso barhismatyas canudinam edhamana-pramoda-prasarana-yausinya-vidya-pramusita-hasavaloka-
rucira-ksvely-adibhih parabhuyamana-viveka ivanavabudhyamana iva mahamana bubhuje.

SYNONYMS

evam--thus; upasama-ayanesu--all well qualified; sva-tanayesu--his own sons; atha--thereafter; jagati-patih--the master of the universe; jagatim--the universe; arbudani--arbudas (one arbuda equals 100,000,000); ekadasa--eleven; parivatsaranam--of years; avyahata--without being interrupted; akhila--universal; purusa-kara--prowess; sara--strength; sambhrta--endowed with; doh-dandah--of powerful arms; yugala--by the pair; apidita--being drawn; maurvi-guna--of the bowstring; stanita--by the loud sound; viramita--defeated; dharma--religious principles; pratipaksah--those who are against; barhismatyah--of his wife Barhismati; ca--and; anudinam--daily; edhamana--increasing; pramoda--pleasing intercourse; prasarana--amiability; yausinya--feminine behavior; vrida--by shyness; pramusita--held back; hasa--laughing; avaloka--glancing; rucira--pleasing; ksveli-adibhih--by exchanges of loving propensities; parabhuymana--being defeated; vivekah--his true knowledge; iva--like; anavabudhyamanah--a less intelligent person; iva--like; maha-manah--the great soul; bubhuje--ruled.

TRANSLATION

After Kavi, Mahavira and Savana were completely trained in the paramahansa stage of life, Maharaja Priyavrata ruled the universe for eleven arbudas of years. Whenever he was determined to fix his arrow upon his bowstring with his two powerful arms, all opponents of the regulative principles of religious life would flee from his presence in fear of the unparalleled prowess he displayed in ruling the universe. He greatly loved his wife Barhismati, and with the increase of days, their exchange of nuptial love also increased. By her feminine behavior as she dressed herself, walked, got up, smiled, laughed, and glanced about, Queen Barhismati increased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul.

PURPORT

In this verse, the word dharma-pratipaksah ("opponents of religious principles") refers not to a particular faith, but to varnasrama-dharma, the division of society, socially and spiritually, into four varnas (brahmana, ksatriya, vaisya and sudra) and four asramas (brahmacarya, grhastha, vanaprastha and sannyasa). To maintain proper social order and help the citizens gradually progress toward the goal of life--namely spiritual understanding--the principles of varnasrama-dharma must be accepted. From this verse, Maharaja Priyavrata appears to have been so strict in maintaining this institution of varnasrama-dharma that anyone neglecting it would immediately flee from his presence as soon as the King warned him by fighting or administering light punishment. Indeed, Maharaja Priyavrata would not have to fight, for simply because of his strong determination, they dared not disobey the rules and regulations of varnasrama-dharma. It is said that unless human society is regulated by varnasrama-dharma, it is no better than a bestial society of cats and dogs. Maharaja Priyavrata, therefore, strictly maintained varnasrama-dharma by his extraordinary, unparalleled prowess.

To maintain such a life of strict vigilance, one needs encouragement from his wife. In the varnasrama-dharma system, certain classes, such as the brahmanas and sannyasis, do not need encouragement from the opposite sex. Ksatriyas and grhasthas, however, actually need the encouragement of their wives in order to execute their duties. Indeed, a grhastha or ksatriya cannot properly execute his responsibilities without the association of his wife. Sri Caitanya Mahaprabhu personally admitted that a grhastha must live with a wife. Ksatriyas were even allowed to have many wives to encourage them in discharging the duties of government. The association of a good wife is necessary in a life of karma and political affairs. To execute his duties properly, therefore, Maharaja Priyavrata took advantage of his good wife Barhismati, who was always very expert in pleasing her great husband by properly dressing herself, smiling, and exhibiting her feminine bodily features. Queen Barhismati always kept Maharaja Priyavrata very encouraged, and thus he executed his governmental duty very properly. In this verse iva has twice been used to indicate that Maharaja Priyavrata acted exactly like a henpecked husband and thereby seemed to have lost his sense of human responsibility. Actually, however, he was fully conscious of his position as a spirit soul, although he seemingly behaved like an acquiescent karmi husband. Maharaja Priyavrata thus

ruled the universe for eleven arbudas of years. One arbuda consists of 100,000,000 years, and Maharaja Priyavrata ruled the universe for eleven such arbudas.

TEXT 30

TEXT

yavad avabhasayati sura-girim anuparikraman bhagavan adityo vasudha-talam ardhenaiva pratapaty ardhenavacchadayati tada hi bhagavad-upasanopacitanti-purusa-prabhavas tad anabhinandan samajavena rathena jyotirmayena rajanim api dinam karisyamiti sapta-krt vastaranim anuparyakramad dvitiya iva patangah.

SYNONYMS

yavat--so long; avabhasayati--illuminates; sura-girim--the Sumeru Hill; anuparikraman--by circumambulating; bhagavan--the most powerful; adityah--sun-god; vasudha-talam--the lower planetary system; ardhena--by half; eva--certainly; pratapati--makes dazzling; ardhena--by half; avacchadayati--covers with darkness; tada--at that time; hi--certainly; bhagavat-upasana--by worshipping the Supreme Personality of Godhead; upacita--by satisfying Him perfectly; ati-purusa--superhuman; prabhavah--influence; tat--that; anabhinandan--without appreciating; samajavena--by equally powerful; rathena--on a chariot; jyotih-mayena--dazzling; rajanim--night; api--also; dinam--day; karisyami--I shall make it; iti--thus; sapta-krt--seven times; vastaranim--exactly following the orbit of the sun; anuparyakramat--circumambulated; dvitiyah--second; iva--like; patangah--sun.

TRANSLATION

While so excellently ruling the universe, King Priyavrata once became dissatisfied with the circumambulation of the most powerful sun-god. Encircling Sumeru Hill on his chariot, the sun-god illuminates all the surrounding planetary systems. However, when the sun is on the northern side of the hill, the south receives less light, and when the sun is in the south, the north receives less. King Priyavrata disliked this situation and therefore decided to make daylight in the part of the universe where there was night. He followed the orbit of the sun-god on a brilliant chariot and thus fulfilled his desire. He could perform such wonderful activities because of the power he had achieved by worshipping the Supreme Personality of Godhead.

PURPORT

There is a Bengali saying which describes that someone is so powerful that he can make the night day and the day night. That saying is current because of the prowess of Priyavrata. His activities demonstrate how powerful he became by worshipping the Supreme Personality of Godhead. Lord Krsna is known as Yogesvara, the master of all mystic powers. In Bhagavad-gita (18.78) it is said wherever there is the master of all mystic powers (yatra yogesvarah krsnah), victory, fortune and all other opulences are present. Devotional service is so powerful. When a devotee achieves what he wants to accomplish, it is not by his own mystic power but by the grace of the master of mystic power. Lord Krsna: by His grace, a devotee can accomplish wonderful things unimaginable even to the most powerful scientist.

From the description in this verse, it appears that the sun moves. According to modern astronomers, the sun is fixed in one place, surrounded by the solar system, but here we find that the sun is not stationary: it is rotating in a prescribed orbit. This fact is corroborated by Brahma-samhita (5.52). Yasyajnyaya bhramati sambharta-kala-cakrah: the sun is rotating in its fixed orbit in accordance with the order of the Supreme Personality of Godhead. According to Jyotir Veda, the science of astronomy in the Vedic literature, the sun moves for six months on the northern side of the Sumeru Hill and for six months on the southern side. We have practical experience on this planet that when there is summer in the north there is winter in the south and vice versa. Modern materialistic scientists sometimes present themselves as knowing all the ingredients of the sun, yet they are unable to offer a second sun like Maharaja Priyavrata's.

Although Maharaja Priyavrata devised a very powerful chariot as brilliant as the sun, he had no desire to compete with the sun-god, for a Vaisnava never wants to supersede another Vaisnava. His purpose was to give abundant benefits in material existence. Srila Visvanatha Cakravarti Thakura remarks that in the months of April and May the rays of Maharaja Priyavrata's brilliant sun were as pleasing as the rays of the moon, and in October and November, both morning and evening, that sun provided more warmth than the sunshine. In short, Maharaja Priyavrata was extremely powerful, and his actions extended his power in all directions.

TEXT 31

TEXT

ye va u ha tad-ratha-carana-nemi-krta-parikhatas te sapta sindhava asan yata eva krtah sapta bhuvu
dvipah.

SYNONYMS

ye--that; va u ha--certainly; tat-ratha--of his chariot; carana--of the wheels; nemi--by the rims; krta--made; parikhatah--trenches; te--those; sapta--seven; sindhavah--oceans; asan--became; yatah--because of which; eva--certainly; krtah--were made; sapta--seven; bhuvah--of the Bhu-mandala; dvipah--islands.

TRANSLATION

When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven oceans, dividing the planetary system known as Bhu-mandala into seven islands.

PURPORT

Sometimes the planets in outer space are called islands. We have experience of various types of islands in the ocean, and similarly the various planets, divided into fourteen lokas, are islands in the ocean of space. As Priyavrata drove his chariot behind the sun, he created seven different types of oceans and planetary systems, which altogether are known as Bhu-mandala, or Bhuloka. In the Gayatri mantra, we chant, om bhur bhuvah svah tat savitur varenyam. Above the Bhuloka planetary system is Bhuvanloka, and above that is Svargaloka, the heavenly planetary system. All these planetary systems are controlled by Savita, the sun-god. By chanting the Gayatri mantra just after rising early in the morning, one worships the sun-god.

TEXT 32

TEXT

jambu-plaksa-salmali-kusa-kraunca-saka-puskara-samjnas tesam parimanam purvasmat purvasmad uttara
uttaro yatha-sankhyam dvi-guna-manena bahih samantata upakltah.

SYNONYMS

jambu--Jambu; plaksa--Plaksa; salmali--Salmali; kusa--Kusa; kraunca--Kraunca; saka--Saka; puskarah--Puskara; samjnah--known as; tesam--of them; parimanam--measurement; purvasmat purvasmat--from the former; uttarah uttarah--the following; yatha--according to; sankhyam--number; dvi-guna--twice as much; manena--with a measure; bahih--outside; samantatah--all around; upakltah--produced.

TRANSLATION

The names of the islands are Jambu, Plaksa, Salmali, Kusa, Kraunca, Saka and Puskara. Each island is twice as large as the one preceding it, and each is surrounded by a liquid substance, beyond which is the next island.

PURPORT

The ocean in each planetary system has a different type of liquid. How they are situated is explained in the next verse.

TEXT 33

TEXT

ksarodeksu-rasoda-suroda-ghrtoda-ksiroda-dadhi-mandoda-suddhodah sapta jaladhayah sapta dvipa-parikha ivabhyantara-dvipa-samana ekaikasyena yathanupurvam saptasv api bahir dvipesu prthak parita upakalpitas tesu jambv-adisu barhismati-patih anuvratanatmajan agnidhredhmajihva-yaj nabahu-hiranyareto-ghrtaprstha-medhatithi-vitihotra-samjnan yatha-sankhyenaikaikasminn ekam evadhi-patim vidadhe.

SYNONYMS

ksara--salt; uda--water; iksu-rasa--the liquid extract from sugarcane; uda--water; sura--liquor; uda--water; ghrita--clarified butter; uda--water; ksira--milk; uda--water; dadhi-manda--emulsified yogurt; uda--water; suddha-udah--and drinking water; sapta--seven; jala-dhayah--oceans; sapta--seven; dvipa--islands; parikhah--trenches; iva--like; abhyantara--internal; dvipa--islands; samanah--equal to; eka-ekasyena--one after another; yatha-anupurvam--in chronological order; saptasu--seven; api--although; bahih--outside; dvipesu--in islands; prthak--separate; paritah--all around; upakalpita--situated; tesu--within them; jambu-adisu--beginning with Jambu; barhismati--of Barhismati; patih--the husband; anuvratana--who were actually followers of the father's principles; atma-jan--sons; agnidhra-idhmajihva-yaj nabahu-hiranyaretah-ghrtaprstha-medhatithi-vitihotra-samjnan--named Agnidhra, Idhmajihva, Yaj nabahu, Hiranyareta, Ghrtaprstha, Medhatithi and Vitihotra; yatha-sankhyena--by the same number; eka-ekasmin--in each island; ekam--one; eva--certainly; adhi-patim--king; vidadhe--he made.

TRANSLATION

The seven oceans respectively contain salt water, sugarcane juice, liquor, clarified butter, milk, emulsified yogurt, and sweet drinking water. All the islands are completely surrounded by these oceans, and each ocean is equal in breadth to the island it surrounds. Maharaja Priyavrata, the husband of Queen Barhismati, gave sovereignty over these islands to his respective sons, namely Agnidhra, Idhmajihva, Yaj nabahu, Hiranyareta, Ghrtaprstha, Medhatithi and Vitihotra. Thus they all became kings by the order of their father.

PURPORT

It is to be understood that all the dvipas, or islands, are surrounded by different types of oceans, and it is said herein that the breadth of each ocean is the same as that of the island it surrounds. The length of the oceans, however, cannot equal the length of the islands. According to Viraraghava Acarya, the breadth of the first island is 100,000 yojanas. One yojana equals eight miles, and therefore the breadth of the first island is calculated to be 800,000 miles. The water surrounding it must have the same breadth, but its length must be different.

TEXT 34

TEXT

duhitaram corjasvatim namosanase prayacchad yasyam asid devayani nama kavya-suta.

SYNONYMS

duhitaram--the daughter; ca--also; urjasvatim--Urjasvati; nama--named; usanase--unto the great sage Usana (Sukracarya); prayacchat--he gave; yasyam--unto whom; asid--there was; devayani--Devayani; nama--named; kavya-suta--the daughter of Sukracarya.

TRANSLATION

King Priyavrata then gave his daughter, Urjasvati, in marriage to Sukracarya, who begot in her a daughter named Devayani.

TEXT 35

TEXT

naivam-vidhah purusa-kara urukramasya
pumsam tad-anghri-rajasa jita-sad-gunanam
citram vidura-vigatah sakrd adadita
yan-namadheyam adhuna sa jahati bandham

SYNONYMS

na--not; evam-vidhah--like that; purusa-karah--personal influence; uru-kramasya--of the Supreme Personality of Godhead; pumsam--of the devotees; tat-anghri--of His lotus feet; rajasa--by the dust; jita-sat-gunanam--who have conquered the influence of the six kinds of material whips; citram--wonderful; vidura-vigatah--the fifth-grade person, or the untouchable; sakrt--only once; adadita--if he utters; yat--whose; namadheyam--holy name; adhuna--immediately; sah--he; jahati--gives up; bandham--material bondage.

TRANSLATION

My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material whips--namely hunger, thirst, lamentation, illusion, old age and death--and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes--in other words, an untouchable--is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once.

PURPORT

Sukadeva Gosvami was speaking to Maharaja Pariksit about the activities of King Priyavrata, and since the King might have had doubts about these wonderful, uncommon activities, Sukadeva Gosvami reassured him. "My dear King," he said, "don't be doubtful about the wonderful activities of Priyavrata. For a devotee of the Supreme Personality of Godhead, everything is possible because the Lord is also known as Urukrama." Urukrama is a name for Lord Vamanadeva, who performed the wonderful act of occupying the three worlds with three footsteps. Lord Vamanadeva requested three paces of land from Maharaja Bali, and when Maharaja Bali agreed to grant them, the Lord immediately covered the entire world with two footsteps, and for His third step He placed His foot upon Bali Maharaja's head. Sri Jayadeva Gosvami says:

chalayasi vikramane balim adbhuta-vamana

pada-nakha-nira-janita-jana-pavana
kesava dhrta-vamana-rupa jaya jagadisa hare

"All glories to Lord Kesava, who assumed the form of a dwarf. O Lord of the universe, who takes away everything inauspicious for the devotees! O wonderful Vamanadeva! You tricked the great demon Bali Maharaja by Your steps. The water that touched the nails of Your lotus feet when You pierced through the covering of the universe purifies all living entities in the form of the River Ganges."

Since the Supreme Lord is all-powerful, He can do things that seem wonderful for a common man. Similarly, a devotee who has taken shelter at the lotus feet of the Lord can also do wonderful things. Unimaginable to a common man, by the grace of the dust of those lotus feet. Caitanya Mahaprabhu therefore teaches us to take shelter of the Lord's lotus feet:

ayi nanda-tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada-pankaja-
sthita-dhuli-sadrsam vicintaya

"O son of Nanda Maharaja, I am Your eternal servant, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms of Your lotus feet." Lord Caitanya teaches us to come in touch with the dust of the Lord's lotus feet, for then there will undoubtedly be all success.

Because of the material body, every living entity in material existence is always disturbed by sad-guna, six whips--hunger, thirst, lamentation, illusion, invalidity and death. Furthermore, another sad-guna are the mind and five sense organs. Not to speak of a sanctified devotee, even a candala, an outcaste, who is untouchable, is immediately freed from material bondage if he utters the holy name of the Lord even once. Sometimes caste brahmanas argue that unless one changes his body he cannot be accepted as a brahmana, for since the present body is obtained as a result of past actions, one who has in the past acted as a brahmana takes birth in a brahmana family. Therefore, they contend, without such a brahminical body, one cannot be accepted as a brahmana. Herein it is said, however, that even vidura-vigata, a candala--a fifth-class untouchable--is freed if he utters the holy name even once. Being freed means that he immediately changes his body. Sanatana Gosvami confirms this:

yatha kancanatam yati
kamsyam rasa-vidhanatah
tatha diksa-vidhanena
dvijatvam jayate nram

When a person, even though a candala, is initiated by a pure devotee into chanting the holy name of the Lord, his body changes as he follows the instructions of the spiritual master. Although one cannot see how his body has changed, we must accept, on the grounds of the authoritative statements of the sastras, that he changes his body. This is to be understood without arguments. This verse clearly says. sa jahati bandham: "He gives up his material bondage." The body is a symbolic representation of material bondage according to one's karma. Although sometimes we cannot see the gross body changing, chanting the holy name of the Supreme Lord immediately changes the subtle body, and because the subtle body changes, the living entity is immediately freed from material bondage. After all, changes of the gross body are conducted by the subtle body. After the destruction of the gross body, the subtle body takes the living entity from his present gross body to another. In the subtle body, the mind is predominant, and therefore if one's mind is always absorbed in remembering the activities or the lotus feet of the Lord, he is to be understood to have already changed his present body and become purified. Therefore it is irrefutable that a candala, or any fallen or lowborn person, can become a brahmana simply by the method of bona fide initiation.

TEXT

sa evam aparimita-bala-parakrama ekada tu devarsi-carananusayananu-patita-guna-visarga-samsargenanirvrtam ivatmanam manyamana atma-nirveda idam aha.

SYNONYMS

sah--he (Maharaja Priyavrata); evam--thus; aparimita--unparalleled; bala--strength; parakramah--whose influence; ekada--once upon a time; tu--then; deva-rsi--of the great saint Narada; carana-anusayana--surrendering unto the lotus feet; anu--thereafter; patita--fallen down; guna-visarga--with material affairs (created by the three material modes of nature); samsargena--by connection; anirvrtam--not satisfied; iva--like; atmanam--himself; manyamanah--thinking like that; atma--self; nirvedah--possessing renunciation; idam--this; aha--said.

TRANSLATION

While enjoying his material opulences with full strength and influence, Maharaja Priyavrata once began to consider that although he had fully surrendered to the great saint Narada and was actually on the path of Krsna consciousness, he had somehow become again entangled in material activities. Thus his mind now became restless, and he began to speak in a spirit of renunciation.

PURPORT

In Srimad-Bhagavatam (1.5.17) it is said:

tyaktva sva-dharmam caranambujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vabhadram abhud amusya kim
ko vartha apto 'bhajatam sva-dharmatah

"One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything." If one somehow or other comes to the shelter of a great Vaisnava, takes to Krsna consciousness because of sentiment or realization, but in course of time falls down because of immature understanding, he is not actually fallen, for his having engaged in Krsna consciousness is a permanent asset. If one falls down, therefore, his progress might be checked for a certain time, but it will again become manifest at an opportune moment. Although Priyavrata Maharaja was serving according to the instructions of Narada Muni meant for going back home, back to Godhead, he returned to material affairs at the request of his father. In due course of time, however, his consciousness for serving Krsna reawakened by the grace of his spiritual master, Narada.

As stated in Bhagavad-gita (6.41), *sucinam srimatam gehe yoga-bhrasto 'bhijayate*. One who falls down from the process of bhakti-yoga is again offered the opulence of the demigods, and after enjoying such material opulence, he is given a chance to take birth in a noble family of a pure brahmana, or in a rich family, to be given the chance to revive his Krsna consciousness. This actually happened in the life of Priyavrata: he is a most glorious example of this truth. In due course of time, he no longer wanted to enjoy his material opulences and his wife, kingdom and sons; instead, he wanted to renounce them all. Therefore, after having described the material opulences of Maharaja Priyavrata, Sukadeva Gosvami, in this verse, describes his tendency for renunciation.

The words *devarsi-carananusayana* indicate that Maharaja Priyavrata, having fully surrendered to the great sage Devarsi Narada, was strictly following all the devotional processes and regulative principles under his direction. In regard to strictly following the regulative principles, Srila Visvanatha Cakravarti Thakura says; *dandavat-pranamas tan anupatitah*. By immediately offering obeisances (*dandavat*) unto the

spiritual master and by strictly following his directions, the student becomes advanced. Maharaja Priyavrata was doing all these things regularly.

As long as one is in the material world, he has to be under the influence of the modes of material nature (guna-visarga). It is not that Maharaja Priyavrata was freed from material influence because he possessed all material opulences. In this material world, both the very poor man and the very rich man are under material influences, for both wealth and poverty are creations of the modes of material nature. As stated in Bhagavad-gita (3.27), prakrteh kriyamanani gunaih karmani sarvasah. According to the modes of material nature we acquire, the material nature gives us facility for material enjoyment.

TEXT 37

TEXT

aho asadhv anusthitam yad abhinivesito 'ham indriyair avidya-racita-visama-visayandha-kupe tad alam alam amusya vanitaya vinoda-mrgam mam dhig dhig iti garhayam cakara.

SYNONYMS

aho--alas; asadhu--not good; anusthitam--executed; yat--because; abhinivesitah--being completely absorbed; aham--I; indriyaih--for sense gratification; avidya--by nescience; racita--made; visama--causing distress; visaya--sense gratification; andha-kupe--in the dark well; tat--that; alam--insignificant; alam--of no importance; amusyah--of that; vanitayah--wife; vinoda-mrgam--just like a dancing monkey; mam--unto me; dhik--all condemnation; dhik--all condemnation; iti--thus; garhayam--criticism; cakara--he did.

TRANSLATION

The King thus began criticizing himself: Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned.

PURPORT

How condemned is the advancement of material knowledge can be understood from the behavior of Maharaja Priyavrata. He performed such wonderful acts as creating another sun, which shined during the night, and creating a chariot so great that its wheels formed vast oceans. These activities are so great that modern scientists cannot even imagine how such things can be done. Maharaja Priyavrata acted very wonderfully in the material field of activities, but because he was dealing in sense gratification--ruling his kingdom and dancing to the indications of his beautiful wife--he personally condemned himself. When we think about this example of Maharaja Priyavrata, we can just consider how degraded is the modern civilization of materialistic advancement. Modern so-called scientists and other materialists are very satisfied because they can construct great bridges, roads and machines, but such activities are nothing comparable to those of Maharaja Priyavrata. If Maharaja Priyavrata could condemn himself in spite of his wonderful activities, how condemned we are in our so-called advancement of material civilization. We can conclude that such advancement has nothing to do with the problems of the living entity entangled within this material world. Unfortunately, modern man does not understand his entanglement and how condemned he is, nor does he know what kind of body he is going to have in the next life. From a spiritual point of view, a great kingdom, beautiful wife and wonderful material activities are all impediments to spiritual advancement. Maharaja Priyavrata had served the great sage Narada sincerely. Therefore even though he had accepted material opulences, he could not be deviated from his own task. He again became Krsna conscious. As confirmed in Bhagavad-gita:

nehabhikrama-naso 'sti
pratyavayo na vidyate

svālpam apy asya dharmasya
trayate mahato bhayat

"In devotional service there is no loss or diminution, and even a small service rendered in devotional life is sufficient to save one from the greatest danger." (Bg. 2.40) Such renunciation as Maharaja Priyavrata's is possible only by the grace of the Supreme Personality of Godhead. Generally when people are powerful or when they have a beautiful wife, a beautiful home and material popularity, they become more and more entangled. Priyavrata Maharaja, however, having been completely trained by the great sage Narada, revived his Kṛṣṇa consciousness in spite of all impediments.

TEXT 38

TEXT

para-devata-prasadadhigatatma-pratyavamarsenanupavṛtṭebhyah putrebhya imam yatha-dayam vibhajya bhukta-bhogam ca mahisim mrtakam iva saha maha-vibhutim apahaya svayam nihita-nirvedo hr̥di grhita-hari-viharanubhavo bhagavato naradasya padavim punar evanusasara.

SYNONYMS

para-devata--of the Supreme Personality of Godhead; prasada--by the mercy; adhigata--obtained; atma-pratyavamarsena--by self-realization; anupavṛtṭebhyah--who exactly follow his path; putrebhya--unto his sons; imam--this earth; yatha-dayam--exactly according to the inheritance; vibhajya--dividing; bhukta-bhogam--whom he enjoyed in so many ways; ca--also; mahisim--the Queen; mrtakam iva--exactly like a dead body; saha--with; maha-vibhutim--great opulence; apahaya--giving up; svayam--himself; nihita--perfectly taken to; nirvedah--renunciation; hr̥di--in the heart; grhita--accepted; hari--of the Supreme Personality of Godhead; vihara--pastimes; anubhava--in such an attitude; bhagavatah--of the great saintly person; naradasya--of Saint Narada; padavim--position; punar--again; eva--certainly; anusasara--began to follow.

TRANSLATION

By the grace of the Supreme Personality of Godhead, Maharaja Priyavrata reawakened to his senses. He divided all his earthly possessions among his obedient sons. He gave up everything, including his wife, with whom he had enjoyed so much sense gratification, and his great and opulent kingdom, and he completely renounced all attachment. His heart, having been cleansed, became a place of pastimes for the Supreme Personality of Godhead. Thus he was able to return to the path of Kṛṣṇa consciousness, spiritual life, and resume the position he had attained by the grace of the great saint Narada.

PURPORT

As enunciated by Sri Caitanya Mahāprabhu in His Siksastaka, ceto-darpana-marjanam bhava-mahadavagni-nirvāpanam: as soon as one's heart is cleansed, the blazing fire of material existence is immediately extinguished. Our hearts are meant for the pastimes of the Supreme Personality of Godhead. This means that one should be fully Kṛṣṇa conscious, thinking of Kṛṣṇa, as He Himself advises (man-māna bhava mad-bhaktō mad-yajī mānānāṁ namaskuru). This should be our only business. One whose heart is not clean cannot think of the transcendental pastimes of the Supreme Lord, but if one can once again place the Supreme Personality of Godhead in his heart, he very easily becomes qualified to renounce material attachment. Mayavādi philosophers, yogis and jñānis try to give up this material world simply by saying, brahma satyaṁ jagān mithya: "This world is false. There is no use of it. Let us take to Brahman." Such theoretical knowledge will not help us. If we believe that Brahman is the real truth, we have to place within our hearts the lotus feet of Sri Kṛṣṇa, as Maharaja Ambarisa did (sa vai mānaḥ kṛṣṇa-padaravindayoh). One has to fix the lotus feet of the Lord within his heart. Then he gets the strength to be freed from material entanglement.

Maharaja Priyavrata was able to give up his opulent kingdom, and he also gave up the association of his beautiful wife as if she were a dead body. However beautiful one's wife and however attractive her bodily features, one is no longer interested in her when her body is dead. We praise a beautiful woman for her body, but that same body, when bereft of a spirit soul, is no longer interesting to any lusty man. Maharaja Priyavrata was so strong, by the grace of the Lord, that even though his beautiful wife was alive, he could give up her association exactly like one who is forced to give up the association of a dead wife. Sri Caitanya Mahaprabhu said:

na dhanam na janam na sundarim
kavitam va jagadisa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth." For one who desires to advance in spiritual life, attachment to material opulence and attachment to a beautiful wife are two great impediments. Such attachments are condemned even more than suicide. Therefore anyone desiring to cross beyond material nescience must, by the grace of Krsna, be freed from attachment to women and money. When Maharaja Priyavrata became completely free from these attachments, he could again peacefully follow the principles instructed by the great sage Narada.

TEXT 39

TEXT

tasya ha va ete slokah---
priyavrata-krtam karma
ko nu kuryad vinesvaram
yo nemi-nimnair akaroc
chayam ghnana sapta varidhin

SYNONYMS

tasya--his; ha va--certainly; ete--all these; slokah--verses; priyavrata--by King Priyavrata; krtam--done; karma--activities; kah--who; nu--then; kuryat--can execute; vina--without; isvaram--the Supreme Personality of Godhead; yah--one who; nemi--of the rim of the wheels of his chariot; nimnaih--by the depressions; akarot--made; chayam--darkness; ghnana--dissipating; sapta--seven; varidhin--oceans.

TRANSLATION

There are many famous verses regarding Maharaja Priyavrata's activities:
"No one but the Supreme Personality of Godhead could do what Maharaja Priyavrata has done. Maharaja Priyavrata dissipated the darkness of night, and with the rims of his great chariot, he excavated seven oceans."

PURPORT

There are many excellent verses, famous all over the world, concerning the activities of Maharaja Priyavrata. He is so celebrated that his activities are compared to those of the Supreme Personality of Godhead. Sometimes a sincere servant and devotee of the Lord is also called bhagavan. Sri Narada is called bhagavan, and Lord Siva and Vyasadeva are also sometimes called bhagavan. This designation, bhagavan, is sometimes conferred upon a pure devotee by the grace of the Lord so that he will be very highly esteemed. Maharaja Priyavrata was such a devotee.

TEXT 40

TEXT

bhu-samsthanam krtam yena
sarid-giri-vanadibhih
sima ca bhuta-nirvrtai
dviipe dviipe vibhagasah

SYNONYMS

bhu-samsthanam--the situation of the earth; krtam--done; yena--by whom; sarit--by rivers; giri--by hills and mountains; vana-adibhih--by forests and so on; sima--boundaries; ca--also; bhuta--of different nations; nirvrtai--to stop fighting; dviipe dviipe--on the various islands; vibhagasah--separately.

TRANSLATION

"To stop the quarreling among different peoples, Maharaja Priyavrata marked boundaries at rivers and at the edges of mountains and forests so that no one would trespass upon another's property."

PURPORT

The example set by Maharaja Priyavrata in marking off different states is still followed. As indicated here, different classes of men are destined to live in different areas, and therefore the boundaries of various tracts of land, which are described here as islands, should be defined by different rivers, forests and hills. This is also mentioned in relation to Maharaja Prthu, who was born from the dead body of his father by the manipulation of great sages. Maharaja Prthu's father was very sinful, and therefore a black man called Nisada was first born from his dead body. The Naisada race was given a place in the forest because by nature they are thieves and rogues. As animals are given places in various forests and hills, men who are like animals are also destined to live there. One cannot be promoted to civilized life unless one comes to Krsna consciousness, for by nature one is destined to live in a particular situation according to one's karma and association with the modes of nature. If men want to live in harmony and peace, they must take to Krsna consciousness, for they cannot achieve the highest standard while absorbed in the bodily concept of life. Maharaja Priyavrata divided the surface of the globe into different islands so that each class of men would live peacefully and not clash with the others. The modern idea of nationhood has gradually developed from the divisions made by Maharaja Priyavrata.

TEXT 41

TEXT

bhaumam divyam manusam ca
mahitvam karma-yogajam
yas cakre nirayaupamyam
purusanujana-priyah

SYNONYMS

bhaumam--of the lower planets; divyam--heavenly; manusam--of human beings; ca--also; mahitvam--all opulences; karma--by fruitive activities; yoga--by mystic power; jam--born; yah--one who; cakre--did; niraya--with hell; aupamyam--comparison or equality; purusa--of the Supreme Personality of Godhead; anujana--to the devotee; priyah--most dear.

TRANSLATION

"As a great follower and devotee of the sage Narada, Maharaja Priyavrata considered hellish the opulences he had achieved by dint of fruitive activities and mystic power, whether in the lower or heavenly planetary systems or in human society."

PURPORT

Srila Rupa Gosvami has said that the position of a devotee is so superexcellent that a devotee does not consider any material opulence worth having. There are different types of opulences on earth, in the heavenly planets and even in the lower planetary system, known as Patala. A devotee, however, knows that they are all material, and consequently he is not at all interested in them. As stated in Bhagavad-gita, param drstva nivartate. Sometimes yogis and jnanis voluntarily give up all material opulences to practice their system of liberation and taste spiritual bliss. However, they frequently fall down because artificial renunciation of material opulences cannot endure. One must have a superior taste in spiritual life; then he can give up material opulence. Maharaja Priyavrata had already tasted spiritual bliss, and therefore he had no interest in any of the material achievements available in the lower, higher or middle planetary systems. Thus end the Bhaktivedanta purports to the Fifth Canto, First Chapter, of Srimad-Bhagavatam, entitled "The Activities of Maharaja Priyavrata."

Chapter Two

The Activities of Maharaja Agnidhra

In this chapter, the character of Maharaja Agnidhra is described. When Maharaja Priyavrata went off for spiritual realization, his son Agnidhra became the ruler of Jambudvipa, in accordance with Maharaja Priyavrata's instructions, and maintained its residents with the same affection a father feels for his sons. Once Maharaja Agnidhra desired to have a son, and therefore he entered a cave of Mandara Mountain to practice austerity. Understanding his desire, Lord Brahma sent a celestial girl named Purvacitti to Agnidhra's hermitage. After dressing herself very attractively, she presented herself before him with various feminine movements, and Agnidhra was naturally attracted to her. The girl's actions, expressions, smile, sweet words and moving eyes were fascinating to him. Agnidhra was expert in flattery. Thus he attracted the celestial girl, who was pleased to accept him as her husband because of his mellifluous words. She enjoyed royal happiness with Agnidhra for many years before returning to her abode in the heavenly planets. In her womb Agnidhra begot nine sons--Nabhi, Kimpurusa, Harivarsa, Ilavrta, Ramyaka, Hiranmaya, Kuru, Bhadrassa and Ketumala. He gave them nine islands with names corresponding to theirs. Agnidhra, however, his senses unsatisfied, was always thinking of his celestial wife, and therefore in his next life he was born in her celestial planet. After the death of Agnidhra, his nine sons married nine daughters of Meru named Merudevi, Pratirupa, Ugradamstri, Lata, Ramya, Syama, Nari, Bhadra and Devaviti.

TEXT 1

TEXT

sri-suka uvaca

evam pitari sampravrtte tad-anusasane vartamana agnidhro jambudvipaukasah praja aurasavad dharmaveksamanah paryagopayat.

SYNONYMS

sri-sukah--Sri Sukadeva Gosvami; uvaca--said; evam--thus; pitari--when his father; sampravrtte--took to the path of liberation; tat-anusasane--according to his order; vartamanah--situated; agnidhrah--King Agnidhra; jambu-dvipa-okasah--the inhabitants of Jambudvipa; prajah--citizens; aurasavat--as if they were his sons; dharmaveksamanah--strictly observing; paryagopayat--completely protected.

TRANSLATION

Sri Sukadeva Gosvami continued: After his father, Maharaja Priyavrata, departed to follow the path of spiritual life by undergoing austerities, King Agnidhra completely obeyed his order. Strictly observing the principles of religion, he gave full protection to the inhabitants of Jambudvīpa as if they were his own begotten sons.

PURPORT

Following the instruction of his father, Maharaja Priyavrata, Maharaja Agnidhra ruled the inhabitants of Jambudvīpa according to religious principles. These principles are exactly contrary to the modern principles of faithlessness. As clearly stated here, the King protected the citizens the way a father protects his begotten children. How he ruled the citizens is also described here--dharmaveksamanah, strictly according to religious principles. It is the duty of the executive head of a state to see that the citizens strictly follow religious principles. The Vedic religious principles begin with varnasrama-dharma, the duties of the four varnas and four asramas. Dharma refers to principles given by the Supreme Personality of Godhead. The first principle of dharma, or religion, is to observe the duties of the four orders as enjoined by the Supreme Personality of Godhead. According to people's qualities and activities, society should be divided into brahmanas, ksatriyas, vaisyas and sudras and then again into brahmacaris, grhasthas, vanaprasthas and sannyasis. These are religious principles, and it is the duty of the head of state to see that his citizens strictly follow them. He should not merely act officially; he should be like a father who is always a well-wisher of his sons. Such a father strictly observes whether his sons are performing their duties, and sometimes he also punishes them.

Just contrary to the principles mentioned here, the presidents and chief executives in the age of Kali are simply tax collectors who do not care whether religious principles are observed. Indeed, the chief executives of the present day introduce all kinds of sinful activity, especially illicit sex, intoxication, animal killing and gambling. These sinful activities are now very prominently manifested in India. Although a hundred years ago these four principles of sinful life were strictly prohibited in the families of India, they have now been introduced into every Indian family; therefore they cannot follow religious principles. In contrast to the principles of the kings of old, the modern state is concerned only with propaganda for levying taxes and is no longer responsible for the spiritual welfare of the citizens. The state is now callous to religious principles. Srimad-Bhagavatam predicts that in Kali-yuga the government will be entrusted with dasyu-dharma, which means the occupational duty of rogues and thieves. Modern heads of state are rogues and thieves who plunder the citizens instead of giving them protection. Rogues and thieves plunder without regard for law, but in this age of Kali, as stated in Srimad-Bhagavatam, the lawmakers themselves plunder the citizens. The next prediction to be fulfilled, which is already coming to pass, is that because of the sinful activities of the citizens and the government, rain will become increasingly scarce. Gradually there will be complete drought and no production of food grains. People will be reduced to eating flesh and seeds, and many good, spiritually inclined people will have to forsake their homes because they will be too harassed by drought, taxation and famine. The Kṛṣṇa consciousness movement is the only hope to save the world from such devastation. It is the most scientific and authorized movement for the actual welfare of the whole human society.

TEXT 2

TEXT

sa ca kadacit pitṛloka-kamah sura-vara-vanitakridacala-dronyam bhagavantam visva-srjam patim abhrta-paricaryopakarana atmaikagyena tapasvy aradhayam babhuva.

SYNONYMS

sah--he (King Agnidhra); ca--also; kadacit--once upon a time; pitrloka--the Pitrloka planet; kamah--desiring; sura-vara--of the great demigods; vanita--the women; akrida--the place of pastimes; acala-dronyam--in one valley of the Mandara Hill; bhagavantam--unto the most powerful (Lord Brahma); visva-srjam--of personalities who have created this universe; patim--the master; abhrta--having collected; paricarya-upakaranah--ingredients for worship; atma--of the mind; eka-agryena--with full attention; tapasvi--one who executes austerity; aradhayam babhuva--became engaged in worshipping.

TRANSLATION

Desiring to get a perfect son and become an inhabitant of Pitrloka, Maharaja Agnidhra once worshiped Lord Brahma, the master of those in charge of material creation. He went to a valley of Mandara Hill, where the damsels of the heavenly planets come down to stroll. There he collected garden flowers and other necessary paraphernalia and then engaged in severe austerities and worship.

PURPORT

The King became pitrloka-kama, or desirous of being transferred to the planet named Pitrloka. Pitrloka is mentioned in Bhagavad-gita (yanti deva-vrata devan pitrn yanti pitr-vratah). To go to this planet, one needs very good sons who can make offerings to Lord Visnu and then offer the remnants to their forefathers. The purpose of the sraddha ceremony is to please the Supreme Personality of Godhead, Lord Visnu, so that after pleasing Him one may offer prasada to one's forefathers and in this way make them happy. The inhabitants of Pitrloka are generally men of the karma-kandiya, or fruitive activities category, who have been transferred there because of their pious activities. They can stay there as long as their descendants offer them visnu-prasada. Everyone in heavenly planets such as Pitrloka, however, must return to earth after exhausting the effects of his pious acts. As confirmed in Bhagavad-gita (9.21), ksine punye martya-lokam visanti: persons who perform pious acts are transferred to higher planets, but when the effects of their pious acts are over, they are again transferred to earth.

Since Maharaja Priyavrata was a great devotee, how could he have begotten a son who desired to be transferred to Pitrloka? Lord Krsna says, pitrn yanti pitr-vratah: persons who desire to go to Pitrloka are transferred there. Similarly, yanti mad-yajino 'pi mam: persons who desire to be transferred to the spiritual planets, Vaikunthalokas, can also go there. Since Maharaja Agnidhra was the son of a Vaisnava, he should have desired to be transferred to the spiritual world, Vaikunthaloka. Why, then, did he desire to be transferred to Pitrloka? In answer to this, Gosvami Giridhara, one of the Bhagavatam commentators, remarks that Agnidhra was born when Maharaja Priyavrata was infatuated by lusty desires. This may be accepted as a fact because sons are begotten with different mentalities according to the time of their conception. According to the Vedic system, therefore, before a child is conceived, the garbhadhana-samskara is performed. This ceremony molds the mentality of the father in such a way that when he plants his seed in the womb of his wife, he will beget a child whose mind will be completely saturated with a devotional attitude. At the present moment, however, there are no such garbhadhana-samskaras, and therefore people generally have a lusty attitude when they beget children. Especially in this age of Kali, there are no garbhadhana ceremonies; everyone enjoys sex with his wife like a cat or dog. Therefore according to sastric injunctions, almost all the people of this age belong to the sudra category. Of course, although Maharaja Agnidhra had a desire to be transferred to Pitrloka, this does not mean that his mentality was that of a sudra; he was a ksatriya.

Maharaja Agnidhra desired to be transferred to Pitrloka, and therefore he needed a wife because anyone desiring to be transferred to Pitrloka must leave behind a good son to offer yearly pinda, or prasada from Lord Visnu. To have a good son, Maharaja Agnidhra wanted a wife from a family of demigods. Therefore he went to Mandara Hill, where the women of the demigods generally come, to worship Lord Brahma. In Bhagavad-gita (4.12) it is said, kanksantah karmanam siddhim yajanta iha devatah: materialists who want quick results in the material world worship demigods. This is also confirmed in Srimad-Bhagavatam. Sri-aisvarya-prajepsavah: those who desire beautiful wives, substantial wealth and many sons worship the demigods, but an intelligent devotee, instead of being entangled by the happiness of this material world in the form of a beautiful wife, material opulence and children, desires to be immediately transferred back home, back to Godhead. Thus he worships the Supreme Personality of Godhead, Visnu.

TEXT 3

TEXT

tad upalabhya bhagavan adi-purusah sadasi gayantim purvacittim namapsarasam abhiyapayam asa.

SYNONYMS

tat--that; upalabhya--understanding; bhagavan--the most powerful; adi-purusah--the first created being within this universe; sadasi--in his assembly; gayantim--dancing girl; purvacittim--Purvacitti; nama--named; apsarasam--the heavenly dancing girl; abhiyapayam asa--sent down.

TRANSLATION

Understanding King Agnidhra's desire, the first and most powerful created being of this universe, Lord Brahma, selected the best of the dancing girls in his assembly, whose name was Purvacitti, and sent her to the King.

PURPORT

In this verse, the words bhagavan adi-purusah are significant. Bhagavan adi-purusah is Lord Krsna. Govindam adi-purusam tam aham bhajami. Lord Krsna is the original person. In Bhagavad-gita, He is also addressed by Arjuna as purusam adyam, the original person, and He is called Bhagavan. In this verse, however, we see that Lord Brahma is described as bhagavan adi-purusah. The reason he is called bhagavan is that he fully represents the Supreme Personality of Godhead and is the first-born creature in this universe. Lord Brahma could understand Maharaja Agnidhra's desire because he is as powerful as Lord Visnu. As Lord Visnu, situated as Paramatma, can understand the desire of the living entity, so Lord Brahma can also understand the living entity's desire, for Visnu, as a via medium, informs him. As stated in Srimad-Bhagavatam (1.1.1), tene brahma hrda ya adi-kavaye: Lord Visnu informs Lord Brahma of everything from within his heart. Because Maharaja Agnidhra specifically worshiped Lord Brahma, Lord Brahma was pleased, and he sent Purvacitti, the Apsara, to satisfy him.

TEXT 4

TEXT

sa ca tad-asramopavanam ati-ramaniyam vividha-nibida-vitapi-vitapa-nikara-samslista-purata-latarudha-sthala-vihangama-mithunaih procyamana-srutibhih pratibodhyamana-salila-kukkuta-karandava-kalahamsadibhir vicitram upakujitamala-jalasaya-kamalakaram upababhrama.

SYNONYMS

sa--she (Purvacitti); ca--also; tat--of Maharaja Agnidhra; asrama--of the place of meditation; upavanam--the park; ati--very; ramaniyam--beautiful; vividha--varieties of; nibida--dense; vitapi--trees; vitapa--of branches and twigs; nikara--masses; samslista--attached; purata--golden; lata--with creepers; arudha--going high; sthala-vihangama--of land birds; mithunaih--with pairs; procyamana--vibrating; srutibhih--pleasing sounds; pratibodhyamana--responding; salila-kukkuta--water fowl; karandava--ducks; kalahamsa--with various kinds of swans; adibhih--and so on; vicitram--variegated; upakujita--resounding with the vibration; amala--clear; jala-asaya--in the lake; kamala-akaram--the source of lotus flowers; upababhrama--began to walk in.

TRANSLATION

The Apsara sent by Lord Brahma began strolling in a beautiful park near the place where the King was meditating and worshipping. The park was beautiful because of its dense green foliage and golden creepers. There were pairs of varied birds such as peacocks, and in a lake there were ducks and swans, all vibrating very sweet sounds. Thus the park was magnificently beautiful because of the foliage, the clear water, the lotus flowers and the sweet singing of various kinds of birds.

TEXT 5

TEXT

tasyah sulalita-gamana-pada-vinyasa-gati-vilasayas canupadam khana-khanayamana-rucira-caranabharana-svanam upakarnya naradeva-kumarah samadhi-yogenamilita-nayana-nalina-mukula-yugalam isad vikacayya vyacasta.

SYNONYMS

tasyah--of her (Purvacitti); sulalita--in a very beautiful; gamana--movements; pada-vinyasa--with styles of walking; gati--in the progression; vilasayah--whose pastime; ca--also; anupadam--with every step; khana-khanayamana--making a tinkling sound; rucira--very pleasing; carana-abharana--of the ornaments on the feet; svanam--the sound; upakarnya--hearing; naradeva-kumarah--the Prince; samadhi--in ecstasy; yogena--by controlling the senses; amilita--half-open; nayana--eyes; nalina--of lotus; mukula--buds; yugalam--like a pair; isat--slightly; vikacayya--opening; vyacasta--saw.

TRANSLATION

As Purvacitti passed by on the road in a very beautiful style and mood of her own, the pleasing ornaments on her ankles tinkled with her every step. Although Prince Agnidhra was controlling his senses, practicing yoga with half-open eyes, he could see her with his lotuslike eyes, and when he heard the sweet tinkling of her bangles, he opened his eyes slightly more and could see that she was just nearby.

PURPORT

It is said that yogis always think of the Supreme Personality of Godhead within their hearts. Dhyanaavasthita-tad-gatena manasa pasyanti yam yoginah (Bhag. 12.13.1). The Supreme Personality of Godhead is always observed by yogis who practice controlling the venomous senses. As recommended in Bhagavad-gita, yogis should practice samprekshya nasikagram, keeping their eyes half-open. If the eyes are closed completely, there will be a tendency to sleep. So-called yogis sometimes practice a fashionable form of yoga by closing their eyes and meditating, but we have actually seen such so-called yogis sleeping and snoring while meditating. This is not the practice of yoga. To actually practice yoga, one should keep his eyes half-open and gaze at the tip of his nose.

Although Agnidhra, the son of Priyavrata, was practicing mystic yoga and trying to control his senses, the tinkling sound of Purvacitti's ankle bells disturbed his practice. Yoga indriya-samyamah: actual yoga practice means controlling the senses. One must practice mystic yoga, to control the senses, but the sense control of a devotee who fully engages in the service of the Lord with his purified senses (hrsikena hrsikesa-sevanam) can never be disturbed. Srila Prabodhananda Sarasvati therefore stated, durdantendriya-kala-sarpa-patali protkhata-damstra-yate (Caitanya-candramrta 5). The practice of yoga is undoubtedly good because it controls the senses, which are like venomous serpents. When one engages in devotional service, however, completely employing all the activities of the senses in the service of the Lord, the venomous quality of the senses is completely nullified. It is explained that a serpent is to be feared because of its poison fangs, but if those fangs are broken, the serpent, although it seems fearsome, is not at all dangerous. Devotees, therefore, may see hundreds and thousands of beautiful women with fascinating bodily movements and gestures but not be allured, whereas such women would make ordinary yogis fall. Even the advanced yogi Visvamitra broke his mystic practice to unite with Menaka and beget a child known as Sakuntala. The practice of mystic yoga, therefore, is not sufficiently strong to control the

senses. Another example is Prince Agnidhra, whose attention was drawn to the movements of Purvacitti, the Apsara, simply because he heard the tinkling of her ankle bells. In the same way that Visvamitra Muni was attracted by the tinkling bangles of Menaka, Prince Agnidhra, upon hearing the tinkling bangles of Purvacitti, immediately opened his eyes to see her beautiful movements as she walked. The prince was also very handsome. As described herein, his eyes were just like the buds of lotus flowers. As he opened his lotuslike eyes, he could immediately see that the Apsara was present by his side.

TEXT 6

TEXT

tam evavidure madhukarim iva sumanasa upajighrantim divija-manuja-mano-nayanahlada-dughair gati-vihara-vrida-vinayavaloka-susvaraksaravayavair manasi nram kusumayudhasya vidadhatim vivaram nija-mukha-vigalitamrtasava-sahasa-bhasanamoda-madandha-madhukara-nikaroparodhena druta-pada-vinyasena valgu-spandana-stana-kalasa-kabara-bhara-rasanam devim tad-avalokanena vivrtavasarasya bhagavato makara-dhvajasya vasam upanito jadavad iti hovaca.

SYNONYMS

tam--to her; eva--indeed; avidure--nearby; madhukarim iva--like a honeybee; sumanasah--beautiful flowers; upajighrantim--smelling; divi-ja--of those born in the heavenly planets; manu-ja--of those born in human society; manah--mind; nayana--for the eyes; ahlada--pleasure; dughaih--producing; gati--by her movement; vihara--by pastimes; vrida--by shyness; vinaya--by humility; avaloka--by glancing; su-svara-aksara--by her sweet voice; avayavaih--and by the limbs of the body; manasi--in the mind; nram--of men; kusuma-ayudhasya--of Cupid, who has a flower arrow in his hand; vidadhatim--making; vivaram--aural reception; nija-mukha--from her own mouth; vigalita--pouring out; amrta-asava--nectar like honey; sahasa--in her smiling; bhasana--and talking; amoda--by the pleasure; mada-andha--blinded by intoxication; madhukara--of bees; nikara--by groups; uparodhena--because of being surrounded; druta--hasty; pada--of feet; vinyasena--by stylish stepping; valgu--a little; spandana--moving; stana--breasts; kalasa--like waterpots; kabara--of her braids of hair; bhara--weight; rasanam--the belt upon the hips; devim--the goddess; tat-avalokanena--simply by seeing her; vivrta-avasarasya--taking the opportunity of; bhagavatah--of the greatly powerful; makara-dhvajasya--of Cupid; vasam--under the control; upanitah--being brought in; jada-vat--as if stunned; iti--thus; ha--certainly; uvaca--he said.

TRANSLATION

Like a honeybee, the Apsara smelled the beautiful and attractive flowers. She could attract the minds and vision of both humans and demigods by her playful movements, her shyness and humility, her glances, the very pleasing sounds that poured from her mouth as she spoke, and the motion of her limbs. By all these qualities, she opened for Cupid, who bears an arrow of flowers, a path of aural reception into the minds of men. When she spoke, nectar seemed to flow from her mouth. As she breathed, the bees, mad for the taste of her breath, tried to hover about her beautiful lotuslike eyes. Disturbed by the bees, she tried to move hastily, but as she raised her feet to walk quickly, her hair, the belt on her hips, and her breasts, which were like water jugs, also moved in a way that made her extremely beautiful and attractive. Indeed, she seemed to be making a path for the entrance of Cupid, who is most powerful. Therefore the prince, completely subdued by seeing her, spoke to her as follows.

PURPORT

How a beautiful woman's movements and gestures, her hair and the structure of her breasts, hips and other bodily features attract the minds not only of men but of demigods also is very finely described in this statement. The words divija and manuja specifically emphasize that the attraction of feminine gestures is powerful everywhere within this material world, both on this planet and in the higher planetary systems. It is said that the standard of living in the higher planetary systems is thousands and

thousands of times higher than the standard of living on this planet. Therefore the beautiful bodily features of the women there are also thousands and thousands of times more attractive than the features of the women on earth. The creator has constructed women in such a way that their beautiful voices and movements and the beautiful features of their hips, their breasts, and the other parts of their bodies attract the members of the opposite sex, both on earth and on other planets, and awaken their lusty desires. When one is controlled by Cupid or the beauty of women, he becomes stunned like matter such as stone. Captivated by the material movements of women, he wants to remain in this material world. Thus one's promotion to the spiritual world is checked simply by seeing the beautiful bodily structure and movements of women. Sri Caitanya Mahaprabhu has therefore warned all devotees to beware of the attraction of beautiful women and materialistic civilization. Sri Caitanya Mahaprabhu even refused to see Prataparudra Maharaja because he was a very opulent person in the material world. Lord Caitanya said in this connection, *niskincanasya bhagavad-bhajanonmukhasya*: those who are engaged in the devotional service of the Lord because they are very serious about going back home, back to Godhead, should be very careful to avoid seeing the beautiful gestures of women and should also avoid seeing persons who are very rich.

*niskincanasya bhagavad-bhajanonmukhasya
param param jigamisor bhava-sagarasya
sandarsanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu*

"Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly." (Caitanya-caritamrta, Madhya 11.8) One who is serious about going back home, back to Godhead, should not contemplate the attractive features of women and the opulence of rich men. Such contemplation will check one's advancement in spiritual life. Once a devotee is fixed in Krsna consciousness, however, these attractions will not agitate his mind.

TEXT 7

TEXT

*ka tvam cikirsasi ca kim muni-varya saile
mayasi kapi bhagavat-para-devatayah
vijye bibharsi dhanusi suhrd-atmano 'rthe
kim va mrgan mrgayase vipine pramattan*

SYNONYMS

ka--who; tvam--are you; cikirsasi--are you trying to do; ca--also; kim--what; muni-varya--O best of munis; saile--on this hill; maya--illusory potency; asi--are you; kapi--some; bhagavat--the Supreme Personality of Godhead; para-devatayah--of the transcendental Lord; vijye--without strings; bibharsi--you are carrying; dhanusi--two bows; suhrt--of a friend; atmanah--of yourself; arthe--for the sake; kim va--or; mrgan--forest animals; mrgayase--are you trying to hunt; vipine--in this forest; pramattan--who are materially maddened.

TRANSLATION

The Prince mistakenly addressed the Apsara: O best of saintly persons, who are you? Why are you on this hill, and what do you want to do? Are you one of the illusory potencies of the Supreme Personality of Godhead? You seem to be carrying two bows without strings, What is the reason you carry these bows? Is it for some purpose of your own or for the sake of a friend? Perhaps you carry them to kill the mad animals in this forest.

PURPORT

While undergoing severe penances in the forest, Agnidhra was captivated by the movements of Purvacitti, the girl sent by Lord Brahma. As stated in Bhagavad-gita, *kamais tais tair hrta jnanah*: when one becomes lusty, he loses his intelligence. Therefore Agnidhra, having lost his intelligence, could not distinguish whether Purvacitti was male or female. He mistook her for a muni-putra, the son of a saintly person in the forest, and addressed her as muni-varya. Because of her personal beauty, however, he could not believe her to be a boy. He therefore began studying her features. First he saw her two eyebrows, which were so expressive that he wondered whether he or she might be the maya of the Supreme Personality of Godhead. The words used in this connection are *bhagavat-para-devatayah*. Devatah, the demigods, all belong to this material world, whereas Bhagavan, the Supreme Personality of Godhead, Krsna, is always beyond this material world and is therefore known as *para-devata*. The material world is certainly created by maya, but it is created under the direction of *para-devata*, the Supreme Personality of Godhead. As confirmed in Bhagavad-gita (*mayadhyaksena prakrtih suyate sa-caracaram*), maya is not the ultimate authority for the creation of this material world. Maya acts on behalf of Krsna.

Purvacitti's eyebrows were so beautiful that Agnidhra compared them to bows without strings. He therefore asked her whether they were to be used for her own purposes or for the sake of someone else. Her eyebrows were like bows meant to kill animals in the forest. This material world is like a great forest, and its inhabitants are like forest animals such as deer and tigers meant to be killed. The killers are the eyebrows of beautiful women. Captivated by the beauty of the fair sex, all the men of the world are killed by bows without strings, but cannot see how they are killed by maya. It is a fact, however, that they are being killed (*bhutva bhutva praliyate*). By dint of his *tapasya*, Agnidhra could understand how maya acts under the direction of the Supreme Personality of Godhead.

The word *pramattan* is also significant. *pramatta* refers to one who cannot control his senses. The entire material world is being exploited by people who are *pramatta*, or *vimudha*. Prahlada Maharaja therefore said:

soce tato vimukha-cetasa indriyartha-
maya-sukhaya bharam udvahato vimudhan

"They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of maya." (Bhag. 7.9.43) Karmis who act very seriously for sense gratification are always referred to in the sastras by such terms as *pramatta*, *vimukha* and *vimudha*. They are killed by maya. However, one who is *apramatta*, a sane, sober person, a *dhira*, knows very well that a human being's primary duty is to render service to the Supreme Person. Maya is always ready to kill those who are *pramatta* with her invisible bows and arrows. Agnidhra questioned Purvacitti about this.

TEXT 8

TEXT

banav imau bhagavatah sata-patra-patrau
santav apunkha-rucirav ati-tigma-dantau
kasmai yuyunksasi vane vicaran na vidmah
ksemaya no jada-dhiyam tava vikramo 'stu

SYNONYMS

banau--two arrows; imau--these; bhagavatah--of you, the most powerful; sata-patra-patrau--having feathers like the petals of a lotus flower; santau--peaceful; apunkha--without a shaft; rucirau--very beautiful; ati-tigma-dantau--having a very sharp point; kasmai--whom; yuyunksasi--you want to pierce;

vane--in the forest; vicaran--loitering; na vidmah--we cannot understand; ksemaya--for welfare; nah--of us; jada-dhiyam--who are dull-headed; tava--your; vikramah--prowess; astu--may be.

TRANSLATION

Then Agnidhra observed the glancing eyes of Purvacitti and said: My dear friend, you have two very powerful arrows, namely your glancing eyes. Those arrows have feathers like the petals of a lotus flower. Although they have no shafts, they are very beautiful, and they have very sharp, piercing points. They appear very peaceful, and thus it seems that they will not be shot at anyone. You must be loitering in this forest to shoot those arrows at someone, but I cannot understand whom. My intelligence is dull, and I cannot combat you. Indeed, no one can equal you in prowess, and therefore I pray that your prowess will be for my good fortune.

PURPORT

Agnidhra thus began appreciating Purvacitti's powerful glance upon him. He compared her glancing eyes to very sharp arrows. Although her eyes were as beautiful as lotuses, they were simultaneously like shaftless arrows, and Agnidhra was therefore afraid of them. He hoped that her glances upon him would be favorable because he was already captivated, and the more captivated he became, the more impossible it would be for him to remain without her. Agnidhra therefore prayed to Purvacitti that her glances at him would be auspicious, not futile. In other words, he prayed that she would become his wife.

TEXT 9

TEXT

sisya ime bhagavatah paritah pathanti
gayanti sama sarahasyam ajasram isam
yusmac-chikha-vilulitah sumano 'bhivrstih
sarve bhajanty rsi-gana iva veda-sakhah

SYNONYMS

sisyah--disciples, followers; ime--these; bhagavatah--of your worshipable self; paritah--surrounding; pathanti--are reciting; gayanti--are singing; sama--the Sama Veda; sa-rahasyam--with the confidential portion; ajasram--incessantly; isam--unto the Lord; yusmat--your; sikha--from bunches of hair; vilulitah--fallen; sumanah--of flowers; abhivrstih--showers; sarve--all; bhajanti--enjoy, resort to; rsi-ganah--sages; iva--like; veda-sakhah--branches of Vedic literature.

TRANSLATION

Seeing the bumblebees following Purvacitti, Maharaja Agnidhra said: My dear Lord, the bumblebees surrounding your body are like disciples surrounding your worshipable self. They are incessantly chanting the mantras of the Sama Veda and the Upanisads, thus offering prayers to you. Just as great sages resort to the branches of Vedic literatures, the bumblebees are enjoying the showers of flowers falling from your hair.

TEXT 10

TEXT

vacam param carana-panjara-tittirinam
brahmann arupa-mukharam srnavama tubhyam
labdha kadamba-rucir anka-vitanka-bimbe

yasyam alata-paridhih kva ca valkalam te

SYNONYMS

vacam--the resounding vibration; param--only; carana-panjara--of the ankle bells; tittirinam--of the tittiri birds; brahman--O brahmana; arupa--without form; mukharam--able to be very distinctly heard; srnavama--I hear; tubhyam--your; labdha--gotten; kadamba--like the kadamba flower; rucih--lovely color; anka-vitanka-bimbe--on the beautiful circular hips; yasyam--on which; alata-paridhih--encirclement of burning cinders; kva--where; ca--also; valkalam--covering cloth; te--your.

TRANSLATION

O brahmana, I can simply hear the tinkling of your ankle bells. Within those bells, tittiri birds seem to be chirping among themselves. Although I do not see their forms, I can hear how they are chirping. When I look at your beautiful circular hips, I see they are the lovely color of kadamba flowers, and your waist is encircled by a belt of burning cinders. Indeed, you seem to have forgotten to dress yourself.

PURPORT

With lusty desires to see Purvacitti, Agnidhra especially gazed upon the girl's attractive hips and waist. When a man looks upon a woman with such lusty desires, he is captivated by her face, her breasts and her waist, for a woman first attracts a man to fulfill his sexual desires by the beautiful features of her face, by the beautiful slope of her breasts and also by her waist. Purvacitti was dressed in fine yellow silk, and therefore her hips looked like kadamba flowers. Because of her belt, her waist seemed to be encircled by burning cinders. She was fully dressed, but Agnidhra had become so lusty that he asked, "Why have you come naked?"

TEXT 11

TEXT

kim sambhrtam rucirayor dvija srngayos te
madhye krso vahasi yatra drsih srita me
panko 'runah surabhir atma-visana idrg
yenasramam subhaga me surabhi-karosi

SYNONYMS

kim--what; sambhrtam--filled; rucirayoh--very beautiful; dvija--O brahmana; srngayoh--within two horns; te--your; madhye--in the middle; krsah--thin; vahasi--you are carrying; yatra--wherein; drsih--eyes; srita--attached; me--my; pankah--powder; arunah--red; surabhih--fragrant; atma-visane--on the two horns; idrk--such; yena--by which; asramam--place of residence; su-bhaga--O most fortunate one; me--my; surabhi-karosi--you are perfuming.

TRANSLATION

Agnidhra then praised Purvacitti's raised breasts. He said: My dear brahmana your waist is very thin, yet with great difficulty you are carefully carrying two horns, to which my eyes have become attracted. What is filling those two beautiful horns? You seem to have spread fragrant red powder upon them, powder that is like the rising morning sun. O most fortunate one, I beg to inquire where you have gotten this fragrant powder that is perfuming my asrama, my place of residence.

PURPORT

Agnidhra appreciated Purvacitti's raised breasts. After seeing the girl's breasts, he became almost mad. Nevertheless, he could not recognize whether Purvacitti was a boy or a girl, for as a result of his austerity, he saw no distinction between the two. He therefore addressed her with the word dvija, "O brahmana." Yet why should a dvija, a brahmana boy, have horns on his chest? Because the boy's waist was thin, Agnidhra thought, he was carrying the horns with great difficulty. and therefore they must be filled with something very valuable. Otherwise why would he carry them? When a woman's waist is thin and her breasts are full, she looks very attractive. Agnidhra, his eyes attracted. contemplated the heavy breasts on the girl's thin body and imagined how her back must sustain them. Agnidhra imagined that her raised breasts were two horns she had covered with cloth so that others would not see the valuables within them. Agnidhra, however, was very anxious to see them. Therefore he requested, "Please uncover them so that I can see what you are carrying. Rest assured that I shall not take it away. If you feel an inconvenience in removing the covering, I can help you; I myself can uncover them to see what valuable things those raised horns contain." He was also surprised to see the red dust of perfumed kunkuma spread over her breasts. Nevertheless, still considering Purvacitti a boy, Agnidhra addressed her as subhaga, most fortunate muni. The boy must have been fortunate; otherwise how simply by standing there could he perfume Agnidhra's entire asrama?

TEXT 12

TEXT

lokam pradarsaya suhrttama tavakam me
yatratya ittham urasavayavav apurvau
asmad-vidhasya mana-unnayanau bibharti
bahv adbhutam sarasa-rasa-sudhadi vaktre

SYNONYMS

lokam--residential place; pradarsaya--please show; suhrt-tama--O best of friends; tavakam--your; me--unto me; yatratyah--a person born wherein; ittham--like this; urasa--by the chest; avayavau--two limbs (breasts); apurvau--wonderful; asmat-vidhasya--of a person like me; manah-unnayanau--very agitating to the mind; bibharti--sustains; bahu--many; adbhutam--wonderful; sarasa--sweet words; rasa--amorous gestures like smiling; sudha-adi--such as nectar; vaktre--in the mouth.

TRANSLATION

O best friend, will you kindly show me the place where you reside? I cannot imagine how the residents of that place have gotten such wonderful bodily features as your raised breasts, which agitate the mind and eyes of a person like me who sees them. Judging by the sweet speech and kind smiles of those residents, I think that their mouths must contain nectar.

PURPORT

Still bewildered, Agnidhra wanted to see the place from which the brahmana boy had come, where the men had such raised breasts. Such attractive features, he thought, must be due to the severe austerities performed there. Agnidhra addressed the girl as suhrttama, the best friend, so that she would not refuse to take him there. Not only was Agnidhra captivated by the girl's raised breasts; he was also attracted by her sweet speech. Nectar seemed to emanate from her mouth, and therefore he was increasingly surprised.

TEXT 13

TEXT

ka vatma-vrttir adanad dhavir anga vati

visnoh kalasy animisonmakarau ca karnau
udvigna-mina-yugalam dvija-pankti-socir
asanna-bhrnga-nikaram sara in mukham te

SYNONYMS

ka--what; va--and; atma-vrttih--food for maintenance of the body; adanat--by the chewing (of betel); havih--pure sacrificial ingredients; anga--my dear friend; vati--emanate; visnoh--of Lord Visnu; kala--expansion of the body; asi--you are; animisa--without blinking; unmakarau--two brilliant sharks; ca--also; karnau--two ears; udvigna--restless; mina-yugalam--possessing two fish; dvija-pankti--of lines of teeth; socih--beauty; asanna--nearby; bhrnga-nikaram--possessing swarms of bumblebees; sara it--like a lake; mukham--face; te--your.

TRANSLATION

My dear friend, what do you eat to maintain your body? Because you are chewing betel, a pleasing scent is emanating from your mouth. This proves that you always eat the remnants of food offered to Visnu. Indeed, you must also be an expansion of Lord Visnu's body. Your face is as beautiful as a pleasing lake. Your jeweled earrings resemble two brilliant sharks with unblinking eyes like those of Visnu, and your own eyes resemble two restless fish. Simultaneously, therefore, two sharks and two restless fish are swimming in the lake of your face. Besides them, the white rows of your teeth seem like rows of very beautiful swans in the water, and your scattered hair resembles swarms of bumblebees following the beauty of your face.

PURPORT

The devotees of Lord Visnu are also His expansions. They are called vibhinnamsa. Lord Visnu is offered all kinds of sacrificial ingredients, and because devotees always eat prasada, the remnants of His food, the scent of sacrificial ingredients emanates not only from Visnu but also from the devotees who eat the remnants of His food or the food of His devotees. Agnidhra considered Purvacitti an expansion of Lord Visnu because of the pleasing scent of her body. Aside from that, because of her jeweled earrings, shaped like sharks, because of her scattered hair, resembling bumblebees mad after the scent of her body, and because of the white rows of her teeth, which resembled swans, Agnidhra compared Purvacitti's face to a beautiful lake decorated with lotus flowers, fish, swans and bumblebees.

TEXT 14

TEXT

yo 'sau tvaya kara-saroja-hatah patango
diksu bhraman bhramata eJayate 'ksini me
muktam na te smarasi vakra-jata-varutham
kasto 'nilo harati lampata esa nivim

SYNONYMS

yah--which; asau--that; tvaya--by you; kara-saroja--with the lotus palm; hatah--struck; patangah--the ball; diksu--in all directions; bhraman--moving; bhramatah--restless; eJayate--disturbs; aksini--eyes; me--of me; muktam--scattered; na--not; te--your; smarasi--are you mindful of; vakra--curling; jata--of hair; varutham--bunches; kastah--giving trouble; anilah--wind; harati--takes away; lampatah--like a man attached to women; esah--this; nivim--lower garment.

TRANSLATION

My mind is already restless, and by playing with a ball, moving it all about with your lotuslike palm, you are also agitating my eyes. Your curling black hair is now scattered, but you are not attentive to arranging it. Are you not going to arrange it? Like a man attached to women, the most cunning wind is trying to take off your lower garment. Are you not mindful of it?

PURPORT

The girl Purvacitti was playing with a ball in her hand, and the ball seemed like nothing but another lotus flower captured by her lotuslike palm. Because of her movements, her hair was loose, and the belt holding her cloth was giving way, as if the cunning wind were trying to make her naked. Yet she paid no attention to arranging her hair or fixing her dress. As Agnidhra tried to see the girl's naked beauty, his eyes were very agitated by her movements.

TEXT 15

TEXT

rupam tapodhana tapas caratam tapoghnam
hy etat tu kena tapasa bhavatopalabdham
cartum tapo 'rhasi maya saha mitra mahyam
kim va prasidati sa vai bhava-bhavano me

SYNONYMS

rupam--beauty; tapah-dhana--O best of the sages performing austerity; tapah caratam--of persons engaged in executing austerities and penances; tapah-ghnam--which dismantles the austerities; hi--certainly; etat--this; tu--indeed; kena--by what; tapasa--austerity; bhavata--by you; upalabdham--achieved; cartum--to execute; tapah--austerity; arhasi--you ought; maya saha--with me; mitra--my dear friend; mahyam--unto me; kim va--or maybe; prasidati--is pleased; sah--he; vai--certainly; bhava-bhavanah--the creator of this universe; me--with me.

TRANSLATION

O best among those performing austerities, where did you get this wonderful beauty that dismantles the austerities performed by others? Where have you learned this art? What austerity have you undergone to achieve this beauty, my dear friend? I desire that you join me to perform austerity and penance, for it may be that the creator of the universe, Lord Brahma, being pleased with me, has sent you to become my wife.

PURPORT

Agnidhra appreciated the wonderful beauty of Purvacitti. Indeed, he was surprised to see such exceptional beauty, which must have been the result of past austerities and penances. He therefore asked the girl whether she had achieved such beauty just to break the penances and austerities of others. He thought that Lord Brahma, the creator of the universe, might have been pleased with him and might therefore have sent her to become his wife. He requested Purvacitti to become his wife so that together they could perform austerities and penances in family life. In other words, a suitable wife helps her husband perform penances and austerities in household life if both of them are on the same elevated platform of spiritual understanding. Without spiritual understanding, husband and wife cannot be equally situated. Lord Brahma, the creator of the universe, is interested in good progeny. Therefore unless he is pleased, one cannot get a suitable wife. In fact, Lord Brahma is worshiped in marriage ceremonies. In India even today, wedding invitations are still issued with a picture of Lord Brahma on the face of the card.

TEXT 16

TEXT

na tvam tyajami dayitam dvija-deva-dattam
yasmin mano drg api no na viyati lagnam
mam caru-srngy arhasi netum anuvratam te
cittam yatah pratisarantu sivah sacivyah

SYNONYMS

na--not; tvam--you; tyajami--I shall give up; dayitam--very dear; dvija-deva--by Lord Brahma, the demigod worshiped by the brahmanas; dattam--given; yasmin--unto whom; manah--mind; drk--eyes; api--also; nah--my; na viyati--do not go away; lagnam--tightly attached; mam--me; caru-srngi--O woman with beautiful raised breasts; arhasi--you ought; netum--to lead; anuvratam--follower; te--your; cittam--desire; yatah--wherever; pratisarantu--may follow; sivah--favorable; sacivyah--friends.

TRANSLATION

Lord Brahma, who is worshiped by the brahmanas, has very mercifully given you to me, and that is why I have met you. I do not want to give up your company, for my mind and eyes are fixed upon you and cannot be drawn away. O woman with beautiful raised breasts, I am your follower. You may take me wherever you like, and your friends may also follow me.

PURPORT

Now Agnidhra frankly admits his weakness. He was attracted to Purvacitti, and therefore before she could say, "But I have no business with you," he expressed his desire to be united with her. He was so attracted that he was ready to go anywhere, hell or heaven, in her company. When one is absorbed in lust and the influence of sex, one surrenders to the feet of a woman without reservations. Srila Madhvacharya remarks in this connection that when one engages in joking and talking like a crazy person, one may say anything and everything, but his words will be meaningless.

TEXT 17

TEXT

sri-suka uvaca

iti lalananunayati-visarado gramya-vaidagdhya paribhasaya tam vibudha-vadhū vibudha-matir
adhisabhajayam asa.

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; iti--thus; lalana--women; anunaya--in winning over; ati-visaradah--very expert; gramya-vaidagdhya--expert in fulfilling one's material desires; paribhasaya--by selected words; tam--her; vibudha-vadhū--the celestial girl; vibudha-matih--Agnidhra, who possessed intelligence like that of the demigods; adhisabhajayam asa--gained the favor of.

TRANSLATION

Sukadeva Gosvami continued: Maharaja Agnidhra, whose intelligence was like that of a demigod, knew the art of flattering women to win them to his side. He therefore pleased that celestial girl with his lusty words and gained her favor.

PURPORT

Since King Agnidhra was a devotee, he actually had no attraction for material enjoyment, but because he wanted a wife for progeny and Lord Brahma had sent Purvacitti for this purpose, he expertly pleased her with flattering words. Women are attracted by a man's flattering words. One who is expert in this art of flattery is called vidagdha.

TEXT 18

TEXT

sa ca tatas tasya vira-yutha-pater buddhi-sila-rupa-vayah-sriyaudaryena paraksipta-manas tena sahayutayuta-parivatsaropalaksanam kalam jambudvipa-patina bhauma-svarga-bhogan bubhuje.

SYNONYMS

sa--she; ca--also; tatah--thereafter; tasya--of him; vira-yutha-pateh--the master of heroes; buddhi--by the intelligence; sila--behavior; rupa--beauty; vayah--youth; sriya--opulence; audaryena--and by the magnanimity; paraksipta--attracted; manah--her mind; tena saha--with him; ayuta--ten thousand; ayuta--ten thousand; parivatsara--years; upalaksanam--extending; kalam--time; jambudvipa-patina--with the King of Jambudvipa; bhauma--earthly; svarga--heavenly; bhogan--pleasures; bubhuje--enjoyed.

TRANSLATION

Attracted by the intelligence, learning, youth, beauty, behavior, opulence and magnanimity of Agnidhra, the King of Jambudvipa and master of all heroes, Purvacitti lived with him for many thousands of years and luxuriously enjoyed both worldly and heavenly happiness.

PURPORT

By the grace of Lord Brahma, King Agnidhra and the heavenly girl. Purvacitti, found their union quite suitable. Thus they enjoyed worldly and heavenly happiness for many thousands of years.

TEXT 19

TEXT

tasyam u ha va atmajan sa raja-vara agnidhro nabhi-kimpurusa-harivarselavrta-ramyaka-hiranmaya-kuru-bhadrasva-ketumala-samjnan nava putran ajanayat.

SYNONYMS

tasyam--in her; u ha va--certainly; atma-jan--sons; sah--he; raja-varah--the best of kings; agnidhrah--Agnidhra; nabhi--Nabhi; kimpurusa--Kimpurusa; hari-varsa--Harivarsa; ilavrta--Ilavrta; ramyaka--Ramyaka; hiranmaya--Hiranmaya; kuru--Kuru; bhadrasva--Bhadrasva; ketu-mala--Ketumala; samjnan--named; nava--nine; putran--sons; ajanayat--begot.

TRANSLATION

In the womb of Purvacitti, Maharaja Agnidhra, the best of kings, begot nine sons, named Nabhi, Kimpurusa, Harivarsa, Ilavrta, Ramyaka, Hiranmaya, Kuru, Bhadrasva and Ketumala.

TEXT 20

TEXT

sa sutvatha sutan navanuvatsaram grha evapahaya purvacittir bhuya evajam devam upatasthe.

SYNONYMS

sa--she; sutva--after giving birth to; atha--thereafter; sutan--sons; nava--nine; anuvatsaram--year after year; grhe--at home; eva--certainly; apahaya--leaving; purvacittih--Purvacitti; bhuyah--again; eva--certainly; ajam--Lord Brahma; devam--the demigod; upatasthe--approached.

TRANSLATION

Purvacitti gave birth to these nine sons, one each year, but after they grew up, she left them at home and again approached Lord Brahma to worship him.

PURPORT

There are many instances in which Apsaras, heavenly angels, have descended to this earth by the order of a superior demigod like Lord Brahma or Lord Indra, have followed the demigod's order by marrying someone and giving birth to children, and have then returned to their celestial homes. For example, after Menaka, the celestial woman who had come to delude Visvamitra Muni, gave birth to the child Sakuntala, she left both the child and her husband and returned to the heavenly planets. Purvacitti did not remain permanently with Maharaja Agnidhra. After cooperating in his household affairs, she left Maharaja Agnidhra and all nine sons and returned to Brahma to worship him.

TEXT 21

TEXT

agnidhra-sutas te matur anugrahad autpattikenaiva samhanana-balopetah pitra vibhakta atma-tulya-namani yatha-bhagam jambudvipa-varsani bubhujuh.

SYNONYMS

agnidhra-sutah--the sons of Maharaja Agnidhra; te--they; matuh--of the mother; anugrahat--by the mercy or by drinking the breast milk; autpattikena--naturally; eva--certainly; samhanana--well-built body; bala--strength; upetah--obtained; pitra--by the father; vibhaktah--divided; atma-tulya--following their own; namani--possessing names; yatha-bhagam--divided properly; jambudvipa-varsani--different parts of Jambudvipa (probably Asia and Europe combined together); bubhujuh--ruled.

TRANSLATION

Because of drinking the breast milk of their mother, the nine sons of Agnidhra naturally had strong, well-built bodies. Their father gave them each a kingdom in a different part of Jambudvipa. The kingdoms were named according to the names of the sons. Thus the sons of Agnidhra ruled the kingdoms they received from their father.

PURPORT

The acaryas specifically mention that in this verse the words matuh anugrahat ("by the mercy of their mother") refer to the breast milk of their mother. In India it is a common belief that if a baby is fed his mother's milk for at least six months, his body will be very strong. Besides that, it is mentioned herein that all the sons of Agnidhra were endowed with the nature of their mother. Bhagavad-gita (1.40) also declares, strisu dustasu varsneya jayate varna-sankarah: when women are polluted, varna-sankara,

unqualified children, are generated, and when the varna-sankara population increases, the entire world becomes hellish. Therefore, according to Manu-samhita, a woman needs a great deal of protection in order to remain pure and chaste so that her children can be fully engaged for the benefit of human society.

TEXT 22

TEXT

agnidhro rajatrptah kamanam apsarasam evanudinam adhi-manyamanas tasyah salokatam srutibhir
avarundha yatra pitaro madayante.

SYNONYMS

agnidhrah--Agnidhra; raja--the King; atrptah--not satisfied; kamanam--with sense gratification;
apsarasam--the celestial woman (Purvacitti); eva--certainly; anudinam--day after day; adhi--exceedingly;
manyamanah--thinking of; tasyah--of her; sa-lokatam--promotion to the same planet; srutibhih--by the
Vedas; avarundha--got; yatra--where; pitarah--the forefathers; madayante--take pleasure.

TRANSLATION

After Purvacitti's departure, King Agnidhra, his lusty desires not at all satisfied, always thought of her. Therefore, in accordance with the Vedic injunctions, the King, after his death, was promoted to the same planet as his celestial wife. That planet, which is called Pitrloka, is where the pitas, the forefathers, live in great delight.

PURPORT

If one always thinks of something, he certainly gets a related body after death. Maharaja Agnidhra was always thinking of Pitrloka, the place where his wife had returned. Therefore after his death he achieved that same planet, probably to live with her again. Bhagavad-gita also says:

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."
(Bg. 8.6) We can naturally conclude that if we always think of Krsna or become fully Krsna conscious, we can be promoted to the planet of Goloka Vrndavana, where Krsna eternally lives.

TEXT 23

TEXT

samparete pitari nava bhrataro meru-duhitrr merudevīm pratirupam ugradamstrim latam ramyam
syamam narim bhadram devavitim iti samjna navodavahan.

SYNONYMS

samparete pitari--after the departure of their father; nava--nine; bhratarah--brothers; meru-duhitrh--the
daughters of Meru; merudevīm--Merudevi; prati-rupam--Pratirupa; ugra-damstrim--Ugradamstri; latam--
Lata; ramyam--Ramya; syamam--Syama; narim--Nari; bhadram--Bhadra; deva-vitim--Devaviti; iti--thus;
samjnah--the names; nava--nine; udavahan--married.

TRANSLATION

After the departure of their father, the nine brothers married the nine daughters of Meru named Merudevi, Pratirupa, Ugradamstri, Lata, Ramya, Syama, Nari, Bhadra and Devaviti. Thus end the Bhaktivedanta purports of the Fifth Canto, Second Chapter, of the Srimad-Bhagavatam, entitled "The Activities of Maharaja Agnidhra."

Chapter Three

Rsabhadeva's Appearance in the Womb of Merudevi, the Wife of King Nabhi
Rsabhadeva' s Appearance in the Womb of Merudevi, the Wife of King Nabhi

In this chapter the spotless character of King Nabhi, the oldest son of Agnidhra, is described. Wanting to have sons, Maharaja Nabhi underwent severe austerities and penances. He performed many sacrifices along with his wife and worshiped Lord Visnu, master of all sacrifices. Being very kind to His devotees, the Supreme Personality of Godhead was very pleased with the austerities of Maharaja Nabhi. He personally appeared before the King in His four-handed feature, and the priests, who were performing the sacrifices, began to offer their prayers unto Him. They prayed for a son like the Lord, and Lord Visnu agreed to take birth in the womb of Merudevi, the wife of King Nabhi, and incarnate as King Rsabhadeva.

TEXT 1

TEXT

sri-suka uvaca

nabhir apatya-kamo 'prajaya merudevya bhagavantam yajna-purusam avahitatmayajata.

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; nabhih--the son of Maharaja Agnidhra; apatya-kamah--desiring to have sons; aprajaya--who had not given birth to any children; merudevya--with Merudevi; bhagavantam--the Supreme Personality of Godhead; yajna-purusam--Lord Visnu, the master and enjoyer of all performances of sacrifice; avahita-atma--with great attention; ayajata--offered prayers and worshiped.

TRANSLATION

Sukadeva Gosvami continued to speak: Maharaja Nabhi, the son of Agnidhra, wished to have sons, and therefore he attentively began to offer prayers and worship the Supreme Personality of Godhead, Lord Visnu, the master and enjoyer of all sacrifices. Maharaja Nabhi's wife, Merudevi, who had not given birth to any children at that time, also worshiped Lord Visnu along with her husband.

TEXT 2

TEXT

tasya ha vava sraddhaya visuddha-bhavana yajatah pravargyesu pracaratsu dravya-desa-kala-mantrartvig-daksina-vidhana-yogopapattya duradhigamo 'pi bhagavan bhagavata-vatsalyataya supratika atmanam aparajitam nija-janabhipretartha-vidhitsaya grhita-hrdayo hrdayangamam manonayanandanavayavabhiramam aviscakara.

SYNONYMS

tasya--when he (Nabhi); ha vava--certainly; sraddhaya--with great faith and devotion; visuddha-bhavana--with a pure, uncontaminated mind; yajatah--was worshiping; pravargyesu--while the fruitive activities called pravargya; pracaratsu--were being performed; dravya--the ingredients; desa--place; kala--time; mantra--hymns; rtvik--priests conducting the ceremony; daksina--gifts to the priests; vidhana--regulative principles; yoga--and of the means; upapattya--by the performance; duradhigamah--not obtainable; api--although; bhagavan--the Supreme Personality of Godhead; bhagavata-vatsalyataya--because of His being very affectionate to His devotee; su-pratikah--possessing a very beautiful form; atmanam--Himself; aparajitam--not to be conquered by anyone; nija-jana--of His devotee; abhipretartha--the desire; vidhitsaya--to fulfill; grhita-hridayah--His heart being attracted; hrdayangamam--captivating; manah-nayana-anandana--pleasing to the mind and eyes; avayava--by the limbs; abhiramam--beautiful; aviscakara--manifested.

TRANSLATION

In the performance of a sacrifice, there are seven transcendental means to obtain the mercy of the Supreme Personality of Godhead: (1) by sacrificing valuable things or eatables, (2) by acting in terms of place, (3) by acting in terms of time, (4) by offering hymns, (5) by going through the priest, (6) by offering gifts to the priests and (7) by observing the regulative principles. However, one cannot always obtain the Supreme Lord through this paraphernalia. Nonetheless, the Lord is affectionate to His devotee; therefore when Maharaja Nabhi, who was a devotee, worshiped and offered prayers to the Lord with great faith and devotion and with a pure uncontaminated mind, superficially performing some yajna in the line of pravargya, the kind Supreme Personality of Godhead, due to His affection for His devotees, appeared before King Nabhi in His unconquerable and captivating form with four hands. In this way, to fulfill the desire of His devotee, the Supreme Personality of Godhead manifested Himself in His beautiful body before His devotee. This body pleases the mind and eyes of the devotees.

PURPORT

In Bhagavad-gita it is clearly said:

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

One can understand and see the Supreme Personality of Godhead through the process of devotional service, and not in any other way. Although Maharaja Nabhi performed prescribed duties and sacrifices, it should still be considered that the Lord appeared before him not due to his sacrifices but because of his devotional service. It was for this reason that the Lord agreed to appear before him in His beautiful bodily features. As stated in Brahma-samhita (5.30), the Supreme Lord in His original nature is very beautiful. Venum kvanantam aravinda-dalayataksam barhavatamsam asitambuda-sundaranga: the Supreme Personality of Godhead, although blackish, is very, very beautiful.

TEXT 3

TEXT

atha ha tam aviskrta-bhuja-yugala-dvayam hiranmayam purusa-visesam kapisa-kauseyambara-dharam urasi vilasac-chrivatsa-lalamam daravara-vanaruha-vana-malacchury-amrta-mani-gadadibhir upalaksitam sphuta-kirana-pravara-mukuta-kundala-kataka-kati-sutra-hara-keyura-nupurdy-anga-bhusana-

vibhusitam rtvik-sadasya-grha-patayo 'dhana ivottama-dhanam upalabhya sabahu-manam arhanenavanata-sirsana upatasthuh.

SYNONYMS

atha--thereafter; ha--certainly; tam--Him; aviskrta-bhuja-yugala-dvayam--who manifested Himself with four arms; hiranmayam--very bright; purusa-visesam--the topmost of all living beings, Purusottama; kapisa-kauseya-ambara-dharam--wearing a yellow silk garment; urasi--on the chest; vilasat--beautiful; srivatsa--called Srivatsa; lalamam--possessing the mark; dara-vara--by a conchshell; vana-ruha--lotus flower; vana-mala--garland of forest flowers; acchuri--disc; amrta-mani--the Kaustubha gem; gada-adibhih--and by a club and other symbols; upalaksitam--symptomized; sphuta-kirana--radiant; pravara--excellent; mukuta--helmet; kundala--earrings; kataka--bracelets; kati-sutra--girdle; hara--necklace; keyura--armlets; nupura--ankle bells; adi--and so on; anga--of the body; bhusana--with ornaments; vibhusitam--decorated; rtvik--the priests; sadasya--associates; grha-patayah--and King Nabhi; adhanah--poor persons; iva--like; uttama-dhanam--a great treasure; upalabhya--having achieved; sa-bahu-manam--with great regard; arhanena--with ingredients for worship; avanata--bent; sirsanah--their heads; upatasthuh--worshiped.

TRANSLATION

Lord Visnu appeared before King Nabhi with four arms. He was very bright, and He appeared to be the best of all personalities. Around the lower portion of His body, He wore a yellow silken garment. On His chest was the mark of Srivatsa, which always displays beauty. He carried a conchshell, lotus flower, disc and club, and He wore a garland of forest flowers and the Kaustubha gem. He was beautifully decorated with a helmet, earrings, bangles, belt, pearl necklace, armlets, ankle bells and other bodily ornaments bedecked with radiant jewels. Seeing the Lord present before them, King Nabhi and his priests and associates felt just like poor people who have suddenly attained great riches. They received the Lord and respectfully bent their heads and offered Him things in worship.

PURPORT

It is distinctly mentioned here that the Supreme Personality of Godhead did not appear as an ordinary human being. He appeared before King Nabhi and his associates as the best of all personalities (Purusottama). As stated in the Vedas: Nityo nityanam cetanas cetananam. The Supreme Personality of Godhead is also a living being, but He is the supreme living being. In Bhagavad-gita (7.7), Lord Krsna Himself says. mattah parataram nanyat kincid asti dhananjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me." No one is more attractive or more authoritative than Lord Krsna. That is one of the differences between God and an ordinary living being. According to this description of the transcendental body of Lord Visnu, the Lord can easily be distinguished from all other living beings. Consequently Maharaja Nabhi and his priests and associates all offered the Lord obeisances and began to worship Him with various things. As stated in Bhagavad-gita (6.22), yam labdhva caparam labham manyate nadhikam tatah. That is, "Upon gaining this, one thinks that there is no greater gain." When one realizes God and sees the Lord face to face, one certainly thinks that he has gained the best of all things. Raso 'py asya param drstva nivartate: when one experiences a higher taste, his consciousness is fixed. After seeing the Supreme Personality of Godhead, one ceases to be attracted by anything material. One then remains steady in his worship of the Supreme Personality of Godhead.

TEXTS 4-5

TEXT

rtvija ucuh

arhasi muhur arhattamarhanam asmakam anupathanam namo nama ity etavat sad-upasiksitam ko 'rhati puman prakrti-guna-vyatikara-matir anisa isvarasya parasya prakrti-purusayor arvaktanabhir nama-rupakrtibhi rupa-nirupanam; sakala-jana-nikaya-vrjina-nirasana-sivatama-pravara-guna-ganaika-desakathanad rte.

SYNONYMS

rtvijah ucu--the priests said; arhasi--please (accept); muhuh--again and again; arhat-tama--O most exalted, worshipable person; arhanam--offering of worship; asmakam--of us; anupathanam--who are Your servants; namah--respectful obeisances; namah--respectful obeisances; iti--thus; etavat--so far; sat--by exalted personalities; upasiksitam--instructed; kah--what; arhati--is able (to make); puman--man; prakrti--of material nature; guna--of the modes; vyatikara--in the transformations; matih--whose mind (is absorbed); anisah--who is most incapable; isvarasya--of the Supreme Personality of Godhead; parasya--beyond; prakrti-purusayoh--the jurisdiction of the three modes of material nature; arvaktanabhih--which do not reach up to, or which are of this material world; nama-rupa-akrtibhih--by names, forms and qualities; rupa--of Your nature or position; nirupanam--ascertainment, perception; sakala--all; jana-nikaya--of mankind; vrjina--sinful actions; nirasana--which wipe out; sivatama--most auspicious; pravara--excellent; guna-gana--of the transcendental qualities; eka-desa--one part; kathanat--by speaking; rte--except.

TRANSLATION

The priests began to offer prayers to the Lord, saying: O most worshipable one, we are simply Your servants. Although You are full in Yourself, please, out of Your causeless mercy, accept a little service from us, Your eternal servants. We are not actually aware of Your transcendental form, but we can simply offer our respectful obeisances again and again, as instructed by the Vedic literatures and authorized acaryas. Materialistic living entities are very much attracted to the modes of material nature, and therefore they are never perfect, but You are above the jurisdiction of all material conceptions. Your name, form and qualities are all transcendental and beyond the conception of experimental knowledge. Indeed, who can conceive of You? In the material world we can perceive only material names and qualities. We have no other power than to offer our respectful obeisances and prayers unto You, the transcendental person. The chanting of Your auspicious transcendental qualities will wipe out the sins of all mankind. That is the most auspicious activity for us, and we can thus partially understand Your supernatural position.

PURPORT

The Supreme Personality of Godhead has nothing to do with material perception. Even the impersonalist Sankaracarya says. narayanah paro 'vyaktat: "Narayana. the Supreme Personality of Godhead, is beyond the material conception." We cannot concoct the form and attributes of the Supreme Personality of Godhead. We must simply accept the description given in Vedic literatures about the Lord's form and activities. As stated in Brahma-samhita (5.29):

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune." We can have some conception of the Absolute Truth, His form and His attributes simply by reading the descriptions given in Vedic literatures and authoritative statements given by exalted personalities like Brahma, Narada, Sukadeva Gosvami and others. Srila Rupa Gosvami says, atah sri-krsna-namadi na bhaved grahyam indriyaih: "We cannot conceive the name, form and qualities of Sri Krsna through our

material senses." Because of this, other names for the Lord are adhoksaja and aprakṛta, which indicate that He is beyond any material senses. Out of His causeless mercy upon His devotees, the Lord appeared before Maharaja Nabhi. Similarly, when we are engaged in the Lord's devotional service, the Lord reveals Himself to us. Sevnmukhe hi jihvadau svayam eva sphuraty adah. This is the only way to understand the Supreme Personality of Godhead. As confirmed in Bhagavad-gita, bhaktya mam abhijanati yavan yas casmi tattvatah: one can understand the Supreme Personality of Godhead through devotional service. There is no other way. We have to hear from the authorities and from the sastras and consider the Supreme Lord in terms of their statements. We cannot imagine or concoct forms and attributes of the Lord.

TEXT 6

TEXT

parijananuraga-viracita-sabala-samsabda-salila-sita-kisalaya-tulasika-durvankurair api sambhrtaya saparyaya kila parama paritusyasi.

SYNONYMS

parijana--by Your servants; anuraga--in great ecstasy; viracita--executed; sabala--with a faltering voice; samsabda--with prayers; salila--water; sita-kisalaya--twigs bearing new leaves; tulasika--tulasi leaves; durva-ankuraih--and with newly grown grass; api--also; sambhrtaya--performed; saparyaya--by worship; kila--indeed; parama--O Supreme Lord; paritusyasi--You become satisfied.

TRANSLATION

O Supreme Lord, You are full in every respect. You are certainly very satisfied when Your devotees offer You prayers with faltering voices and in ecstasy bring You tulasi leaves, water, twigs bearing new leaves, and newly grown grass. This surely makes You satisfied.

PURPORT

One does not need great wealth, education or opulence to satisfy the Supreme Personality of Godhead. If one is fully absorbed in love and ecstasy, he need offer only a flower and a little water. As stated in Bhagavad-gita, patram puspam phalam toyam yo me bhaktya prayacchati: "If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26)

The Supreme Lord can be pleased only by devotional service: therefore it is said here that the Lord is surely satisfied by devotion and nothing else. Quoting from the Gautamiya-tantra, the Hari-bhakti-vilasa states:

tulasi-dala-matrena
jalasya culukena va
vikrinite svam atmanam
bhaktebhyo bhakta-vatsalah

"Sri Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers merely a tulasi leaf and a palmful of water." The Supreme Lord is causelessly merciful upon His devotee, so much so that even the poorest of men can offer Him a little water and a flower in devotion and thus please Him. This is due to His affectionate dealings with His devotees.

TEXT 7

TEXT

athanayapi na bhavata ijjayoru-bhara-bharaya samucitam artham ihopalabhamahe.

SYNONYMS

atha--otherwise; anaya--this; api--even; na--not; bhavatah--of Your exalted personality; ijjaya--by performance of sacrifice; urubhara-bharaya--encumbered by much paraphernalia; samucitam--required; artham--use; iha--here; upalabhamahe--we can see.

TRANSLATION

We have engaged in Your worship with many things and have offered sacrifices unto You, but we think that there is no need for so many arrangements to please Your Lordship.

PURPORT

Srila Rupa Gosvami says that if one is offered varied foods but has no appetite, the offering has no value. In a big sacrificial ceremony there may be many things accumulated to satisfy the Supreme Personality of Godhead, but if there is no devotion, attachment or love for the Lord, the arrangement is useless. The Lord is complete in Himself, and He does not need anything from us. However, if we offer Him a little water, a flower and a tulasi leaf, He will accept them. Bhakti, devotional service, is the main way to satisfy the Supreme Personality of Godhead. It is not a question of arranging huge sacrifices. The priests were regretful, thinking that they were not on the path of devotional service and that their sacrifice was not pleasing to the Lord.

TEXT 8

TEXT

atmana evanusavanam anjasavyatirekena bobhuyamanasesa-purusartha-svarupasya kintu nathasisa asananam etad abhisamradhana-matram bhavitum arhati.

SYNONYMS

atmanah--self-sufficiently; eva--certainly; anusavanam--at every moment; anjasa--directly; avyatirekena--without stopping; bobhuyamana--increasing; asesa--unlimitedly; purusa-artha--the goals of life; svarupasya--Your actual identity; kintu--but; natha--O Lord; asisah--benedictions for material enjoyment; asananam--of us, who are always desiring; etat--this; abhisamradhana--for getting Your mercy; matram--only; bhavitum arhati--can be.

TRANSLATION

All of life's goals and opulences are directly, self-sufficiently, unceasingly and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself. As far as we are concerned, O Lord, we are always after material enjoyment. You do not need all these sacrificial arrangements, but they are meant for us so that we may be benedicted by Your Lordship. All these sacrifices are performed for our fruitive results, aid they are not actually needed by You.

PURPORT

Being self-sufficient, the Supreme Lord does not need huge sacrifices. Fruitive activity for a more opulent life is for those who desire such material opulence for their interest. Yajnarthat karmano 'nyatra loko 'yam karma-bandhanah: if we do not act to satisfy the Supreme Lord. we engage in maya's activities. We may construct a gorgeous temple and spend thousands of dollars, but such a temple is not required by the Lord. The Lord has many millions of temples for His residence. and He does not need our attempt. He

does not require opulent activity at all. Such engagement is meant for our benefit. If we engage our money in constructing a gorgeous temple, we are freed from the reactions of our endeavors. This is for our benefit. In addition, if we attempt to do something nice for the Supreme Lord, He is pleased with us and gives us His benediction. In conclusion, the gorgeous arrangements are not for the Lord's sake but for our own. If we somehow or other receive blessings and benedictions from the Lord, our consciousness can be purified and we can become eligible to return home, back to Godhead.

TEXT 9

TEXT

tad yatha balisanam svayam atmanah sreyah param avidusam parama-parama-purusa prakarsa-karunaya sva-mahimanam capavargakhyam upakalpayisyan svayam napacita evetaravad ihopalaksitah.

SYNONYMS

tat--that; yatha--as; balisanam--of the fools; svayam--by Yourself; atmanah--own; sreyah--welfare; param--ultimate; avidusam--of persons who do not know; parama-parama-purusa--O Lord of lords; prakarsa-karunaya--by abundant causeless mercy; sva-mahimanam--Your personal glory; ca--and; apavarga-akhyam--called apavarga (liberation); upakalpayisyan--desiring to give; svayam--personally; na apacitah--not properly worshiped; eva--although; itara-vat--like an ordinary person; iha--here; upalaksitah--(You are) present and seen (by us).

TRANSLATION

O Lord of lords, we are completely ignorant of the execution of dharma, artha, kama and moksa, the process of liberation, because we do not actually know the goal of life. You have appeared personally before us like a person soliciting worship, but actually You are present here just so we can see You. You have come out of Your abundant and causeless mercy in order to serve our purpose, our interest, and give us the benefit of Your personal glory called apavarga, liberation. You have come, although You are not properly worshiped by us due to our ignorance.

PURPORT

Lord Visnu was personally present at the sacrificial arena, but this does not mean that He had any interest in His own personal benefit. Similarly, the arca-vigraha, the Deity in the temple, is present for the same purpose. Out of His causeless mercy, the Supreme Personality of Godhead presents Himself before us so that we can see Him. Since we have no transcendental vision, we cannot see the spiritual sac-cid-ananda-vigraha of the Lord; therefore, out of His causeless mercy He comes in a form we can see. We can only see material things like stone and wood, and therefore He accepts a form of stone and wood and thus accepts our service in the temple. This is an exhibition of the Lord's causeless mercy. Although He has no interest in such things, in order to receive our loving service, He agrees to act as He does. We cannot actually offer suitable paraphernalia for the Lord's worship because we are completely ignorant. It was out of His causeless mercy that the Lord appeared in the sacrificial arena of Maharaja Nabhi.

TEXT 10

TEXT

athayam eva varo hy arhattama yarhi barhisi rajarsar varadarsabho bhavan nija-puruseksana-visaya asit.

SYNONYMS

atha--then; ayam--this; eva--certainly; varah--benediction; hi--indeed; arhat-tama--O most worshipable of the worshipable; yarhi--because; barhisi--in the sacrifice; raja-rseh--of King Nabhi; varada-rsabha--the best of the benefactors; bhavan--Your Lordship; nija-purusa--of Your devotees; iksana-visayah--the object of the sight; asit--has become.

TRANSLATION

O most worshipable of all, You are the best of all benefactors, and Your appearance at saintly King Nabhi's sacrificial arena is meant for our benediction. Because You have been seen by us, You have bestowed upon us the most valuable benediction.

PURPORT

Nija-purusa-iksana-visaya. In Bhagavad-gita (9.29) Krsna says, samo 'ham sarva-bhutesu: "I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."

The Supreme Personality of Godhead is equal to everyone. In that sense, He has no enemies and no friends. Everyone is enjoying the fruitive reactions of his own work, and the Lord, within everyone's heart, is observing and giving everyone the desired result. However, just as the devotees are always anxious to see the Supreme Lord satisfied in every way, similarly the Supreme Lord is very anxious to present Himself before His devotees. Sri Krsna says in Bhagavad-gita (4.8):

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

Thus Krsna's appearance is for the deliverance and satisfaction of His devotees. Actually He does not advent Himself simply to kill the demons, for that can be done by His agents. Lord Visnu's appearance at the sacrificial arena of Maharaja Nabhi was just to please the King and his assistants. Otherwise there was no reason for His being present there.

TEXT 11

TEXT

asanga-nisita-jnananala-vidhutasesa-malanam bhavat-svabhavanam atmaramanam muninam anavarata-parigunita-guna-gana parama-mangalayana-guna-gana-kathano 'si.

SYNONYMS

asanga--by detachment; nisita--strengthened; jnana--of knowledge; anala--by the fire; vidhuta--removed; asesa--unlimited; malanam--whose dirty things; bhavat-svabhavanam--who have attained Your qualities; atma-aramanam--who are self-satisfied; muninam--of great sages; anavarata--incessantly; parigunita--recounted; guna-gana--O Lord, whose spiritual qualities; parama-mangala--supreme bliss; ayana--produces; guna-gana-kathanah--He, the chanting of whose attributes; asi--You are.

TRANSLATION

Dear Lord, all the great sages who are thoughtful and saintly persons incessantly recount Your spiritual qualities. These sages have already burned up all the unlimited dirty things and, by the fire of knowledge, strengthened their detachment from the material world. Thus they have attained Your qualities and are

self-satisfied. Yet even for those who feel spiritual bliss in chanting Your attributes, Your personal presence is very rare.

PURPORT

The priests in Maharaja Nabhi's sacrificial arena appreciated the personal presence of the Supreme Lord Visnu, and they considered themselves very much obliged. The Lord's appearance is rare even for great saintly persons who have become completely detached from this material world and whose hearts are clean due to constantly chanting the glories of the Lord. Such people are satisfied by chanting the transcendental qualities of the Lord. The Lord's personal presence is not actually required. The priests are pointing out that the Lord's personal presence is very rare even for such elevated sages but that He was so kind to them that now He was personally present. Therefore the priests were very much obliged.

TEXT 12

TEXT

atha kathancit skhalana-ksut-patana-jrmbhana-duravasthanadisu vivasanam nah smaranaya jvara-marana-dasayam api sakala-kasmala-nirasanani tava guna-krta-namadheyani vacana-gocarani bhavantu.

SYNONYMS

atha--still; kathancit--somehow or other; skhalana--stumbling; ksut--hunger; patana--falling down; jrmbhana--yawning; duravasthana--because of being placed in an undesirable position; adisu--and so on; vivasanam--unable; nah--of ourselves; smaranaya--to remember; jvara-marana-dasayam--in the case of having a high fever at the time of death; api--also; sakala--all; kasmala--sins; nirasanani--which can dispel; tava--Your; guna--attributes; krta--activities; namadheyani--names; vacana-gocarani--possible to be uttered; bhavantu--let them become.

TRANSLATION

Dear Lord, we may not be able to remember Your name, form and qualities due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives.

PURPORT

The real success in life is ante narayana-smrti--remembering the holy name, attributes, activities and form of the Lord at the time of death. Although we may be engaged in the Lord's devotional service in the temple, material conditions are so tough and inevitable that we may forget the Lord at the time of death due to a diseased condition or mental derangement. Therefore we should pray to the Lord to be able to remember His lotus feet without fail at the time of death, when we are in such a precarious condition. In this regard, one may also see Srimad-Bhagavatam (6.2.9-10 and 14-15).

TEXT 13

TEXT

kincayam rajarsir apatya-kamah prajam bhavadrsim asasana isvaram asisam svargapavargayor api bhavantam upadhavati prajayam artha-pratyayo dhanadam ivadhanah phalikaranam.

SYNONYMS

kinca--moreover; ayam--this; raja-rsih--pious King (Nabhi); apatya-kamah--desiring offspring; prajam--a son; bhavadrsim--exactly like You; asananah--hoping for; isvaram--the supreme controller; asisam--of benedictions; svarga-apavargayoh--of the heavenly planets and liberation; api--although; bhavantam--You; upadhavati--worships; prajayam--children; artha-pratyayah--regarding as the ultimate goal of life; dhana-dam--unto a person who can give immense wealth as charity; iva--like; adhanah--a poor man; phalikaranam--a little husk.

TRANSLATION

Dear Lord, here is the great King Nabhi, whose ultimate goal in life is to have a son like You. Your Lordship, his position is like that of a person approaching a very rich man and begging for a little grain. Maharaja Nabhi is so desirous of having a son that he is worshipping You for a son, although You can offer him any exalted position, including elevation to the heavenly planets or liberation back to Godhead.

PURPORT

The priests were a little ashamed that King Nabhi was performing a great sacrifice just to ask the Lord's benediction for a son. The Lord could offer him promotion to the heavenly planets or the Vaikuntha planets. Sri Caitanya Mahaprabhu has taught us how to approach the Supreme Lord and ask Him for the ultimate benediction. He said: na dhanam na janam na sundarim kavitaṁ va jagad-isa kamaye. He did not want to ask the Supreme Lord for anything material. Material opulence means riches, a nice family, a good wife and many followers, but an intelligent devotee doesn't ask the Supreme Lord for anything material. His only prayer is: mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi. He wants to be engaged perpetually in the loving service of the Lord. He does not want promotion to the heavenly planets or mukti, liberation from material bondage. If this were the case, Sri Caitanya Mahaprabhu would not have said, mama janmani janmani. It doesn't matter to a devotee whether or not he takes birth life after life, as long as he remains a devotee. Actually eternal liberty means returning home, back to Godhead. A devotee is never concerned about anything material. Although Nabhi Maharaja wanted a son like Visnu, wanting a son like God is also a form of sense gratification. A pure devotee wants only to engage in the Lord's loving service.

TEXT 14

TEXT

ko va iha te 'parajito 'parajitaya mayayanavasita-padavyanavrta-matir visaya-visa-rayanavrta-prakrtir anupasita-mahac-caranah.

SYNONYMS

kah va--who is that person; iha--within this material world; te--of Your Lordship; aparajitah--not conquered; aparajitaya--by the unconquerable; mayaya--illusory energy; anavasita-padavya--whose path cannot be ascertained; anavrta-matih--whose intelligence is not bewildered; visaya-visa--of material enjoyment, which is like poison; raya--by the course; anavrta--not covered; prakrtih--whose nature; anupasita--without worshipping; mahat-caranah--the lotus feet of great devotees.

TRANSLATION

Dear Lord, unless one worships the lotus feet of great devotees, one will be conquered by the illusory energy, and his intelligence will be bewildered. Indeed, who has not been carried away by the waves of material enjoyment, which are like poison? Your illusory energy is unconquerable. No one can see the path of this material energy or tell how it is working.

PURPORT

Maharaja Nabhi was inclined to performing great sacrifices for begetting a son. The son might be as good as the Supreme Personality of Godhead, but such a material desire--be it great or insignificant--is brought about by the influence of maya. A devotee does not at all desire anything for sense gratification. Devotion is therefore explained as devoid of material desires (anyabhilasita-sunya). Everyone is subjected to the influence of maya and entangled in all kinds of material desire, and Maharaja Nabhi was no exception. Freedom from maya's influence is possible when one engages in the service of the great devotees (mahac-carana-seva). Without worshiping the lotus feet of a great devotee, one cannot be freed from maya's influence. Srila Narottama dasa Thakura therefore says, chadiya vaisnava-seva nistara payeche keba: "Who has been freed from maya's clutches without serving the lotus feet of a Vaisnava?" Maya is aparajita, and her influence is also aparajita. As confirmed in Bhagavad-gita (7.14):

daivi hy esa guna-mayi
mama maya duratyaya

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." Only a devotee can surpass maya's great influence. It was no fault on Maharaja Nabhi's part that he wanted a son. He wanted a son like the Supreme Personality of Godhead, who is the best of all sons. By the association of the Lord's devotee, one no longer desires material opulence. This is confirmed in Caitanya-caritamrta (Madhya 22.54):

"sadhu-sanga", "sadhu-sanga" sarva-sastre kaya
lava-matra sadhu-sange sarva-siddhi haya

and Madhya 22.51:

mahat-krpa vina kona karme 'bhakti' naya
krsna-bhakti dure rahu, samsara nahe ksaya

If one is serious about escaping maya's influence and returning home, back to Godhead, one must associate with a sadhu (devotee). That is the verdict of all scriptures. By the slight association of a devotee, one can be freed from the clutches of maya. Without the mercy of the pure devotee, one cannot get freedom by any means. Certainly a pure devotee's association is necessary in order to obtain the loving service of the Lord. One cannot be freed from maya's clutches without sadhu-sanga, the benediction of a great devotee. In Srimad-Bhagavatam (7.5.32) Prahlada Maharaja says:

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad arthah
mahiyasam pada-rajo-'bhisekam
niskincanam na vrnita yavat

One cannot become the Lord's pure devotee without taking the dust of a great devotee on his head (pada-rajo-'bhisekam). A pure devotee is niskincana; he has no material desire to enjoy the material world. One has to take shelter of such a pure devotee in order to attain his qualities. The pure devotee is always free from the clutches of maya and her influence.

TEXT 15

TEXT

yad u ha vava tava punar adabhra-kartar iha samahutas tatrartha-dhiyam mandanam nas tad yad deva-
helanam deva-devarhasi samyena sarvan prativodhum avidusam.

SYNONYMS

yat--because; u ha vava--indeed; tava--Your; punah--again; adabhra-kartah--O Lord, who performs many activities; iha--here, in this arena of sacrifice; samahutah--invited; tatra--therefore; artha-dhiyam--who aspire to fulfill material desires; mandanam--not very intelligent; nah--of us; tat--that; yat--which; deva-helanam--disrespect of the Supreme Personality of Godhead; deva-deva--Lord of lords; arhasi--please; samyena--because of Your equipoised position; sarvan--everything; prativodhum--tolerate; avidusam--of us, who are all ignorant.

TRANSLATION

O Lord, You perform many wonderful activities. Our only aim was to acquire a son by performing this great sacrifice; therefore our intelligence is not very sharp. We are not experienced in ascertaining life's goal. By inviting You to this negligible sacrifice for some material motive, we have certainly committed a great offense at Your lotus feet. Therefore, O Lord of lords, please excuse our offense because of Your causeless mercy and equal mind.

PURPORT

The priests were certainly unhappy to have called the Supreme Lord from Vaikuntha for such an insignificant reason. A pure devotee never wants to see the Lord unnecessarily. The Lord is engaged in various activities, and the pure devotee does not want to see Him whimsically, for his own sense gratification. The pure devotee simply depends on the Lord's mercy, and when the Lord is pleased, he can see Him face to face. The Lord is unseen even by demigods like Lord Brahma and Lord Siva. By calling on the Supreme Lord, the priests of Nabhi Maharaja proved themselves unintelligent; nonetheless, the Lord came out of His causeless mercy. All of them therefore wanted to be excused by the Lord.

Worship of the Supreme Lord for material gain is not approved by authorities. As stated in Bhagavad-gita (7.16):

catur-vidha bhajante mam
janah sukrfino 'rjuna
arto jijnasur arthartha
jnani ca bharatarsabha

"O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me--the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute."

Initiation into bhakti begins when one is in a distressed condition or in want of money, or when one is inquisitive to understand the Absolute Truth. Nonetheless, people who approach the Supreme Lord in this way are not actually devotees. They are accepted as pious (sukrtinah) due to their inquiring about the Absolute Truth, the Supreme Personality of Godhead. Not knowing the various activities and engagements of the Lord, such people unnecessarily disturb the Lord for material gain. However, the Lord is so kind that even though disturbed, He fulfills the desires of such beggars. The pure devotee is anyabhilasita-sunya; he has no motive behind his worship. He is not conducted by the influence of maya in the form of karma or jnana. The pure devotee is always prepared to execute the order of the Lord without personal consideration. The rtvijah, the priests at the sacrifice, knew very well the distinction between karma and bhakti, and because they considered themselves under the influence of karma, fruitive activity, they begged the Lord's pardon. They knew that the Lord had been invited to come for some paltry reason.

TEXT 16

TEXT

sri-suka uvaca

iti nigadenabhistuyamano bhagavan animisarsabho varsa-dharabhivaditabhivandita-caranah sadayam idam aha.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; nigadena--by prayers in prose; abhistuyamanah--being worshiped; bhagavan--the Supreme Personality of Godhead; animisa-rsabha--the chief of all the demigods; varsa-dhara--by King Nabhi, the Emperor of Bharata-varsa; abhivadita--worshiped; abhivandita--were bowed down to; caranah--whose feet; sadayam--kindly; idam--this; aha--said.

TRANSLATION

Sri Sukadeva Gosvami said: The priests, who were even worshiped by King Nabhi, the Emperor of Bharata-varsa, offered prayers in prose [generally they were in poetry] and bowed down at the Lord's lotus feet. The Lord of lords, the ruler of the demigods, was very pleased with them, and He began to speak as follows.

TEXT 17

TEXT

sri-bhagavan uvaca

aho bataham rsayo bhavadbhir avitatha-girbhir varam asulabham abhiyacito yad amusyatmajo maya sadrsro bhuyad iti mamaham evabhirupah kaivalyad athapi brahma-vado na mrsa bhavitum arhati mamaiva hi mukham yad dvija-deva-kulam.

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; aho--alas; bata--certainly I am pleased; aham--I; rsayah--O great sages; bhavadbhir--by you; avitatha-girbhir--whose words are all true; varam--for a benediction; asulabham--very difficult to achieve; abhiyacitah--have been requested; yat--that; amusya--of King Nabhi; atma-jah--a son; maya sadrsah--like Me; bhuyat--there may be; iti--thus; mama--My; aham--I; eva--only; abhirupah--equal; kaivalyat--because of being without a second; athapi--nevertheless; brahma-vadah--the words spoken by exalted brahmanas; na--not; mrsa--false; bhavitum--to become; arhati--ought; mama--My; eva--certainly; hi--because; mukham--mouth; yat--that; dvija-deva-kulam--the class of pure brahmanas.

TRANSLATION

The Supreme Personality of Godhead replied: O great sages, I am certainly very pleased with your prayers. You are all truthful. You have prayed for the benediction of a son like Me for King Nabhi, but this is very difficult to obtain. Since I am the Supreme Person without a second and since no one is equal to Me, another personality like Me is not possible to find. In any case, because you are all qualified brahmanas, your vibrations should not prove untrue. I consider the brahmanas who are well qualified with brahminical qualities to be as good as My own mouth.

PURPORT

The word avitatha-girbhir means "they whose spoken vibrations cannot be nullified." The brahmanas (dvija, the twice-born), are given a chance by the sastric regulations to become almost as powerful as the Supreme Lord. Whatever a brahmana speaks cannot be nullified or changed in any circumstance. According to the Vedic injunctions, a brahmana is the mouth of the Supreme Personality of Godhead;

therefore in all rituals a brahmana is offered food (brahmana-bhojana) because when a brahmana eats, it is considered that the Supreme Lord Himself eats. Similarly, whatever a brahmana speaks cannot be changed. It must act. The learned sages who were priests at Maharaja Nabhi's sacrifice were not only brahmanas but were so qualified that they were like devas, demigods, or God Himself. If this were not the case, how could they invite Lord Visnu to come to the sacrificial arena? God is one, and God does not belong to this or that religion. In Kali-yuga, different religious sects consider their God to be different from the God of others, but that is not possible. God is one, and He is appreciated according to different angles of vision. In this verse the word kaivalyat means that God has no competitor. There is only one God. In the Svetasvatara Upanisad (6.8) it is said, na tat-samas cabhyadhikas ca drsyate: "No one is found to be equal to Him or greater than Him." That is the definition of God.

TEXT 18

TEXT

tata agnidhriye 'msa-kalayavatarisyamy atma-tulyam anupalabhamanah.

SYNONYMS

tatah--therefore; agnidhriye--in the wife of Nabhi, the son of Agnidhra; amsa-kalaya--by an expansion of My personal form; avatarisyami--I shall advent Myself; atma-tulyam--My equal; anupalabhamanah--not finding.

TRANSLATION

Since I cannot find anyone equal to Me, I shall personally expand Myself into a plenary portion and thus advent Myself in the womb of Merudevi, the wife of Maharaja Nabhi, the son of Agnidhra.

PURPORT

This is an example of the omnipotence of the Supreme Personality of Godhead. Although He is one without a second, He expands Himself by svamsa, His personal expansion, and sometimes by vibhinnamsa, or His separated expansion. Lord Visnu herein agrees to send His personal expansion as the son of Merudevi, the wife of Maharaja Nabhi, who is the son of Agnidhra. The rtvijah, the priests, knew that God is one, yet they prayed for the Supreme Lord to become the son of Maharaja Nabhi to let the world know that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. When He incarnates, He expands Himself in different potencies.

TEXT 19

TEXT

sri-suka uvaca

iti nisamayantya merudevyyah patim abhidhayantardadhe bhagavan.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; nisamayantyah--who was listening; merudevyyah--in the presence of Merudevi; patim--unto her husband; abhidhaya--having spoken; antardadhe--disappeared; bhagavan--the Supreme Personality of Godhead.

TRANSLATION

Sukadeva Gosvami continued: After saying this, the Lord disappeared. The wife of King Nabhi, Queen Merudevi, was sitting by the side of her husband, and consequently she could hear everything the Supreme Lord had spoken.

PURPORT

According to the Vedic injunctions, one should perform sacrifices in the company of one's own wife. Sapatniko dharmam acaret: religious rituals should be performed with one's wife; therefore Maharaja Nabhi conducted his great sacrifice with his wife by his side.

TEXT 20

TEXT

barhisi tasminn eva visnudatta bhagavan paramarsibhih prasadito nabheh priya-cikirsaya tad-avarodhayane merudevyam dharman darsayitu-kamo vata-rasananam sramananam rsinam urdhva-manthinam suklaya tanuvavatata.

SYNONYMS

barhisi--in the arena of sacrifice; tasmin--that; eva--in this way; visnu-datta--O Maharaja Pariksit; bhagavan--the Supreme Personality of Godhead; parama-rsibhih--by the great rsis; prasaditah--being pleased; nabheh priya-cikirsaya--to please King Nabhi; tat-avarodhayane--in his wife; merudevyam--Merudevi; dharman--the principles of religion; darsayitu-kamah--desiring to exhibit how to perform; vata-rasananam--of the sannyasis (who have almost no cloth); sramananam--of the vanaprasthas; rsinam--of the great sages; urdhva-manthinam--of the brahmacaris; suklaya tanuva--in His original spiritual form, which is above the modes of material nature; avatata--appeared as an incarnation.

TRANSLATION

O Visnudatta, Pariksit Maharaja, the Supreme Personality of Godhead was pleased by the great sages at that sacrifice. Consequently the Lord decided to personally exhibit the method of executing religious principles [as observed by brahmacaris, sannyasis, vanaprasthas and grhasthas engaged in rituals] and also satisfy Maharaja Nabhi's desire. Consequently He appeared as the son of Merudevi in His original spiritual form, which is above the modes of material nature.

PURPORT

When the Supreme Lord appears or descends as an incarnation within this material world, He does not accept a body made of the three modes of material nature (sattva-guna, rajo-guna and tamo-guna). Mayavadi philosophers say that the impersonal God appears in this material world by accepting a body in the sattva-guna. Srila Visvanatha Cakravarti states that the word sukla means "consisting of suddha-sattva." Lord Visnu descends in His suddha-sattva form. Suddha-sattva refers to the sattva-guna which is never contaminated. In this material world, even the mode of goodness (sattva-guna) is contaminated by tinges of rajo-guna and tamo-guna. When sattva-guna is never contaminated by rajo-guna and tamo-guna, it is called suddha-sattva. Sattvam visuddham vasudeva-sabditam (Bhag. 4.3.23). That is the platform of vasudeva, whereby the Supreme Personality of Godhead, Vasudeva, can be experienced. In Bhagavad-gita (4.7) Sri Krsna Himself says:

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadātmanam sṛjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself."

Unlike ordinary living entities, the Supreme Lord is not forced by the modes of material nature to appear. He appears dharman darsayitu-kama--to show how to execute the functions of a human being. The word dharma is meant for human beings and is never used in connection with beings inferior to human beings, such as animals. Unfortunately, without being guided by the Supreme Lord, human beings sometimes manufacture a process of dharma by concoction. Actually dharma cannot be made by man. Dharmam tu saksad bhagavat-pranitam. (Bhag. 6.3.19) Dharma is given by the Supreme Personality of Godhead, just as the law is given by the state government. Man-made dharma has no meaning. Srimad-Bhagavatam refers to man-made dharma as kaitava-dharma, cheating religion. The Supreme Lord sends an avatara (incarnation) to teach human society the proper way to execute religious principles. Such religious principles are bhakti-marga. As the Supreme Lord Himself says in Bhagavad-gita: sarva-dharman parityajya mam ekam saranam vraja. The son of Maharaja Nabhi, Rsabhadeva, appeared on this earth to preach the principles of religion. That will be explained in the Fifth Chapter of this Fifth Canto. Thus end the Bhaktivedanta purports of the Fifth Canto, Third Chapter, of the Srimad-Bhagavatam, entitled "Rsabhadeva's Appearance in the Womb of Merudevi, the wife of King Nabhi."

Chapter Four

The Characteristics of Rsabhadeva, the Supreme Personality of Godhead

In this chapter, Rsabhadeva, the son of Maharaja Nabhi, begot a hundred sons, and during the reign of those sons the world was very happy in all respects. When Rsabhadeva appeared as the son of Maharaja Nabhi, He was appreciated by the people as the most exalted and beautiful personality of that age. His poise, influence, strength, enthusiasm, bodily luster and other transcendental qualities were beyond compare. The word rsabha refers to the best, or the supreme. Due to the superexcellent attributes of the son of Maharaja Nabhi, the King named his son Rsabha, or "the best." His influence was incomparable. Although there was a scarcity of rain, Rsabhadeva did not care for Indra, the King of heaven, who is in charge of supplying rain. Through His own potency, Rsabhadeva sumptuously covered Ajanabha with ample rain. Upon receiving Rsabhadeva, who is the Supreme Personality of Godhead, as his son, King Nabhi began to raise Him very carefully. After that, he entrusted the ruling power to Him and, retiring from family life, lived at Badarikasrama completely engaged in the worship of Vasudeva, the Supreme Lord. To follow social customs, Lord Rsabhadeva for a while became a student in the gurukula, and after returning. He followed the orders of His guru and accepted a wife named Jayanti. who had been given to Him by the King of heaven, Indra. He begot a hundred sons in the womb of Jayanti. Of these hundred sons, the eldest was known as Bharata. Since the reign of Maharaja Bharata, this planet has been called Bharata-varsa. Rsabhadeva's other sons were headed by Kusavarta, Ilavarta, Brahmavarta, Malaya, Ketu, Bhadrasena, Indrasprk, Vidarbha and Kikata. There were also other sons named Kavi, Havi, Antariksa, Prabuddha, Pippalayana, Avirhotra, Drumila, Camasa and Karabhajana. Instead of ruling the kingdom, these nine became mendicant preachers of Krsna consciousness, following the religious precepts of the Bhagavatam. Their characteristics and activities are described in the Eleventh Canto of Srimad-Bhagavatam during the talks between Vasudeva and Narada at Kuruksetra. To teach the general populace, King Rsabhadeva performed many sacrifices and taught His sons how to rule the citizens.

TEXT 1

TEXT

sri-suka uvaca

atha ha tam utpattyavabhivyajyamana-bhagaval-laksanam samyopasama-vairagyaisvaryamaha-
vibhutibhir anudinam edhamananubhavam praktayah praja brahmana devatas cavani-tala-
samavanayatitaram jagrdhuh.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atha ha--thus (after the Supreme Personality of Godhead appeared); tam--Him; utpattya--from the beginning of His appearance; eva--even; abhivyajyamana--distinctly manifested; bhagavat-laksanam--possessing the symptoms of the Supreme Personality of Godhead; samya--equal to everyone; upasama--completely peaceful, in control of the senses and mind; vairagya--renunciation; aisvarya--opulences; maha-vibhutibhih--with great attributes; anudinam--day after day; edhamana--increasing; anubhavam--His power; praktayah--the ministers; prajah--the citizens; brahmanah--the learned scholars in full knowledge of Brahman; devatah--the demigods; ca--and; avanita--the surface of the globe; samavanaya--to rule; atitaram--greatly; jagrdhuh--desired.

TRANSLATION

Sri Sukadeva Gosvami said: As soon as the Lord was born as the son of Maharaja Nabhi, He manifested symptoms of the Supreme Lord, such as marks on the bottoms of His feet [the flag, thunderbolt, etc.]. This son was equal to everyone and very peaceful. He could control His senses and His mind, and, possessing all opulence, He did not hanker for material enjoyment. Endowed with all these attributes, the son of Maharaja Nabhi became more powerful day after day. Due to this, the citizens, learned brahmanas, demigods and ministers wanted Rsabhadeva to be appointed ruler of the earth.

PURPORT

In these days of cheap incarnations, it is very interesting to note the bodily symptoms found in an incarnation. From the very beginning of His birth, it was observed that Rsabhadeva's feet were marked with the transcendental signs (a flag, thunderbolt, lotus flower, etc.). In addition to this, as the Lord began to grow, He became very prominent. He was equal to everyone. He did not favor one person and neglect another. An incarnation of God must have the six opulences--wealth, strength, knowledge, beauty, fame and renunciation. It is said that although Rsabhadeva was endowed with all opulences, He was not at all attached to material enjoyment. He was self-controlled and therefore liked by everyone. Due to His superexcellent qualities, everyone wanted Him to rule the earth. An incarnation of God has to be accepted by experienced people and by the symptoms described in the sastras. An incarnation is not accepted simply by the adulation of foolish people.

TEXT 2

TEXT

tasya ha va ittham varsmana varyasa brhat-chlokena caujsa balena sriya yasasa virya-sauryabhyam ca pita rsabha itidam nama cakara.

SYNONYMS

tasya--of Him; ha va--certainly; ittham--thus; varsmana--by the bodily features; varyasa--most exalted; brhat-slokena--decorated with all the high qualities described by poets; ca--also; ojsa--by prowess; balena--by strength; sriya--by beauty; yasasa--by fame; virya-sauryabhyam--by influence and heroism; ca--and; pita--the father (Maharaja Nabhi); rsabhah--the best; iti--thus; idam--this; nama--name; cakara--gave.

TRANSLATION

When the son of Maharaja Nabhi became visible, He evinced all good qualities described by the great poets--namely, a well-built body with all the symptoms of the Godhead, prowess, strength, beauty, name, fame, influence and enthusiasm. When the father, Maharaja Nabhi, saw all these qualities, he thought his son to be the best of human beings or the supreme being. Therefore he gave Him the name Rsabha.

PURPORT

To accept someone as God or an incarnation of God, one must observe the symptoms of God in his body. All the symptoms were found in the body of Maharaja Nabhi's extraordinarily powerful son. His body was well structured, and He displayed all the transcendental qualities. He showed great influence, and He could control His mind and senses. Consequently He was named Rsabha, which indicates that He was the supreme living being.

TEXT 3

TEXT

yasya hindrah spardhamano bhagavan varse na vavarsa tad avadharya bhagavan rsabhadevo yogesvarah prahasyatma-yogamayaya sva-varsam ajanabham namabhyavarsat.

SYNONYMS

yasya--of whom; hi--indeed; indrah--King Indra of heaven; spardhamanah--being envious; bhagavan--very opulent; varse--on Bharata-varsa; na vavarsa--did not pour water; tat--that; avadharya--knowing; bhagavan--the Supreme Personality of Godhead; rsabhadevah--Rsabhadeva; yoga-isvarah--the master of all mystic power; prahasya--smiling; atma-yoga-mayaya--by His own spiritual potency; sva-varsam--on His place; ajanabham--Ajanabha; nama--named; abhyavarsat--He poured water.

TRANSLATION

Indra, the King of heaven, who is very materially opulent, became envious of King Rsabhadeva. Consequently he stopped pouring water on the planet known as Bharata-varsa. At that time the Supreme Lord, Rsabhadeva, the master of all mystic power, understood King Indra's purpose and smiled a little. Then, by His own prowess, through yogamaya [His internal potency], He profusely poured water upon His own place, which was known as Ajanabha.

PURPORT

We find the word bhagavan used twice in this verse. Both King Indra and Rsabhadeva, the incarnation of the Supreme Lord, are described as bhagavan. Sometimes Narada and Lord Brahma are also addressed as bhagavan. The word bhagavan means that one is a very opulent and powerful person like Lord Brahma, Lord Siva, Narada or Indra. They are all addressed as bhagavan due to their extraordinary opulence. King Rsabhadeva is an incarnation of the Supreme Lord, and therefore He was the original Bhagavan. Consequently He is described herein as yogesvara, which indicates that He has the most powerful spiritual potency. He is not dependent on King Indra for water. He can supply water Himself, and He did so in this case. In Bhagavad-gita, it is stated: yajnad bhavati parjanya. Due to the performance of yajna, clouds of water are manifest in the sky. Clouds and rainfall are under the management of Indra, the heavenly King, but when Indra is neglectful, the Supreme Lord Himself, who is also known as yajna or yajna-pati, takes the task upon Himself. Consequently there was sufficient rainfall in the place named Ajanabha. When yajna-pati wants to, He can do anything without the help of any subordinate. Therefore the Supreme Lord is known as almighty. In the present age of Kali there will eventually be a great scarcity of water (anavrsti), for the general populace. due to ignorance and the scarcity of yajnic ingredients. will neglect to perform yajnas. Srimad-Bhagavatam therefore advises: yajnaiḥ sankīrtana-prayaiḥ yajanti hi sumedhasāḥ. After all, yajna is meant to satisfy the Supreme Personality of Godhead. In this age of Kali. there is great scarcity and ignorance; nonetheless, everyone can perform sankīrtana-yajna. Every family in every society can conduct sankīrtana-yajna at least every evening. In this way there will be no disturbance or scarcity of rain. It is essential for the people in this age to perform the sankīrtana-yajna in order to be materially happy and to advance spiritually.

TEXT 4

TEXT

nabhis tu yathabhilositam suprajastvam avarudhyati-pramoda-bhara-vihvalo gadgadakasaraya gira svairam grhita-naraloka-sadharmam bhagavantam purana-purusam maya-vilasita-matih vatsa tateti sanuragam upalalayan param nirvrtim upagatah.

SYNONYMS

nabhih--King Nabhi; tu--certainly; yatha-abhilositam--according to his desire; su-prajastvam--the most beautiful son; avarudhya--getting; ati-pramoda--of great jubilation; bhara--by an excess; vihvalah--being overwhelmed; gadgada-aksaraya--faltering in ecstasy; gira--with a voice; svairam--by His independent will; grhita--accepted; nara-loka-sadharmam--acting as if a human being; bhagavantam--the Supreme Personality of Godhead; purana-purusam--the oldest among living beings; maya--by yogamaya; vilasita--bewildered; matih--his mentality; vatsa--my dear son; tata--my darling; iti--thus; sa-anuragam--with great affection; upalalayan--raising; param--transcendental; nirvrtim--bliss; upagatah--achieved.

TRANSLATION

Due to getting a perfect son according to his desire, King Nabhi was always overwhelmed with transcendental bliss and was very affectionate to his son. It was with ecstasy and a faltering voice that he addressed Him, "My dear son, my darling." This mentality was brought about by yogamaya, whereby he accepted the Supreme Lord, the supreme father, as his own son. Out of His supreme good will, the Lord became his son and dealt with everyone as if He were an ordinary human being. Thus King Nabhi began to raise his transcendental son with great affection, and he was overwhelmed with transcendental bliss, joy and devotion.

PURPORT

The word maya is used in the sense of illusion. Considering the Supreme Personality of Godhead to be his own son, Maharaja Nabhi was certainly in illusion, but this was transcendental illusion. This illusion is required; otherwise how can one accept the supreme father as his own son? The Supreme Lord appears as the son of one of His devotees, just as Lord Krsna appeared as the son of Yasoda and Nanda Maharaja. These devotees could never think of their son as the Supreme Personality of Godhead, for such appreciation would hamper their relationship of paternal love.

TEXT 5

TEXT

viditanuragam apaura-prakrti jana-pado raja nabhir atmajam samaya-setu-raksayam abhisicya brahmanesupanidhaya saha merudevya visalayam prasanna-nipunena tapasa samadhi-yogena nara-narayanakhyam bhagavantam vasudevam upasinah kalena tan-mahimanam avapa.

SYNONYMS

vidita--known very well; anuragam--popularity; apaura-prakrti--among all the citizens and government officers; jana-padah--desiring to serve the people in general; raja--the King; nabhih--Nabhi; atmajam--his son; samaya-setu-raksayam--to protect the people strictly according to the Vedic principles of religious life; abhisicya--enthroning; brahmanesu--to the learned brahmanas; upanidhaya--entrusting; saha--with; merudevya--his wife. Merudevi; visalayam--in Badarikasrama; prasanna-nipunena--performed with great satisfaction and expertise; tapasa--by austerities and penances; samadhi-yogena--by full samadhi; nara-narayana-akhyam--named Nara-Narayana; bhagavantam--the Supreme Personality of Godhead; vasudevam--Krsna; upasinah--worshiping; kalena--in due course of time; tat-mahimanam--His glorious abode, the spiritual world, Vaikuntha; avapa--achieved.

TRANSLATION

King Nabhi understood that his son, Rsabhadeva, was very popular among the citizens and among government officers and ministers. Understanding the popularity of his son, Maharaja Nabhi enthroned Him as the emperor of the world to give protection to the general populace in terms of the Vedic religious system. To do this, he entrusted Him into the hands of learned brahmanas, who would guide Him in administrating the government. Then Maharaja Nabhi and his wife, Merudevi, went to Badarikasrama in the Himalaya Mountains, where the King engaged Himself very expertly in austerities and penances with great jubilation. In full samadhi he worshiped the Supreme Personality of Godhead, Nara-Narayana, who is Krsna in His plenary expansion. By doing so, in course of time Maharaja Nabhi was elevated to the spiritual world known as Vaikuntha.

PURPORT

When Maharaja Nabhi saw that his son Rsabhadeva was popular with the general populace and the governmental servants, he chose to install Him on the imperial throne. In addition, he wanted to entrust his son into the hands of the learned brahmanas. This means that a monarch was supposed to govern strictly according to Vedic principles under the guidance of learned brahmanas, who could advise Him according to the standard Vedic scriptures like Manu-smṛti and similar sastras. It is the duty of the king to rule the citizens according to Vedic principles. According to Vedic principles, society is divided into four categories--brahmana, ksatriya, vaisya and sudra. Catur-varnyam mayā sṛtam guṇa-karma-vibhagaṣaḥ. After dividing society in this way, it is the king's duty to see that everyone executes Vedic principles according to his caste. A brahmana must perform the duty of a brahmana without cheating the public. It is not that one attains the name of a brahmana without the qualifications. It is the king's duty to see that everyone engages in his occupational duty according to Vedic principles. In addition, retirement at the end of life is compulsory. Maharaja Nabhi, although still a king, retired from family life and went with his wife to a place called Badarikasrama in the Himalayas, where the Deity Nara-Narayana is worshiped. The words prasanna-nipunena tapasa indicate that the King accepted all kinds of austerity very expertly and jubilantly. He did not at all mind leaving his comfortable life at home, although he was the emperor. Despite undergoing severe austerities and penances, he felt very pleased at Badarikasrama, and he did everything there expertly. In this way, being fully absorbed in Krsna consciousness (samadhi-yoga), always thinking of Krsna, Vasudeva, Maharaja Nabhi attained success at the end of his life and was promoted to the spiritual world, Vaikunthaloka.

This is the way of Vedic life. One must stop the process of repeated birth and death and return home, back to Godhead. The words tan-mahimanam avāpa are significant in this regard. Śrīla Sridhara Svāmī says that mahima means liberation in this life. We should act in such a way in this life that after giving up this body, we will become liberated from the bondage of repeated birth and death. This is called jīvan-mukti. Śrīla Viraraghava Acārya states that in the Chandogya Upaniṣad there are eight symptoms of a jīvan-mukta, a person who is already liberated even when living in this body. The first symptom of one so liberated is that he is freed from all sinful activity (apahata-pāpa). As long as one is under the clutches of māyā in the material energy, one has to engage in sinful activity. Bhagavad-gītā describes such people as duskṛtinaḥ, which indicates that they are always engaged in sinful activity. One who is liberated in this life does not commit any sinful activities. Sinful activity involves illicit sex, meat-eating, intoxication and gambling. Another symptom of a liberated person is vijāra, which indicates that he is not subjected to the miseries of old age. Another symptom is vimṛtyu. A liberated person prepares himself in such a way that he does not take on any more material bodies, which are destined to die. In other words, he does not fall down again to repeat birth and death. Another symptom is viśoka, which indicates that he is callous to material distress and happiness. Another is vijighāṣa, which indicates that he no longer desires material enjoyment. Another symptom is apīpata, which means that he has no desire other than to engage in the devotional service of Krsna, his dearest pursuable Lord. A further symptom is satya-kāma, which indicates that all his desires are directed to the Supreme Truth, Krsna. He does not want anything else. He is satya-sankalpa. Whatever he desires is fulfilled by the grace of Krsna. First of all, he does not desire anything for his material benefit, and secondly if he desires anything at all, he simply desires to serve the

Supreme Lord. That desire is fulfilled by the Lord's grace. That is called satya-sankalpa. Srila Visvanatha Cakravarti points out that the word mahima means returning to the spiritual world, back home, back to Vaikuntha. Sri Sukadeva says that the word mahima means that the devotee attains the qualities of the Supreme Personality of Godhead. This is called sadharma, or "the same quality." Just as Krsna is never born and never dies, His devotees who return to Godhead never die and never take birth within the material world.

TEXT 6

TEXT

yasya ha pandaveya slokav udaharanti---
ko nu tat karma rajarser
nabher anv acaret puman
apatyatam agad yasya
harih suddhena karmana

SYNONYMS

yasya--of whom; ha--indeed; pandaveya--O Maharaja Pariksit; slokau--two verses; udaharanti--recite; kah--who; nu--then; tat--that; karma--work; raja-rseh--of the pious King; nabheh--Nabhi; anu--following; acaret--could execute; puman--a man; apatyatam--sonhood; agat--accepted; yasya--whose; harih--the Supreme Personality of Godhead; suddhena--pure, executed in devotional service; karmana--by activities.

TRANSLATION

O Maharaja Pariksit, to glorify Maharaja Nabhi, the old sages composed two verses. One of them is this: "Who can attain the perfection of Maharaja Nabhi? Who can attain his activities? Because of his devotional service, the Supreme Personality of Godhead agreed to become his son."

PURPORT

The words suddhena karmana are significant in this verse. If work is not carried out in devotional service, it is contaminated by the modes of material nature. That is explained in Bhagavad-gita: yajnarthat karmano 'nyatra loko 'yam karma-bandhanah. Activities performed only for the satisfaction of the Supreme Lord are pure and are not contaminated by the modes of material nature. All other activities are contaminated by the modes of ignorance and passion, as well as goodness. All material activities meant for satisfying the senses are contaminated, and Maharaja Nabhi did not perform anything contaminated. He simply executed his transcendental activities even when performing yajna. Consequently he obtained the Supreme Lord as his son.

TEXT 7

TEXT

brahmanyo 'nyah kuto nabher
vipra mangala-pujitah
yasya barhisi yajnesam
darsayam asur ojasa

SYNONYMS

brahmanyah--a devotee of the brahmanas; anyah--any. other; kutah--where is; nabheh--besides Maharaja Nabhi; viprah--the brahmanas; mangala-pujitah--well worshiped and satisfied; yasya--of whom;

barhisi--in the sacrificial arena; yajna-isam--the Supreme Personality of Godhead, the enjoyer of all sacrificial ceremonies; darsayam asuh--showed; ojasa--by their brahminical prowess.

TRANSLATION

[The second prayer is this.] "Who is a better worshiper of brahmanas than Maharaja Nabhi? Because he worshiped the qualified brahmanas to their full satisfaction, the brahmanas, by their brahminical prowess, showed Maharaja Nabhi the Supreme Personality of Godhead, Narayana, in person."

PURPORT

The brahmanas engaged as priests in the sacrificial ceremony were not ordinary brahmanas. They were so powerful that they could bring forth the Supreme Personality of Godhead by their prayers. Thus Maharaja Nabhi was able to see the Lord face to face. Unless one is a Vaisnava, he cannot call forth the Supreme Personality of Godhead. The Lord does not accept an invitation unless one is a Vaisnava. Therefore it is said in Padma Purana:

sat-karma-nipuno vipro
mantra-tantra-visaradah
avaishnavo gurur na syad
vaisnavah sva-paco guruh

"A scholarly brahmana expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaisnava, but a person born in a family of a lower caste can become a spiritual master if he is a Vaisnava." These brahmanas were certainly very expert in chanting the Vedic mantras. They were competent in the performance of the Vedic rituals, and over and above this they were Vaisnavas. Therefore by their spiritual powers they could call on the Supreme Personality of Godhead and enable their disciple, Maharaja Nabhi, to see the Lord face to face. Srila Visvanatha Cakravarti Thakura comments that the word ojasa means "by dint of devotional service."

TEXT 8

TEXT

atha ha bhagavan rsabhadevah sva-varsam karma-ksetram anumanyamanah pradarsita-gurukula-vaso
labdha-varair gurubhir anujnato grhamedhinam dharman anusiksamano jayantyam indra-dattayam
ubhaya-laksanam karma samamnayamnatam abhiyunjann atmajanam atma-samananam satam janayam
asa.

SYNONYMS

atha--thereupon (after the departure of his father); ha--indeed; bhagavan--the Supreme Personality of Godhead; rsabha-devah--Rsabhadeva; sva--His own; varsam--kingdom; karma-ksetram--the field of activities; anumanyamanah--accepting as; pradarsita--shown as an example; guru-kula-vasah--lived at the gurukula; labdha--having achieved; varaih--gifts; gurubhih--by the spiritual masters; anujnatah--being ordered; grha-medhinam--of the householders; dharman--duties; anusiksamanah--teaching by example; jayantyam--in His wife, Jayanti; indra-dattayam--offered by Lord Indra; ubhaya-laksanam--of both types; karma--activities; samamnayamnatam--mentioned in the scriptures; abhiyunjan--performing; atmajanam--sons; atma-samananam--exactly like Himself; satam--one hundred; janayam asa--begot.

TRANSLATION

After Nabhi Maharaja departed for Badarikasrama, the Supreme Lord, Rsabhadeva, understood that His kingdom was His field of activities. He therefore showed Himself as an example and taught the duties of a

householder by first accepting brahmacarya under the direction of spiritual masters. He also went to live at the spiritual masters' place, gurukula. After His education was finished, He gave gifts (guru-daksina) to His spiritual masters and then accepted the life of a householder. He took a wife named Jayanti and begot one hundred sons who were as powerful and qualified as He Himself. His wife Jayanti had been offered to Him by Indra, the King of heaven. Rsabhadeva and Jayanti performed householder life in an exemplary way, carrying out ritualistic activities ordained by the sruti and smrti sastra.

PURPORT

Being an incarnation of the Supreme Personality of Godhead, Rsabhadeva had nothing to do with material affairs. As stated in Bhagavad-gita, paritranya sadhunam vinasaya ca duskrtam: the purpose of an incarnation is to liberate His devotees and to stop the demoniac activities of nondevotees. These are the two functions of the Supreme Lord when He incarnates. Sri Caitanya Mahaprabhu has said that in order to preach, one must live a practical life and show people how to do things. Apani acari' bhakti sikhaimu sabare. One cannot teach others unless he behaves the same way himself. Rsabhadeva was an ideal king, and He took His education in the gurukula, although He was already educated because the Supreme Lord is omniscient. Although Rsabhadeva had nothing to learn from gurukula, He went there just to teach the people in general how to take an education from the right source, from Vedic teachers. He then entered householder life and lived according to the principles of Vedic knowledge--sruti and smrti. In his Bhakti-rasamrta-sindhu (1.2.10) Srila Rupa Gosvami, quoting the Skanda purana, states:

sruti-smrti-puranadi-
pancaratra-vidhim vina
aikantiki harer bhaktir
utpatayaiva kalpate

Human society must follow the instructions received from sruti and smrti, Vedic literature. Practically applied in life this is worship of the Supreme Personality of Godhead according to the pancaratrika-vidhi. Every human being must advance his spiritual life and at the end return home, back to Godhead. Maharaja Rsabhadeva strictly followed all these principles. He remained an ideal grhastha and taught His sons how to become perfect in spiritual life. These are some examples of how He ruled the earth and completed His mission as an incarnation.

TEXT 9

TEXT

yesam khalu maha-yogi bharato jyesthah srestha-guna asid yenedam varsam bharatam iti vyapadisanti.

SYNONYMS

yesam--of whom; khalu--indeed; maha-yogi--a very highly exalted devotee of the Lord; bharatah--Bharata; jyesthah--the eldest; srestha-gunah--qualified with the best attributes; asit--was; yena--by whom; idam--this; varsam--planet; bharatam--Bharata; iti--thus; vyapadisanti--people call.

TRANSLATION

Of Rsabhadeva's one hundred sons, the eldest, named Bharata, was a great, exalted devotee qualified with the best attributes. In his honor, this planet has become known as Bharata-varsa.

PURPORT

This planet known as Bharata-varsa is also called punya-bhumi, the pious land. At the present moment Bharata-bhumi, or Bharata-varsa, is a small piece of land extending from the Himalaya Mountains to Cape

Comorin. Sometimes this peninsula is called punya-bhumi. Sri Caitanya Mahaprabhu has given special importance to the people of this land.

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

"One who has taken his birth as a human being in the land of India (Bharata-varsa) should make his life successful and work for the benefit of all other people." (Cc. Adi 9.41) The inhabitants of this piece of land are very fortunate. They can purify their existence by accepting this Krsna consciousness movement and go outside Bharata-bhumi (India) and preach this cult to benefit the whole world.

TEXT 10

TEXT

tam anu kusavarta ilavarto brahmavarto malayah ketur bhadrasena indrasprg vidarbhadh kikata iti nava navati pradhanah.

SYNONYMS

tam--him; anu--following; kusavarta--Kusavarta; ilavartah--Ilavarta; brahmavartah--Brahmavarta; malayah--Malaya; ketuh--Ketu; bhadra-senah--Bhadrasena; indra-sprk--Indrasprk; vidarbhadh--Vidarbha; kikatah--Kikata; iti--thus; nava--nine; navati--ninety; pradhanah--older than.

TRANSLATION

Following Bharata, there were ninety-nine other sons. Among these were nine elderly sons, named Kusavarta, Ilavarta, Brahmavarta, Malaya, Ketu, Bhadrasena, Indrasprk, Vidarbha and Kikata.

TEXTS 11-12

TEXT

kavir havir antariksa
prabuddhah pippalayanah
avirhotro 'tha drumilas
camasah karabhajanahupasamayanam uparistad varnayisyamah.

SYNONYMS

kavir--Kavi; havir--Havi; antariksa--Antariksa; prabuddhah--Prabuddha; pippalayanah--Pippalayana; avirhotrah--Avirhotra; atha--also; drumilah--Drumila; camasah--Camasa; karabhajanah--Karabhajana; iti--thus; bhagavata-dharma-darsanah--authorized preachers of Srimad-Bhagavatam; nava--nine; maha-bhagavatah--highly advanced devotees; tesam--of them; sucaritam--good characteristics; bhagavat-mahima-upabrmhitam--accompanied by the glories of the Supreme Lord; vasudeva-narada-samvadam--within the conversation between Vasudeva and Narada; upasamayanam--which gives full satisfaction to the mind; uparistat--hereafter (in the Eleventh Canto); varnayisyamah--I shall vividly explain.

TRANSLATION

In addition to these sons were Kavi, Havi, Antariksa, Prabuddha, Pippalayana, Avirhotra, Drumila, Camasa and Karabhajana. These were all very exalted, advanced devotees and authorized preachers of Srimad-Bhagavatam. These devotees were glorified due to their strong devotion to Vasudeva, the Supreme Personality of Godhead. Therefore they were very exalted. To satisfy the mind perfectly, I [Sukadeva

Gosvami] shall hereafter describe the characteristics of these nine devotees when I discuss the conversation between Narada and Vasudeva.

TEXT 13

TEXT

yaviyamsa ekasitir jayanteyah pitur adesakara maha-salina maha-srotriyā yajna-silah karma-visuddha brahmana babhuvuh.

SYNONYMS

yaviyamsah--younger; ekasitih--numbering eighty-one; jayanteyah--the sons of Jayanti, the wife of Rsabhadeva; pituh--of their father; adesakarah--following the order; maha-salinah--well behaved. well cultured; maha-srotriyah--extremely learned in Vedic knowledge; yajna-silah--expert in performing ritualistic ceremonies; karma-visuddhah--very pure in their activities; brahmanah--qualified brahmanas; babhuvuh--became.

TRANSLATION

In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Rsabhadeva and Jayanti. According to the order of their father, they became well cultured, well behaved, very pure in their activities and expert in Vedic knowledge and the performance of Vedic rituals. Thus they all became perfectly qualified brahmanas.

PURPORT

From this verse we have good information of how the castes are qualified according to quality and work. Rsabhadeva, a king, was certainly a ksatriya. He had a hundred sons, and out of these, ten were engaged as ksatriyas and ruled the planet. Nine sons became good preachers of Srimad-Bhagavatam (maha-bhagavatas), and this indicates that they were above the position of brahmanas. The other eighty-one sons became highly qualified brahmanas. These are some practical examples of how one can become fit for a certain type of activity by qualification, not by birth. All the sons of Maharaja Rsabhadeva were ksatriyas by birth, but by quality some of them became ksatriyas, and some became brahmanas. Nine became preachers of Srimad-Bhagavatam (bhagavata-dharma-darsanah), which means that they were above the categories of ksatriya and brahmana.

TEXT 14

TEXT

bhagavan rsabha-samjna atma-tantrah svayam nitya-nivrttanartha-paramparah kevalanandanubhava isvara eva viparitavat karmany arabhamanah kalenanugatam dharmam acaranenopasiksayann atad-vidam sama upasanto maitrah karuniko dharmartha-yasah-prajanandamrtavarodhena grhesu lokam niyamayat.

SYNONYMS

bhagavan--the Supreme Personality of Godhead; rsabha--Rsabha; samjnah--named; atma-tantrah--fully independent; svayam--personally; nitya--eternally; nivrtta--free from; anartha--of things not wanted (birth, old age, disease and death); paramparah--the continual succession, one after another; kevala--only; ananda-anubhavah--full of transcendental bliss; isvarah--the Supreme Lord, the controller; eva--indeed; viparita-vat--just like the opposite; karmani--material activities; arabhamanah--performing; kalena--in course of time; anugatam--neglected; dharmam--the varnasrama-dharma; acaranena--by executing; upasiksayan--teaching; a-tat-vidam--persons who are in ignorance; samah--equipoised; upasantah--

undisturbed by the material senses; maitrah--very friendly to everyone; karunikah--very merciful to all; dharma--religious principles; artha--economic development; yasah--reputation; praja--sons and daughters; ananda--material pleasure; amrta--eternal life; avarodhena--for achieving; grhesu--in household life; lokam--the people in general; niyamayat--He regulated.

TRANSLATION

Being an incarnation of the Supreme Personality of Godhead, Lord Rsabhadeva was fully independent because His form was spiritual, eternal and full of transcendental bliss. He eternally had nothing to do with the four principles of material misery [birth, death, old age and disease]. Nor was He materially attached. He was always equipoised, and He saw everyone on the same level. He was unhappy to see others unhappy, and He was the well-wisher of all living entities. Although He was a perfect personality, the Supreme Lord and controller of all, He nonetheless acted as if He were an ordinary conditioned soul. Therefore He strictly followed the principles of varnasrama-dharma and acted accordingly. In due course of time, the principles of varnasrama-dharma had become neglected; therefore through His personal characteristics and behavior, He taught the ignorant public how to perform duties within the varnasrama-dharma. In this way He regulated the general populace in householder life, enabling them to develop religion and economic well-being and to attain reputations, sons and daughters, material pleasure and finally eternal life. By His instructions, He showed how people could remain householders and at the same time become perfect by following the principles of varnasrama-dharma.

PURPORT

The varnasrama-dharma is meant for imperfect, conditioned souls. It trains them to become spiritually advanced in order to return home, back to Godhead. A civilization that does not know the highest aim of life is no better than an animal society. As stated in Srimad-Bhagavatam: na te viduh svartha-gatim hi visnum. A human society is meant for elevation to spiritual knowledge so that all of the people can be freed from the clutches of birth, death, old age and disease. The varnasrama-dharma enables human society to become perfectly fit for getting out of the clutches of maya, and by following the regulative principles of varnasrama-dharma, one can become successful. In this regard, see Bhagavad-gita (3.21-24).

TEXT 15

TEXT

yad yac chirsanyacaritam tat tad anuvartate lokah.

SYNONYMS

yat yat--whatever; sirsanya--by the leading personalities; acaritam--performed; tat tat--that; anuvartate--follow; lokah--the people in general.

TRANSLATION

Whatever action is performed by a great man, common men follow.

PURPORT

A similar verse is also found in Bhagavad-gita (3.21). It is essential for human society to have a section of men perfectly trained as qualified brahmanas according to the instructions of Vedic knowledge. Those below the brahminical qualification--administrators, merchants and workers--should take instructions from those ideal people who are considered to be intellectuals. In this way, everyone can be elevated to the highest transcendental position and be freed from material attachment. The material world is described by Lord Krsna Himself as dukkhalayam asvatam, a temporary place of misery. No one can

stay here, even if he makes a compromise with misery. One has to give up this body and accept another, which may not even be a human body. As soon as one gets a material body, he becomes deha-bhrt, or dehi. In other words, he is subjected to all the material conditions. The leaders of society must be so ideal that by following them one can be relieved from the clutches of material existence.

TEXT 16

TEXT

yadyapi sva-viditam sakala-dharmam brahmam guhyam brahmanair darsita-margena samadibhir upayair janatam anusasasa.

SYNONYMS

yadyapi--although; sva-viditam--known by Him; sakala-dharmam--which includes all different types of occupational duties; brahmam--Vedic instruction; guhyam--very confidential; brahmanaih--by the brahmanas; darsita-margena--by the path showed; sama-adibhih--sama, dama, titiksa (controlling the mind. controlling the senses, practicing tolerance) and so on; upayaih--by the means; janatam--the people in general; anusasasa--he ruled over.

TRANSLATION

Although Lord Rsabhadeva knew everything about confidential Vedic knowledge, which includes information about all types of occupational duties, He still maintained Himself as a ksatriya and followed the instructions of the brahmanas as they related to mind control, sense control, tolerance and so forth. Thus He ruled the people according to the system of varnasrama-dharma, which enjoins that the brahmanas instruct the ksatriyas and the ksatriyas administer to the state through the vaisyas and sudras.

PURPORT

Although Rsabhadeva knew all the Vedic instructions perfectly well, He nonetheless followed the instructions of the brahmanas in order to perfectly maintain the social order. The brahmanas would give advice according to the sastras, and all the other castes would follow. The word brahma means "perfect knowledge of all activities," and this knowledge is very confidentially described in the Vedic literatures. Men trained perfectly as brahmanas should know all Vedic literature, and the benefit derived from this literature should be distributed to the general populace. The general populace should follow the perfect brahmana. In this way, one can learn how to control the mind and senses and thus gradually advance to spiritual perfection.

TEXT 17

TEXT

dravya-desa-kala-vayah-sraddhartvig-vividhodesopacitaih sarvair api kratubhir yathopadesam sata-krtva iyaja.

SYNONYMS

dravya--the ingredients for performing yajna; desa--the particular place, a holy place or a temple; kala--the suitable time, such as springtime; vayah--the age, especially youth; sraddha--faith in goodness, not in passion and ignorance; rtvik--the priests; vividha-uddesa--worshiping different demigods for different purposes; upacitaih--enriched by; sarvaih--all kinds of; api--certainly; kratubhih--by sacrificial ceremonies; yatha-upadesam--according to the instruction; sata-krtvah--one hundred times; iyaja--He worshiped.

TRANSLATION

Lord Rsabhadeva performed all kinds of sacrifices one hundred times according to the instructions of the Vedic literatures. Thus He satisfied Lord Visnu in every respect. All the rituals were enriched by first-class ingredients. They were executed in holy places according to the proper time by priests who were all young and faithful. In this way Lord Visnu was worshiped, and the prasada was offered to all the demigods. Thus the functions and festivals were all successful.

PURPORT

It is said, kaumara acaret prajno dharman bhagavatan iha (Bhag. 7.6.1). A ritual should be performed by young men, even boys, at a tender age in order for the ritual to be performed successfully. From childhood, people should be trained in Vedic culture, especially in devotional service. In this way, one can perfect one's life. A Vaisnava does not disrespect the demigods, but on the other hand he is not so foolish that he accepts each and every demigod as the Supreme Lord. The Supreme Lord is master of all demigods; therefore the demigods are His servants. The Vaisnava accepts them as servants of the Supreme Lord, and he worships them directly. In the Brahma-samhita, the important demigods--Lord Siva, Lord Brahma and even the incarnations and expansions of Lord Krsna like Maha-Visnu, Garbhodakasayi Visnu and all the other visnu-tattvas, as well as the sakti-tattvas like Durgadevi--are all worshiped by the process of worshipping Govinda with the words govindam adi-purusam tam aham bhajami. A Vaisnava worships the demigods in relation to Govinda, not independently. Vaisnavas are not so foolish that they consider the demigods independent of the Supreme Personality of Godhead. This is confirmed in Caitanya-caritamṛta. Ekale isvara krsna, ara saba bhṛtya: the supreme master is Krsna, and all others are His servants.

TEXT 18

TEXT

bhagavatarsabhena pariraksyamana etasmin varse na kascana puruso vanchaty avidyamanam ivatmano 'nyasmat kathancana kimapi karhicid aveksate bhartary anusavanam vijrmbhita-snehatisayam antarena.

SYNONYMS

bhagavata--by the Supreme Personality of Godhead; rsabhena--King Rsabha; pariraksyamane--being protected; etasmin--on this; varse--planet; na--not; kascana--anyone; purusah--even a common man; vanchati--desires; avidyamanam--not existing in reality; iva--as if; atmanah--for himself; anyasmat--from anyone else; kathancana--by any means; kimapi--anything; karhicit--at any time; aveksate--does care to see; bhartari--toward the master; anusavanam--always; vijrmbhita--expanding; sneha-atisayam--very great affection; antarena--within one's self.

TRANSLATION

No one likes to possess anything that is like a will-o'-the-wisp or a flower in the sky, for everyone knows very well that such things do not exist. When Lord Rsabhadeva ruled this planet of Bharatavarsa, even common men did not want to ask for anything, at any time or by any means. No one ever asks for a will-o'-the-wisp. In other words, everyone was completely satisfied, and therefore there was no chance of anyone's asking for anything. The people were absorbed in great affection for the King. Since this affection was always expanding, they were not inclined to ask for anything.

PURPORT

In Bengal the word ghoda-dimba is used, which means "the egg of a horse." Since a horse never lays an egg, the word ghoda-dimba actually has no meaning. In Sanskrit there is a word kha-puspa, which means "the flower in the sky." No flower grows in the sky; therefore no one is interested in asking for kha-puspa or ghoda-dimba. During the reign of Maharaja Rsabhadeva, people were so well equipped that they did not want to ask for anything. They were immensely supplied with all necessities for life due to King Rsabhadeva's good government. Consequently everyone felt full satisfaction and did not want anything. This is the perfection of government. If the citizens are unhappy due to bad government, the heads of government are condemned. During these democratic days, monarchy is disliked by the people, but here is an example of how an emperor of the whole world kept all the citizens fully satisfied by supplying the necessities of life and following the Vedic principles. Thus everyone was happy during the reign of Maharaja Rsabhadeva, the Supreme Personality of Godhead.

TEXT 19

TEXT

sa kadacid atamano bhagavan rsabho brahmavarta-gato brahmarsi-pravara-sabhayam prajanam
nisamayantinam atmajan avahitatmanah prasraya-pranaya-bhara-suyantritan apy upasiksayann iti hovaca.

SYNONYMS

sah--He; kadacid--once; atamanah--while on tour; bhagavan--the Supreme Personality of Godhead;
rsabhah--Lord Rsabha; brahmavarta-gatah--when He reached the place known as Brahmavarta (identified
by some as Burma and by others as a place near Kanpura, Uttar Pradesh); brahma-rsi-pravara-sabhayam--
in a meeting of first-class brahmanas; prajanam--while the citizens; nisamayantinam--were hearing;
atmajan--His sons; avahita-atmanah--attentive; prasraya--of good behavior; pranaya--of devotion; bhara--
by an abundance; su-yantritan--well controlled; api--although; upasiksayan--teaching; iti--thus; ha--
certainly; uvaca--said.

TRANSLATION

Once while touring the world, Lord Rsabhadeva, the Supreme Lord, reached a place known as Brahmavarta. There was a great conference of learned brahmanas at that place, and all the King's sons attentively heard the instructions of the brahmanas there. At that assembly, within the hearing of the citizens, Rsabhadeva instructed His sons, although they were already very well behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly. Thus he spoke as follows.

PURPORT

The instructions of Lord Rsabhadeva to His sons are very valuable if one wants to live peacefully within this world, which is full of miseries. In the next chapter, Lord Rsabhadeva gives His sons these valuable instructions.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled "The Characteristics of Rsabhadeva, the Supreme personality of Godhead."

Chapter Five

Lord Rsabhadeva's Teachings to His Sons
Lord Rsabhadeva's Teachings to His Sons

In this chapter there is a description of bhagavata-dharma, religious principles in devotional service that transcend religious principles for liberation and the mitigation of material misery. It is stated in this chapter that a human being should not work hard like dogs and hogs for sense gratification. The human life is especially meant for the revival of our relationship with the Supreme Lord, and to this end all kinds of austerities and penances should be accepted. By austere activities, one's heart can be cleansed of

material contamination, and as a result one can be situated on the spiritual platform. To attain this perfection, one has to take shelter of a devotee and serve him. Then the door of liberation will be open. Those who are materially attached to women and sense gratification gradually become entangled in material consciousness and suffer the miseries of birth, old age, disease and death. Those who are engaged in the general welfare of all and who are not attached to children and family are called mahatmas. Those who are engaged in sense gratification, who act piously or impiously, cannot understand the purpose of the soul. Therefore they should approach a highly elevated devotee and accept him as a spiritual master. By his association, one will be able to understand the purpose of life. Under the instructions of such a spiritual master, one can attain devotional service to the Lord, detachment from material things, and tolerance of material misery and distress. One can then see all living entities equally, and one becomes very eager to know about transcendental subject matters. Endeavoring persistently for the satisfaction of Krsna, one becomes detached from wife, children and home. He is not interested in wasting time. In this way one becomes self-realized. A person advanced in spiritual knowledge does not engage anyone in material activity. And one who cannot deliver another person by instructing him in devotional service should not become a spiritual master, father, mother, demigod or husband. Instructing His one hundred sons, Lord Rsabhadeva advised them to accept their eldest brother, Bharata, as their guide and lord, and thereby serve him. Of all living entities, the brahmanas are the best, and above the brahmanas the Vaisnavas are situated in an even better position. Serving a Vaisnava means serving the Supreme Personality of Godhead. Thus Sukadeva Gosvami describes the characteristics of Bharata Maharaja and the sacrificial performance executed by Lord Rsabhadeva for the instruction of the general populace.

TEXT 1

TEXT

rsabha uvaca
 nayam deho deha-bhajam nrloke
 kastan kaman arhate vid-bhujam ye
 tapo divyam putraka yena sattvam
 suddhyed yasmad brahma-saukhyam tv anantam

SYNONYMS

rsabhah uvaca--Lord Rsabhadeva said; na--not; ayam--this; deha--body; deha-bhajam--of all living entities who have accepted material bodies; nr-loke--in this world; kastan--troublesome; kaman--sense gratification; arhate--deserves; vit-bhujam--of stool-eaters; ye--which; tapah--austerities and penances; divyam--divine; putrakah--My dear sons; yena--by which; sattvam--the heart; suddhyet--becomes purified; yasmad--from which; brahma-saukhyam--spiritual happiness; tu--certainly; anantam--unending.

TRANSLATION

Lord Rsabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

PURPORT

In this verse Lord Rsabhadeva tells His sons about the importance of human life. The word deha-bhak refers to anyone who accepts a material body, but the living entity who is awarded the human form must act differently from animals. Animals like dogs and hogs enjoy sense gratification by eating stool. After undergoing severe hardships all day, human beings are trying to enjoy themselves at night by eating,

drinking, having sex and sleeping. At the same time. they have to properly defend themselves. However, this is not human civilization. Human life means voluntarily practicing suffering for the advancement of spiritual life. There is, of course, suffering in the lives of animals and plants, which are suffering due to their past misdeeds. However, human beings should voluntarily accept suffering in the form of austerities and penances in order to attain the divine life. After attaining the divine life. one can enjoy happiness eternally. After all. every living entity is trying to enjoy happiness, but as long as one is engaged in the material body. he has to suffer different kinds of misery. A higher sense is present in the human form. We should act according to superior advice in order to attain eternal happiness and go back to Godhead.

It is significant in this verse that the government and the natural guardian, the father, should educate subordinates and raise them to Krsna consciousness. Devoid of Krsna consciousness, every living being suffers in this cycle of birth and death perpetually. To relieve them from this bondage and enable them to become blissful and happy. bhakti-yoga should be taught. A foolish civilization neglects to teach people how to rise to the platform of bhakti-yoga. Without Krsna consciousness a person is no better than a hog or dog. The instructions of Rsabhadeva are very essential at the present moment. People are being educated and trained to work very hard for sense gratification. and there is no sublime aim in life. A man travels to earn his livelihood. leaving home early in the morning, catching a local train and being packed in a compartment. He has to stand for an hour or two in order to reach his place of business. Then again he takes a bus to get to the office. At the office he works hard from nine to five; then he takes two or three hours to return home. After eating, he has sex and goes to sleep. For all this hardship, his only happiness is a little sex. Yan maithunadi-grhamedhi-sukham hi tuccham. Rsabhadeva clearly states that human life is not meant for this kind of existence, which is enjoyed even by dogs and hogs. Indeed, dogs and hogs do not have to work so hard for sex. A human being should try to live in a different way and should not try to imitate dogs and hogs. The alternative is mentioned. Human life is meant for tapasya, austerity and penance. By tapasya, one can get out of the material clutches. When one is situated in Krsna consciousness, devotional service, his happiness is guaranteed eternally. By taking to bhakti-yoga, devotional service, one's existence is purified. The living entity is seeking happiness life after life, but he can make a solution to all his problems simply by practicing bhakti-yoga. Then he immediately becomes eligible to return home, back to Godhead. As confirmed in Bhagavad-gita (4.9):

janma karma ca me divyam
 evam yo vetti tattvatah
 tyaktva deham punar janma
 naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 2

TEXT

mahat-sevam dvaram ahur vimuktes
 tamo-dvaram yositam sangi-sangam
 mahantas te sama-cittah prasanta
 vimanyavah suhrdah sadhavo ye

SYNONYMS

mahat-sevam--service to the spiritually advanced persons called mahatmas; dvaram--the way; ahur--they say; vimukteh--of liberation; tamah-dvaram--the way to the dungeon of a dark, hellish condition of life; yositam--of women; sangi--of associates; sangam--association; mahantah--highly advanced in spiritual understanding; te--they; sama-cittah--persons who see everyone in a spiritual identity; prasantah--very peaceful, situated in Brahman or Bhagavan; vimanyavah--without anger (one must distribute Krsna

consciousness to persons who are hostile without becoming angry at them); suhrdah--well-wishers of everyone; sadhava--qualified devotees, without abominable behavior; ye--they who.

TRANSLATION

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahatmas. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahatmas are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahatmas.

PURPORT

The human body is like a junction. One may either take the path of liberation or the path leading to a hellish condition. How one can take these paths is described herein. On the path of liberation, one associate; with mahatmas, and on the path of bondage one associates with those attached to sense gratification and women. There are two types of mahatmas--the impersonalist and the devotee. Although their ultimate goal is different, the process of emancipation is almost the same. Both want eternal happiness. One seeks happiness in impersonal Brahman, and the other seeks happiness in the association of the Supreme Personality of Godhead. As described in the first verse: brahma-saukhyam. Brahman means spiritual or eternal; both the impersonalist and the devotee seek eternal blissful life. In any case, it is advised that one become perfect. In the words of Caitanya-caritamrta (Madhya 22.87):

asat-sanga-tyaga,----ei vaisnava-acara
'stri-sangi'----eka asadhu, 'krsnabhakta' ara

To remain unattached to the modes of material nature, one should avoid associating with those who are asat, materialistic. There are two kinds of materialists. One is attached to women and sense gratification, and the other is simply a nondevotee. On the positive side is association with mahatmas, and on the negative side is the avoidance of nondevotees and women-hunters.

TEXT 3

TEXT

ye va mayise krta-sauhrdartha
janesu dehambhara-vartikesu
grhesu jayatmaja-ratimatsu
na priti-yukta yavad-arthas ca loka

SYNONYMS

ye--those who; va--or; mayi--unto Me; ise--the Supreme Personality of Godhead; krta-sauhrda-arthah--very eager to develop love (in a relationship of dasya, sakhya, vatsalya or madhurya); janesu--to people; dehambhara-vartikesu--who are interested only in maintaining the body, not in spiritual salvation; grhesu--to the home; jaya--wife; atma-ja--children; rati--wealth or friends; matsu--consisting of; na--not; priti-yuktah--very attached; yavat-arthah--who live by collecting only as much as required; ca--and; loka--in the material world.

TRANSLATION

Those who are interested in reviving Kṛṣṇa consciousness and increasing their love of Godhead do not like to do anything that is not related to Kṛṣṇa. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together.

PURPORT

Whether he is an impersonalist or a devotee, one who is actually interested in advancing spiritually should not mingle with those who are simply interested in maintaining the body by means of the so-called advancement of civilization. Those who are interested in spiritual life should not be attached to homely comforts in the company of wife, children, friends and so forth. Even if one is a grhastha and has to earn his livelihood, he should be satisfied by collecting only enough money to maintain body and soul together. One should not have more than that nor less than that. As indicated herein, a householder should endeavor to earn money for the execution of bhakti-yoga--sṛavanam kīrtanam viśnoḥ smaranam pada-sevanam. arcanam vandanam dāsyam sakhyam atma-nivedanam. A householder should lead such a life that he gets full opportunity to hear and chant. He should worship the Deity at home, observe festivals, invite friends in and give them prasāda. A householder should earn money for this purpose, not for sense gratification.

TEXT 4

TEXT

nunam pramattah kurute vikarma
yad indriya-pritaya aprnoti
na sadhu manye yata atmano 'yam
asann api klesada asa dehah

SYNONYMS

nunam--indeed; pramattah--mad; kurute--performs; vikarma--sinful activities forbidden in the scriptures; yat--when; indriya-pritaye--for sense gratification; aprnoti--engages; na--not; sadhu--befitting; manye--I think; yatah--by which; atmanah--of the soul; ayam--this; asan--being temporary; api--although; klesa-dah--giving misery; asa--became possible; dehah--the body.

TRANSLATION

When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.

PURPORT

Begging, borrowing and stealing to live for sense gratification is condemned in this verse because such consciousness leads one to a dark, hellish condition. The four sinful activities are illicit sex, meat-eating, intoxication and gambling. These are the means by which one gets another material body that is full of miseries. In the Vedas it is said: asango hy ayam purusah. The living entity is not really connected with this material world, but due to his tendency to enjoy the material senses, he is put into the material

condition. One should perfect his life by associating with devotees. He should not become further implicated in the material body.

TEXT 5

TEXT

parabhavas tavad abodha-jato
yavan na jijnasata atma-tattvam
yavat kriyas tavad idam mano vai
karmatmakam yena sarira-bandhah

SYNONYMS

parabhavah--defeat, misery; tavat--so long; abodha-jatah--produced from ignorance; yavat--as long as; na--not; jijnasate--inquires about; atma-tattvam--the truth of the self; yavat--as long as; kriyah--fruitive activities; tavat--so long; idam--this; manah--mind; vai--indeed; karma-atmakam--absorbed in material activities; yena--by which; sarira-bandhah--bondage in this material body.

TRANSLATION

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmatmaka, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.

PURPORT

Generally people think that one should act very piously in order to be relieved from misery, but this is not a fact. Even though one engages in pious activity and speculation, he is nonetheless defeated. His only aim should be emancipation from the clutches of maya and all material activities. Speculative knowledge and pious activity do not solve the problems of material life. One should be inquisitive to understand his spiritual position. As stated in Bhagavad-gita (4.37):

yathaidhamsi samiddho 'gnir
bhasmasat kurute 'rjuna
jnanagnih sarva-karmani
bhasmasat kurute tatha

"As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities."

Unless one understands the self and its activities, one has to be considered in material bondage. In Srimad-Bhagavatam (10.2.32) it is also said: ye 'nye 'ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-buddhayah. A person who doesn't have knowledge of devotional service may think himself liberated, but actually he is not. Aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anhrayah: such people may approach the impersonal Brahman effulgence, but they fall down again into material enjoyment because they have no knowledge of devotional service. As long as one is interested in karma and jnana, he continues enduring the miseries of material life--birth, old age, disease and death. Karmis certainly take on one body after another. As far as jnanis are concerned, unless they are promoted to the topmost understanding, they must return to the material world. As explained in Bhagavad-gita (7.19): bahunam janmanam ante jnanavan mam prapadyate. The point is to know Krsna, Vasudeva, as everything and surrender unto Him. Karmis do not know this, but a devotee who is one hundred percent engaged in the devotional service of the Lord knows fully what is karma and jnana; therefore a pure

devotee is no longer interested in karma or jnana. Anyabhilasita-sunyam jnana-karmady-anavrtam. The real bhakta is untouched by any tinge of karma and jnana. His only purpose in life is to serve the Lord.

TEXT 6

TEXT

evam manah karma-vasam prayunkte
avidyayatmany upadhiyamane
priti na yavan mayi vasudeve
na mucyate deha-yogena tavat

SYNONYMS

evam--thus; manah--the mind; karma-vasam--subjugated by fruitive activities; prayunkte--acts; avidyaya--by ignorance; atmani--when the living entity; upadhiyamane--is covered; priti--love; na--not; yavat--as long as; mayi--unto Me; vasudeve--Vasudeva, Krsna; na--not; mucyate--is delivered; deha-yogena--from contact with the material body; tavat--so long.

TRANSLATION

When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again.

PURPORT

When the mind is polluted by fruitive activity, the living entity wants to be elevated from one material position to another. Generally everyone is involved in working hard day and night to improve his economic condition. Even when one understands the Vedic rituals, he becomes interested in promotion to heavenly planets, not knowing that one's real interest lies in returning home, back to Godhead. By acting on the platform of fruitive activity, one wanders throughout the universe in different species and forms. Unless he comes in contact with a devotee of the Lord, a guru, he does not become attached to the service of Lord Vasudeva. Knowledge of Vasudeva requires many births to understand. As confirmed in Bhagavad-gita (7.19): vasudevah sarvam iti sa mahatma sudurlabhah. After struggling for existence for many births one may take shelter at the lotus feet of Vasudeva, Krsna. When this happens, one actually becomes wise and surrenders unto Him. That is the only way to stop the repetition of birth and death. This is confirmed in Caitanya-caritamrta (Madhya 19.151) in the instructions given by Sri Caitanya Mahaprabhu to Srila Rupa Gosvami at Dasasvamedha-ghata.

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

The living entity wanders throughout different planets in different forms and bodies, but if by chance he comes in contact with a bona fide spiritual master, by the grace of the spiritual master he receives Lord Krsna's shelter, and his devotional life begins.

TEXT 7

TEXT

yada na pasyaty ayatha guneham
svarthe pramattah sahasa vipascit

gata-smrtir vindati tatra tapan
asadya maithunyam agaram ajnah

SYNONYMS

yada--when; na--not; pasyati--sees; ayatha--unnecessary; guna-iham--endeavor to satisfy the senses; svarthe--in self-interest; pramattah--mad; sahasa--very soon; vipascit--even one advanced in knowledge; gata-smrtih--being forgetful; vindati--gets; tatra--there; tapan--material miseries; asadya--getting; maithunyam--based on sexual intercourse; agaram--a home; ajnah--being foolish.

TRANSLATION

Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal.

PURPORT

In the lowest stage of devotional life, one is not an unalloyed devotee. Anyabhilasita-sunyam jnana-karmady-anavrtam: to be an unalloyed devotee, one must be freed from all material desires and untouched by fruitive activity and speculative knowledge. On the lower platform, one may sometimes be interested in philosophical speculation with a tinge of devotion. However, at that stage one is still interested in sense gratification and is contaminated by the modes of material nature. The influence of maya is so strong that even a person advanced in knowledge actually forgets that he is Krsna's eternal servant. Therefore he remains satisfied in his householder life, which is centered around sexual intercourse. Conceding to a life of sex, he agrees to suffer all kinds of material miseries. Due to ignorance, one is thus bound by the chain of material laws.

TEXT 8

TEXT

pumsah striya mithuni-bhavam etam
tayor mitho hrdaya-granthim ahuh
ato grha-ksetra-sutapta-vittair
janasya mohoh 'yam aham mameti

SYNONYMS

pumsah--of a male; striyah--of a female; mithuni-bhavam--attraction for sexual life; etam--this; tayoh--of both of them; mithah--between one another; hrdaya-granthim--the knot of the hearts; ahuh--they call; atah--thereafter; grha--by home; ksetra--field; suta--children; apta--relatives; vittaih--and by wealth; janasya--of the living being; mohah--illusion; ayam--this; aham--I; mama--mine; iti--thus.

TRANSLATION

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine."

PURPORT

Sex serves as the natural attraction between man and woman, and when they are married, their relationship becomes more involved. Due to the entangling relationship between man and woman, there is a sense of illusion whereby one thinks, "This man is my husband," or "This woman is my wife." This is called hrdaya-granthi, "the hard knot in the heart." This knot is very difficult to undo, even though a man and woman separate either for the principles of varnasrama or simply to get a divorce. In any case, the man always thinks of the woman, and the woman always thinks of the man. Thus a person becomes materially attached to family, property and children, although all of these are temporary. The possessor unfortunately identifies with his property and wealth. Sometimes, even after renunciation, one becomes attached to a temple or to the few things that constitute the property of a sannyasi, but such attachment is not as strong as family attachment. The attachment to the family is the strongest illusion. In the Satya-samhita, it is stated:

brahmadya yajnavalkadya
mucyante stri-sahayinah
bodhyante kecanaitesam
visesam ca vido viduh

Sometimes it is found among exalted personalities like Lord Brahma that the wife and children are not a cause of bondage. On the contrary, the wife actually helps further spiritual life and liberation. Nonetheless, most people are bound by the knots of the marital relationship, and consequently they forget their relationship with Krsna.

TEXT 9

TEXT

yada mano-hrdaya-granthir asya
karmanubaddho drdha aslatheta
tada janah samparivartate 'smad
muktah param yaty atihaya hetum

SYNONYMS

yada--when; manah--the mind; hrdaya-granthih--the knot in the heart; asya--of this person; karma-anubaddhah--bound by the results of his past deeds; drdhah--very strong; aslatheta--becomes slackened; tada--at that time; janah--the conditioned soul; samparivartate--turns away; asmat--from this attachment for sex life; muktah--liberated; param--to the transcendental world; yati--goes; atihaya--giving up; hetum--the original cause.

TRANSLATION

When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world.

PURPORT

When, by associating with sadhus and engaging in devotional service, one is gradually freed from the material conception due to knowledge, practice and detachment, the knot of attachment in the heart is slackened. Thus one can get freed from conditional life and become eligible to return home, back to Godhead.

TEXTS 10-13

TEXT

hamse gurau mayi bhaktyanuvrtya
vitrsnaya dvandva-titiksaya ca
sarvatra jantor vyasanavagatya
jijnasaya tapaseha-nivrttya

mat-karmabhir mat-kathaya ca nityam
mad-deva-sangad guna-kirtanan me
nirvaira-samyopasamena putra
jihasanya deha-gehatma-buddheh

adhyatma-yogena vivikta-sevaya
pranendriyatmabhijayena sadhryak
sac-chraddhaya brahmacaryena sasvad
asampramadena yamena vacam

sarvatra mad-bhava-vicaksanena
jnanena vijnana-virajitena
yogena dhrti-udyama-sattva-yukto
lingam vyapohet kusalo 'ham-akhyam

SYNONYMS

hamse--who is a paramahansa, or the most exalted. spiritually advanced person; gurau--to the spiritual master; mayi--unto Me, the Supreme Personality of Godhead; bhaktya--by devotional service; anuvrtya--by following; vitrsnaya--by detachment from sense gratification; dvandva--of the dualities of the material world; titiksaya--by tolerance; ca--also; sarvatra--everywhere; jantoh--of the living entity; vyasana--the miserable condition of life; avagatya--by realizing; jijnasaya--by inquiring about the truth; tapasa--by practicing austerities and penances; iha-nivrttya--by giving up the endeavor for sense enjoyment; mat-karmabhih--by working for Me; mat-kathaya--by hearing topics about Me; ca--also; nityam--always; mat-deva-sangat--by association with My devotees; guna-kirtanat me--by chanting and glorifying My transcendental qualities; nirvaira--being without enmity; samya--seeing everyone equally by spiritual understanding; upasamena--by subduing anger, lamentation and so on; putrah--O sons; jihasanya--by desiring to give up; deha--with the body; geha--with the home; atma-buddheh--identification of the self; adhyatma-yogena--by study of the revealed scriptures; vivikta-sevaya--by living in a solitary place; prana--the life air; indriya--the senses; atma--the mind; abhijayena--by controlling; sadhryak--completely; sac-sraddhaya--by developing faith in the scriptures; brahmacaryena--by observing celibacy; sasvat--always; asampramadena--by not being bewildered; yamena--by restraint; vacam--of words; sarvatra--everywhere; mat-bhava--thinking of Me; vicaksanena--by observing; jnanena--by development of knowledge; vijnana--by practical application of knowledge; virajitena--illumined; yogena--by practice of bhakti-yoga; dhrti--patience; udyama--enthusiasm; sattva--discretion; yukta--endowed with; lingam--the cause of material bondage; vyapohet--one can give up; kusalah--in full auspiciousness; aham-akhyam--false ego, false identification with the material world.

TRANSLATION

O My sons, you should accept a highly elevated paramahansa, a spiritually advanced spiritual master. In this way, you should place your faith and love in Me, the Supreme Personality of Godhead. You should detest sense gratification and tolerate the duality of pleasure and pain, which are like the seasonal changes of summer and winter. Try to realize the miserable condition of living entities, who are miserable even in the higher planetary systems. Philosophically inquire about the truth. Then undergo all kinds of austerities and penances for the sake of devotional service. Give up the endeavor for sense enjoyment and

engage in the service of the Lord. Listen to discussions about the Supreme Personality of Godhead, and always associate with devotees. Chant about and glorify the Supreme Lord, and look upon everyone equally on the spiritual platform. Give up enmity and subdue anger and lamentation. Abandon identifying the self with the body and the home, and practice reading the revealed scriptures. Live in a secluded place and practice the process by which you can completely control your life air, mind and senses. Have full faith in the revealed scriptures, the Vedic literatures, and always observe celibacy. Perform your prescribed duties and avoid unnecessary talks. Always thinking of the Supreme Personality of Godhead, acquire knowledge from the right source. Thus practicing bhakti-yoga, you will patiently and enthusiastically be elevated in knowledge and will be able to give up the false ego.

PURPORT

In these four verses, Rsabhadeva tells His sons how they can be freed from the false identification arising from false ego and material conditional life. One gradually becomes liberated by practicing as mentioned above. All these prescribed methods enable one to give up the material body (lingam vyapohet) and be situated in his original spiritual body. First of all one has to accept a bona fide spiritual master. This is advocated by Srila Rupa Gosvami in his Bhakti-rasamrta-sindhu: sri-guru-padasrayah. To be freed from the entanglement of the material world, one has to approach a spiritual master. Tad-vijnanartham sa gurum evabhigacchet. By questioning the spiritual master and by serving him, one can advance in spiritual life. When one engages in devotional service, naturally the attraction for personal comfort--for eating, sleeping and dressing--is reduced. By associating with the devotee, a spiritual standard is maintained. The word mad-deva-sangat is very important. There are many so-called religions devoted to the worship of various demigods, but here good association means association with one who simply accepts Krsna as his worshipable Deity.

Another important item is dvandva-titiksa. As long as one is situated in the material world, there must be pleasure and pain arising from the material body. As Krsna advises in Bhagavad-gita, tams titikasva bhārata. One has to learn how to tolerate the temporary pains and pleasures of this material world. One must also be detached from his family and practice celibacy. Sex with one's wife according to the scriptural injunctions is also accepted as brahmacharya (celibacy), but illicit sex is opposed to religious principles, and it hampers advancement in spiritual consciousness. Another important word is vijnana-virajita. Everything should be done very scientifically and consciously. One should be a realized soul. In this way, one can give up the entanglement of material bondage.

As Sri Madhvacharya points out, the sum and substance of these four slokas is that one should refrain from acting out of a desire for sense gratification and should instead always engage in the Lord's loving service. In other words, bhakti-yoga is the acknowledged path of liberation. Srila Madhvacharya quotes from the Adhyatma:

atmano 'vihitam karma
varjayitvanya-karmanah
kamasya ca parityago
nirihety ahur uttamah

One should perform activities only for the benefit of the soul; any other activity should be given up. When a person is situated in this way, he is said to be desireless. Actually a living entity cannot be totally desireless, but when he desires the benefit of the soul and nothing else, he is said to be desireless.

Spiritual knowledge is jnana-vijnana-samanvitam. When one is fully equipped with jnana and vijnana, he is perfect. Jnana means that one understands the Supreme Personality of Godhead, Visnu, to be the Supreme Being. Vijnana refers to the activities that liberate one from the ignorance of material existence. As stated in Srīmad-Bhagavatam (2.9.31): jnanam parama-guhyam me yad vijnana-samanvitam. Knowledge of the Supreme Lord is very confidential, and the supreme knowledge by which one understands Him furthers the liberation of all living entities. This knowledge is vijnana. As confirmed in Bhagavad-gita (4.9):

janma karma ca me divyam

evam yo veti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 14

TEXT

karmasayam hrdaya-granthi-bandham
avidyayasaditam apramattah
anena yogena yathopadesam
samyag vyapohyoparameta yogat

SYNONYMS

karma-asayam--the desire for fruitive activities; hrdaya-granthi--the knot in the heart; bandham--bondage; avidyaya--because of ignorance; asaditam--brought about; apramattah--not being covered by ignorance or illusion, very careful; anena--by this; yogena--practice of yoga; yatha-upadesam--as advised; samyak--completely; vyapohya--becoming free from; uparameta--one should desist; yogat--from the practice of yoga, the means of liberation.

TRANSLATION

As I have advised you, My dear sons, you should act accordingly. Be very careful. By these means you will be freed from the ignorance of the desire for fruitive activity, and the knot of bondage in the heart will be completely severed. For further advancement, you should also give up the means. That is, you should not become attached to the process of liberation itself.

PURPORT

The process of liberation is brahma jijnasa, the search for the Absolute Truth. Generally brahma jijnasa is called neti neti, the process by which one analyzes existence to search out the Absolute Truth. This method continues as long as one is not situated in his spiritual life. Spiritual life is brahma-bhuta, the self-realized state. In the words of Bhagavad-gita (18.54):

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state, he attains pure devotional service unto Me."

The idea is to enter into the para bhakti, the transcendental devotional service of the Supreme Lord. To attain this, one must analyze one's existence, but when one is actually engaged in devotional service, he should not bother seeking out knowledge. By simply engaging in devotional service undeviatingly, one will always remain in the liberated condition.

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan

brahma-bhuyaya kalpate

(Bg. 14.26)

The unflinching execution of devotional service is in itself brahma-bhuta. Another important feature in this connection is anena yogena yathopadesam. The instructions received from the spiritual master must be followed immediately. One should not deviate from or surpass the instructions of the spiritual master. One should not be simply intent on consulting books but should simultaneously execute the spiritual master's order (yathopadesam). Mystic power should be achieved to enable one to give up the material conception, but when one actually engages in devotional service, one does not need to practice the mystic yoga system. The point is that one can give up the practice of yoga, but devotional service cannot be given up. As stated in Srimad-Bhagavatam (1.7.10):

atmaramas ca munayo
nirgrantha apy urukrame
kurvanty ahaitukim bhaktim
ittham-bhuta-guno harih

Even those who are liberated (atmarama) must always engage in devotional service. One may give up the practice of yoga when one is self-realized, but at no stage can one give up devotional service. All other activities for self-realization, including yoga and philosophical speculation, may be given up, but devotional service must be retained at all times.

TEXT 15

TEXT

putrams ca sisyaṃ ca nrpo gurur va
mal-loka-kamo mad-anugraharthah
ittham vimanyur anusisyat ataj-jnan
na yojayet karmasu karma-mudhan
kam yojayan manujo 'rtham labheta
nipatayan nasta-drsam hi garte

SYNONYMS

putran--the sons; ca--and; sisyan--the disciples; ca--and; nrpah--the king; guruh--the spiritual master; va--or; mat-loka-kamah--desiring to go to My abode; mat-anugraha-arthah--thinking that to achieve My mercy is the aim of life; ittham--in this manner; vimanyuh--free from anger; anusisyat--should instruct; ataj-jnan--bereft of spiritual knowledge; na--not; yojayet--should engage; karmasu--in fruitive activities; karma-mudhan--simply engaged in pious or impious activities; kam--what; yojayan--engaging; manu-jah--a man; artham--benefit; labheta--can achieve; nipatayan--causing to fall; nasta-drsam--one who is already bereft of his transcendental sight; hi--indeed; garte--in the hole.

TRANSLATION

If one is serious about going back home, back to Godhead, he must consider the mercy of the Supreme Personality of Godhead the summum bonum and chief aim of life. If he is a father instructing his sons, a spiritual master instructing his disciples, or a king instructing his citizens, he must instruct them as I have advised. Without being angry, he should continue giving instructions, even if his disciple, son or citizen is sometimes unable to follow his order. Ignorant people who engage in pious and impious activities should be engaged in devotional service by all means. They should always avoid fruitive activity. If one puts into the bondage of karmic activity his disciple, son or citizen who is bereft of transcendental vision, how will one profit? It is like leading a blind man to a dark well and causing him to fall in.

PURPORT

It is stated in Bhagavad-gita (3.26):

na buddhi-bhedam janayed
ajnanam karma-sanginam
josayet sarva-karmani
vidvan yuktah samacaran

"Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should be encouraged not to refrain from work, but to work in the spirit of devotion."

TEXT 16

TEXT

lokah svayam sreyasi nasta-drstir
yo 'rthan samiheta nikama-kamah
anyonya-vairah sukha-lesa-hetor
ananta-duhkham ca na veda mudhah

SYNONYMS

lokah--people; svayam--personally; sreyasi--of the path of auspiciousness; nasta-drstih--who have lost sight; yah--who; arthan--things meant for sense gratification; samiheta--desire; nikama-kamah--having too many lusty desires for sense enjoyment; anyonya-vairah--being envious of one another; sukha-lesa-hetoh--simply for temporary material happiness; ananta-duhkham--unlimited sufferings; ca--also; na--do not; veda--know; mudhah--foolish.

TRANSLATION

Due to ignorance, the materialistic person does not know anything about his real self-interest, the auspicious path in life. He is simply bound to material enjoyment by lusty desires, and all his plans are made for this purpose. For temporary sense gratification, such a person creates a society of envy, and due to this mentality, he plunges into the ocean of suffering. Such a foolish person does not even know about this.

PURPORT

The word nasta-drstih, meaning "one who has no eyes to see the future," is very significant in this verse. Life goes on from one body to another, and the activities performed in this life are enjoyed or suffered in the next life, if not later in this life. One who is unintelligent, who has no eyes to see the future, simply creates enmity and fights with others for sense gratification. As a result, one suffers in the next life, but due to being like a blind man, he continues to act in such a way that he suffers unlimitedly. Such a person is a mudha, one who simply wastes his time and does not understand the Lord's devotional service. As stated in Bhagavad-gita (7.25):

naham prakasah sarvasya
yogamaya-samavrtah
mudho 'yam nabhijanati
loko mam ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamaya]; and so the deluded world knows Me not, who am unborn and infallible."

In the Katha Upanisad it is also said: avidyayam antare vartamanah svayam dhirah panditam manyamanah. Although ignorant, people still go to other blind men for leadership. As a result, both are subjected to miserable conditions. The blind lead the blind into the ditch.

TEXT 17

TEXT

kas tam svayam tad-abhijno vipascid
avidyayam antare vartamanam
drstva punas tam saghrnah kubuddhim
prayojayed utpathagam yathandham

SYNONYMS

kah--who is that person; tam--him; svayam--personally; tat-abhijnah--knowing spiritual knowledge; vipascit--a learned scholar; avidyayam antare--in ignorance; vartamanam--existing; drstva--seeing; punah--again; tam--him; sa-ghrnah--very merciful; ku-buddhim--who is addicted to the path of samsara; prayojayet--would engage; utpatha-gam--who is proceeding on the wrong path; yatha--like; andham--a blind man.

TRANSLATION

If someone is ignorant and addicted to the path of samsara, how can one who is actually learned, merciful and advanced in spiritual knowledge engage him in fruitive activity and thus further entangle him in material existence? If a blind man is walking down the wrong path, how can a gentleman allow him to continue on his way to danger? How can he approve this method? No wise or kind man can allow this.

TEXT 18

TEXT

gurur na sa syat sva-jano na sa syat
pita na sa syaj janani na sa syat
daivam na tat syan na patis ca sa syan
na mocayed yah samupeta-mrtyum

SYNONYMS

guruh--a spiritual master; na--not; sah--he; syat--should become; sva-janah--a relative; na--not; sah--such a person; syat--should become; pita--a father; na--not; sah--he; syat--should become; janani--a mother; na--not; sa--she; syat--should become; daivam--the worshipable deity; na--not; tat--that; syat--should become; na--not; patih--a husband; ca--also; sah--he; syat--should become; na--not; mocayet--can deliver; yah--who; samupeta-mrtyum--one who is on the path of repeated birth and death.

TRANSLATION

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

PURPORT

There are many spiritual masters, but Rsabhadeva advises that one should not become a spiritual master if he is unable to save his disciple from the path of birth and death. Unless one is a pure devotee of Krsna, he cannot save himself from the path of repeated birth and death. Tyaktva deham punar janma naiti mam eti so'rijuna. One can stop birth and death only by returning home, back to Godhead. However, who can go back to Godhead unless he understands the Supreme Lord in truth? Janma karma ca me divyam evam yo vetti tattvatah.

We have many instances in history illustrating Rsabhadeva's instructions. Sukracarya was rejected by Bali Maharaja due to his inability to save Bali Maharaja from the path of repeated birth and death. Sukracarya was not a pure devotee, he was more or less inclined to fruitive activity, and he objected when Bali Maharaja promised to give everything to Lord Visnu. Actually one is supposed to give everything to the Lord because everything belongs to the Lord. Consequently, the Supreme Lord advises in Bhagavad-gita (9.27):

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

"O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." This is bhakti. Unless one is devoted, he cannot give everything to the Supreme Lord. Unless one can do so, he cannot become a spiritual master, husband, father or mother. Similarly, the wives of the brahmanas who were performing sacrifices gave up their relatives just to satisfy Krsna. This is an example of a wife rejecting a husband who cannot deliver her from the impending dangers of birth and death. Similarly, Prahlada Maharaja rejected his father, and Bharata Maharaja rejected his mother (janani na sa syat). The word daivam indicates a demigod or one who accepts worship from a dependent. Ordinarily, the spiritual master, husband, father, mother or superior relative accepts worship from an inferior relative, but here Rsabhadeva forbids this. First the father, spiritual master or husband must be able to release the dependent from repeated birth and death. If he cannot do this, he plunges himself into the ocean of reproachment for his unlawful activities. Everyone should be very responsible and take charge of his dependents just as a spiritual master takes charge of his disciple or a father takes charge of his son. All these responsibilities cannot be discharged honestly unless one can save the dependent from repeated birth and death.

TEXT 19

TEXT

idam sariram mama durvibhavyam
sattvam hi me hrdayam yatra dharmah
prsthe krto me yad adharmah arad
ato hi mam rsabham prahur aryah

SYNONYMS

idam--this; sariram--transcendental body, sac-cid-ananda-vigraha; mama--My; durvibhavyam--inconceivable; sattvam--with no tinge of the material modes of nature; hi--indeed; me--My; hrdayam--heart; yatra--wherein; dharmah--the real platform of religion, bhakti-yoga; prsthe--on the back; krtah--made; me--by Me; yat--because; adharmah--irreligion; arad--far away; atah--therefore; hi--indeed; mam--Me; rsabham--the best of the living beings; prahur--call; aryah--those who are advanced in spiritual life, or the respectable superiors.

TRANSLATION

My transcendental body [sac-cid-ananda-vigraha] looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion [adharmā] and nondevotional activities. They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Rsabhadeva, the Supreme Personality of Godhead, the best of all living entities.

PURPORT

In this verse the words idam sariram mama durvibhavyam are very significant. Generally we experience two energies--material energy and spiritual energy. We have some experience of the material energy (earth, water, air, fire, ether, mind, intelligence and ego) because in the material world everyone's body is composed of these elements. Within the material body is the spirit soul, but we cannot see it with the material eyes. When we see a body full of spiritual energy, it is very difficult for us to understand how the spiritual energy can have a body. It is said that Lord Rsabhadeva's body is completely spiritual; therefore for a materialistic person, it is very difficult to understand. For a materialistic person, the completely spiritual body is inconceivable. We have to accept the version of the Vedas when our experimental perception cannot understand a subject. As stated in Brahma-samhita: isvarah paramah krsnah sac-cid-ananda-vigraha. The Supreme Lord has a body with form, but that body is not composed of material elements. It is made of spiritual bliss, eternity and living force. By the inconceivable energy of the Supreme Personality of Godhead, the Lord can appear before us in His original spiritual body, but because we have no experience of the spiritual body, we are sometimes bewildered and see the form of the Lord as material. The Mayavadi philosophers are completely unable to conceive of a spiritual body. They say that the spirit is always impersonal, and whenever they see something personal, they take it for granted that it is material. In Bhagavad-gita (9.11) it is said:

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

Unintelligent people think that the Supreme Lord accepts a body composed of the material energy. We can easily understand the material body, but we cannot understand the spiritual body. Therefore Rsabhadeva says: idam sariram mama durvibhavyam. In the spiritual world, everyone has a spiritual body. There is no conception of material existence there. In the spiritual world there is only service and the receiving of service. There is only sevyā, sevā, and sevaka--the person served, the process of service and the servant. These three items are completely spiritual, and therefore the spiritual world is called absolute. There is no tinge of material contamination there. Being completely transcendental to the material conception, Lord Rsabhadeva states that His heart is composed of dharma. Dharma is explained in Bhagavad-gita (18.66): sarva-dharman parityajya mam ekam saranam vraja. In the spiritual world, every living entity is surrendered to the Supreme Lord and is completely on the spiritual platform. Although there are servitors, the served and service, all are spiritual and variegated. At the present moment, due to our material conception, everything is durvibhavya, inconceivable. Being the Supreme, the Lord is called Rsabha, the best. In terms of the Vedic language, nityo nityanam. We are also spiritual, but we are subordinate. Krsna, the Supreme Lord, is the foremost living entity. The word rsabha means "the chief," or "the supreme," and indicates the Supreme Being, or God Himself.

TEXT 20

TEXT

tasmad bhavanto hrdayena jatah
sarve mahiyamsam amum sanabham
aklista-buddhya bharatam bhajadhvam
susrusanam tad bharanam prajanam

SYNONYMS

tasmad--therefore (because I am the Supreme); bhavantah--you; hrdayena--from My heart; jatah--born; sarve--all; mahiyamsam--the best; amum--that; sa-nabham--brother; aklista-buddhya--with your intelligence, without material contamination; bharatam--Bharata; bhajadhvam--just try to serve; susrusanam--service; tat--that; bharanam prajanam--ruling over the citizens.

TRANSLATION

My dear boys, you are all born of My heart, which is the seat of all spiritual qualities. Therefore you should not be like materialistic and envious men. You should accept your eldest brother, Bharata, who is exalted in devotional service. If you engage yourselves in Bharata's service, your service to him will include My service, and you will rule the citizens automatically.

PURPORT

In this verse the word hrdaya indicates the heart, which is also called urah, the chest. The heart is situated within the chest, and although instrumentally the son is born with the aid of the genitals, he is actually born from within the heart. According to the heart's situation, the semen takes the form of a body. Therefore according to the Vedic system, when one begets a child his heart should be purified through the ritualistic ceremony known as garbhadhana. Rsabhadeva's heart was always uncontaminated and spiritual. Consequently all the sons born from the heart of Rsabhadeva were spiritually inclined. Nonetheless, Rsabhadeva suggested that His eldest son was superior, and He advised the others to serve him. All the brothers of Bharata Maharaja were advised by Rsabhadeva to adhere to Bharata's service. The question may be asked why one should be attached to family members, for in the beginning it was advised that one should not be attached to home and family. However, it is also advised, mahiyasam pada- rajo-'bhiseka--one has to serve the mahiyan, one who is very spiritually advanced. Mahat-sevam dvaram ahur vimukteh: by serving the mahat, the exalted devotee, one's path for liberation is open. The family of Rsabhadeva should not be compared to an ordinary materialistic family. Bharata Maharaja, Rsabhadeva's eldest son, was specifically very exalted. For this reason the other sons were advised to serve him for his pleasure. That was to be their duty.

The Supreme Lord was advising Bharata Maharaja to be the chief ruler of the planet. This is the real plan of the Supreme Lord. In the Battle of Kuruksetra, we find that Lord Krsna wanted Maharaja Yudhisthira to be the supreme emperor of this planet. He never wanted Duryodhana to take the post. As stated in the previous verse, Lord Rsabhadeva's heart is hrdayam yatra dharmah. The characteristic dharma is also explained in Bhagavad-gita: surrender unto the Supreme Personality of Godhead. To protect dharma (paritranaaya sadhunam), the Lord always wants the ruler of the earth to be a devotee. Then everything goes on nicely for the benefit of everyone. As soon as a demon rules the earth, everything becomes chaotic. At the present moment, the world is inclined toward the democratic process, but the people in general are all contaminated by the modes of passion and ignorance. Consequently they cannot select the right person to head the government. The president is selected by the votes of ignorant sudras; therefore another sudra is elected, and immediately the entire government becomes polluted. If people strictly followed the principles of Bhagavad-gita, they would elect a person who is the Lord's devotee. Then automatically there would be good government. Rsabhadeva therefore recommended Bharata Maharaja as the emperor of this planet. Serving a devotee means serving the Supreme Lord, for a devotee always represents the Lord. When a devotee is in charge, the government is always congenial and beneficial for everyone.

TEXT

bhutesu virudbhya uduttama ye
sarirpas tesu sabodha-nisthah
tato manusyah pramathas tato 'pi
gandharva-siddha vibudhanuga ye

devasurebhyo maghavat-pradhana
daksadayo brahma-sutas tu tesam
bhavah parah so 'tha virinca-viryah
sa mat-paro 'ham dvija-deva-devah

SYNONYMS

bhutesu--among things generated (with and without symptoms of life); virudbhya--than the plants; uduttamah--far superior; ye--those who; sarirpah--moving entities like worms and snakes; tesu--of them; sa-bodha-nisthah--those who have developed intelligence; tatah--than them; manusyah--the human beings; pramathah--the ghostly spirits; tatah api--better than them; gandharva--the inhabitants of Gandharvaloka (appointed singers in the planets of the demigods); siddhah--the inhabitants of Siddhaloka, who have all mystic powers; vibudha-anugah--the Kinnaras; ye--those who; deva--the demigods; asurebhyah--than the asuras; maghavat-pradhanah--headed by Indra; daksa-adayah--beginning with Daksa; brahma-sutah--the direct sons of Brahma; tu--then; tesam--of them; bhavah--Lord Siva; parah--the best; sah--he (Lord Siva); atha--moreover; virinca-viryah--producing from Lord Brahma; sah--he (Brahma); mat-parah--My devotee; aham--I; dvija-deva-devah--a worshiper of the brahmanas, or the Lord of the brahmanas.

TRANSLATION

Of the two energies manifest [spirit and dull matter], beings possessing living force [vegetables, grass, trees and plants] are superior to dull matter [stone, earth, etc.]. Superior to nonmoving plants and vegetables are worms and snakes, which can move. Superior to worms and snakes are animals that have developed intelligence. Superior to animals are human beings, and superior to human beings are ghosts because they have no material bodies. Superior to ghosts are the Gandharvas, and superior to them are the Siddhas. Superior to the Siddhas are the Kinnaras, and superior to them are the asuras. Superior to the asuras are the demigods, and of the demigods, Indra, the King of heaven, is supreme. Superior to Indra are the direct sons of Lord Brahma, sons like King Daksa, and supreme among Brahma's sons is Lord Siva. Since Lord Siva is the son of Lord Brahma, Brahma is considered superior, but Brahma is also subordinate to Me, the Supreme Personality of Godhead. Because I am inclined to the brahmanas, the brahmanas are best of all.

PURPORT

In this verse the brahmanas are given a position superior to that of the Supreme Lord. The idea is that the government should be conducted under the guidance of the brahmanas. Although Rsabhadeva recommended His eldest son, Bharata, as emperor of the earth, he still had to follow the instructions of the brahmanas in order to govern the world perfectly. The Lord is worshiped as brahmanya-deva. The Lord is very fond of devotees, or brahmanas. This does not refer to so-called caste brahmanas, but to qualified brahmanas. A brahmana should be qualified with the eight qualities mentioned in text 24, such as sama, dama, satya and titiksa. The brahmanas should always be worshiped, and under their guidance the ruler should discharge his duty and rule the citizens. Unfortunately, in this age of Kali, the executive is not selected by very intelligent people, nor is he guided by qualified brahmanas. Consequently, chaos results. The mass of people should be educated in Krsna consciousness so that according to the

democratic process they can select a first-class devotee like Bharata Maharaja to head the government. If the head of the state is headed by qualified brahmanas, everything is completely perfect.

In this verse, the evolutionary process is indirectly mentioned. The modern theory that life evolves from matter is to some extent supported in this verse because it is stated, bhutesu virudbhayah. That is, the living entities evolve from vegetables, grass, plants and trees, which are superior to dull matter. In other words, matter also has the potency to manifest living entities in the form of vegetables. In this sense, life comes out of matter, but matter also comes out of life. As Krsna says in Bhagavad-gita (10.8), aham sarvasya prabhavo mattah sarvam pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me."

There are two energies--material and spiritual--and both originally come from Krsna. Krsna is the supreme living being. Although it may be said that in the material world a living force is generated from matter, it must be admitted that originally matter is generated from the supreme living being. Nityo nityanam cetanas cetananam. The conclusion is that everything, both material and spiritual, is generated from the Supreme Being. From the evolutionary point of view, perfection is reached when the living entity attains the platform of a brahmana. A brahmana is a worshiper of the Supreme Brahman, and the Supreme Brahman worships the brahmana. In other words, the devotee is subordinate to the Supreme Lord, and the Lord is inclined to see to the satisfaction of His devotee. A brahmana is called dvija-deva, and the Lord is called dvija-deva-deva. He is the Lord of brahmanas.

The evolutionary process is also explained in Caitanya-caritamrta (Madhya, Chapter Nineteen), wherein it is said that there are two types of living entities--moving and nonmoving. Among moving entities, there are birds, beasts, aquatics, human beings and so on. Of these, the human beings are supposed to be the best, but they are few. Of these small numbers of human beings, there are many low-class human beings like mlecchas, Pulindas, bauddhas and sabaras. The human being elevated enough to accept the Vedic principles is superior. Among those who accept the Vedic principles generally known as varnasrama (presently known as the Hindu system), few actually follow these principles. Of those who actually follow the Vedic principles, most perform fruitive activity or pious activity for elevation to a high position. Manusyanam sahasresu kascid yatati siddhaye: out of many attached to fruitive activity, one may be a jnani--that is, one philosophically inclined and superior to the karmis. Yatatam api siddhanam kascin mam vetti tattvatah: out of many jnanis, one may be liberated from material bondage, and out of many millions of liberated jnanis, one may become a devotee of Krsna.

TEXT 23

TEXT

na brahmanais tulaye bhutam anyat
pasyami viprah kim atah param tu
yasmin nrbhih prahutam sraddhayaham
asnam kamam na tathagni-hotre

SYNONYMS

na--not; brahmanaih--with the brahmanas; tulaye--I count as equal; bhutam--entity; anyat--other; pasyami--I can see; viprah--O assembled brahmanas; kim--anything; atah--to the brahmanas; param--superior; tu--certainly; yasmin--through whom; nrbhih--by people; prahutam--food offered after ritualistic ceremonies are properly performed; sraddhaya--with faith and love; aham--I; asnami--eat; kamam--with full satisfaction; na--not; tatha--in that way; agni-hotre--in the fire sacrifice.

TRANSLATION

O respectful brahmanas, as far as I am concerned, no one is equal or superior to the brahmanas in this world. I do not find anyone comparable to them. When people know My motive after performing rituals according to the Vedic principles, they offer food to Me with faith and love through the mouth of a

brahmana. When food is thus offered unto Me, I eat it with full satisfaction. Indeed, I derive more pleasure from food offered in that way than from the food offered in the sacrificial fire.

PURPORT

According to the Vedic system, after the sacrificial ceremony the brahmanas are invited to eat the remnants of the offered food. When the brahmanas eat the food, it is to be considered directly eaten by the Supreme Lord. Thus no one can be compared to qualified brahmanas. The perfection of evolution is to be situated on the brahminical platform. Any civilization not based on brahminical culture or guided by brahmanas is certainly a condemned civilization. Presently human civilization is based on sense gratification, and consequently more and more people are becoming addicted to different types of things. No one respects brahminical culture. Demonic civilization is attached to ugra-karma, horrible activities, and big industries are created to satisfy unfathomable lusty desires. Consequently the people are greatly harassed by governmental taxation. The people are irreligious and do not perform the sacrifices recommended in Bhagavad-gita. Yajnad bhavati parjanya: by the performance of sacrifice, clouds form and rain falls. Due to sufficient rainfall, there is sufficient production of food. Guided by the brahmanas, society should follow the principles of Bhagavad-gita. Then people will become very happy. Annad bhavanti bhutani: when animals and man are sufficiently fed with grains, they become stronger, their hearts become tranquil and their brains peaceful. They can then advance in spiritual life, life's ultimate destination.

TEXT 24

TEXT

dhṛta tanuṛ usati me purāni
yeneha sattvaṃ paramaṃ pavitraṃ
samaḥ damā satyaṃ anuḡrahaḥ ca
tapas titikṣaṇubhavaḥ ca yatra

SYNONYMS

dhṛta--maintained by transcendental education; tanuḡ--body; usati--free from material contamination; me--My; purāni--eternal; yena--by whom; iha--in this material world; sattvaṃ--the mode of goodness; paramaṃ--supreme; pavitraṃ--purified; samaḥ--control of the mind; damā--control of the senses; satyaṃ--truthfulness; anuḡrahaḥ--mercy; ca--and; tapas--austerity; titikṣa--tolerance; anubhavaḥ--realization of God and the living entity; ca--and; yatra--wherein.

TRANSLATION

The Vedas are My eternal transcendental sound incarnation. Therefore the Vedas are sabda-brahma. In this world, the brahmanas thoroughly study all the Vedas, and because they assimilate the Vedic conclusions, they are also to be considered the Vedas personified. The brahmanas are situated in the supreme transcendental mode of nature--sattva-guna. Because of this, they are fixed in mind control [sama], sense control [dama], and truthfulness [satya]. They describe the Vedas in their original sense, and out of mercy [anuḡraha] they preach the purpose of the Vedas to all conditioned souls. They practice penance [tapasya] and tolerance [titikṣa], and they realize the position of the living entity and the Supreme Lord [anubhava]. These are the eight qualifications of the brahmanas. Therefore among all living entities, no one is superior to the brahmanas.

PURPORT

This is a true description of a brahmana. A brahmana is one who has assimilated the Vedic conclusions by practicing mind and sense control. He speaks the true version of all the Vedas. As confirmed in the

Bhagavad-gita (15.15): vedais ca sarvair aham eva vedyah. By studying all the Vedas, one should come to understand the transcendental position of Lord Sri Krsna. One who actually assimilated the essence of the Vedas can preach the truth. He is compassionate to conditioned souls who are suffering the threefold miseries of this conditional world due to their not being Krsna conscious. A brahmana should take pity on the people and preach Krsna consciousness in order to elevate them. Sri Krsna Himself, the Supreme Personality of Godhead, personally descends into this universe from the spiritual kingdom to teach conditioned souls about the values of spiritual life. He tries to induce them to surrender unto Him. Similarly, the brahmanas do the same thing. After assimilating the Vedic instructions, they assist the Supreme Lord in His endeavor to deliver conditioned souls. The brahmanas are very dear to the Supreme Lord due to their high sattva-guna qualities, and they also engage in welfare activities for all conditioned souls in the material world.

TEXT 25

TEXT

matto 'py anantat paratah parasmat
svargapavargadhipater na kincit
yesam kim u syad itarena tesam
akincananam mayi bhakti-bhajam

SYNONYMS

mattah--from Me; api--even; anantat--unlimited in strength and opulence; paratah parasmat--higher than the highest; svarga-apavarga-adhipateh--able to bestow happiness obtainable by living in the heavenly kingdom. by liberation, or by enjoyment of material comfort and then liberation; na--not; kincit--anything; yesam--of whom; kim--what need; u--oh; syat--can there be; itarena--with any other; tesam--of them; akincananam--without needs or without possessions; mayi--unto Me; bhakti-bhajam--executing devotional service.

TRANSLATION

I am fully opulent, almighty and superior to Lord Brahma and Indra, the King of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the brahmanas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?

PURPORT

The perfect brahminical qualification is stated herein: akincananam mayi bhakti-bhajam. The brahmanas are always engaged in the devotional service of the Lord: consequently they have no material wants, nor do they possess material things. In Caitanya-caritamrta (Madhya 11.8), Caitanya Mahaprabhu explains the position of pure Vaisnavas who are anxious to return home, back to Godhead. Niskincanasya bhagavad-bhajanonmukhasya. Those who actually want to return back to Godhead are niskincana--that is, they have no desire for material comfort. Sri Caitanya Mahaprabhu advises, sandarsanam visayinam atha yositam ca ha hanta hanta visa-bhaksanato 'py asadhu: material opulence and sense gratification through the association of women are more dangerous than poison. Brahmanas who are pure Vaisnavas always engage in the Lord's service and are devoid of any desire for material gain. The brahmanas do not worship demigods like Lord Brahma, Indra or Lord Siva for any material comfort. They do not even ask the Supreme Lord for material profit; therefore it is concluded that the brahmanas are the supreme living entities of this world. Sri Kapiladeva also confirms this in Srimad-Bhagavatam (3.29.33):

tasman mayi arpitasesa-

kriyarthatma nirantarāh
mayy arpitātmanāh pumso
mayi sannyasta-karmanāh
na pasyāmi param bhutam
akartuh sama-darsanāt

The brahmanas are always dedicated to the Lord's service with their bodies, words and mind. There is no better person than a brahmana who thus engages himself and dedicates himself to the Supreme Lord.

TEXT 26

TEXT

sarvani mad-dhisnyataya bhavadbhis
carani bhutani suta dhruvani
sambhavitavyani pade pade vo
vivikta-drgbhis tad u harhanam me

SYNONYMS

sarvani--all; mat-dhisnyataya--because of being My sitting place; bhavadbhih--by you; carani--that move; bhutani--living entities; sutah--My dear sons; dhruvani--that do not move; sambhavitavyani--to be respected; pade pade--at every moment; vah--by you; vivikta-drgbhih--possessing clear vision and understanding (that the Supreme Personality of Godhead in His Paramatma feature is situated everywhere); tat u--that indirectly; ha--certainly; arhanam--offering respect; me--unto Me.

TRANSLATION

My dear sons, you should not envy any living entity--be he moving or nonmoving. Knowing that I am situated in them, you should offer respect to all of them at every moment. In this way, you offer respect to Me.

PURPORT

In this verse the word vivikta-drgbhih, meaning without envy, is used. All living entities are the abode of the Supreme Personality of Godhead in His Paramatma feature. As confirmed in Brahma-samhita: andantara-stham paramanu-cayantara-stham. The Lord is situated in this universe as Garbhodakasayi Visnu and Ksirodakasayi Visnu. He is also situated within every atom. According to the Vedic statement: isavasyam idam sarvam. The Supreme Lord is situated everywhere, and wherever He is situated is His temple. We even offer respects to a temple from a distant place, and all living entities should similarly be offered respect. This is different from the theory of pantheism, which holds that everything is God. Everything has a relationship with God because God is situated everywhere. We should not make any particular distinction between the poor and the rich like the foolish worshipers of daridra-narayana. Narayana is present in the rich as well as the poor. One should not simply think Narayana is situated among the poor. He is everywhere. An advanced devotee will offer respects to everyone--even to cats and dogs.

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18) This sama-darsinah, equal vision, should

not be mistaken to mean that the individual is the same as the Supreme Lord. They are always distinct. Every individual person is different from the Supreme Lord. It is a mistake to equate the individual living entity with the Supreme Lord on the plea of vivikta-drk, sama-drk. The Lord is always in an exalted position, even though He agrees to live everywhere. Srila Madhvacarya, quoting Padma Purana, states: vivikta-drsti jivanam dhisnyataya paramesvarasya bheda-drstih. "One who has clear vision and who is devoid of envy can see that the Supreme Lord is separate from all living entities, although He is situated in every living entity." Madhvacarya further quotes from Padma Purana:

upapadayet paratmanam
jivebhyo yah pade pade
bhedenaiva na caitasmat
priyo visnos tu kascana

"One who sees the living entity and the Supreme Lord as always distinct is very dear to the Lord." Padma Purana also states, yo hares caiva jivanam bheda-vakta hareh priyah: "One who preaches that the living entities are separate from the Supreme Lord is very dear to Lord Visnu."

TEXT 27

TEXT

mano-vaco-drk-karanehitasya
saksat-krtam me paribarhanam hi
vina puman yena maha-vimohat
krtanta-pasan na vimoktum iset

SYNONYMS

manah--mind; vacah--words; drk--sight; karana--of the senses; ihitasya--of all activities (for maintenance of body, society, friendship and so on); saksat-krtam--directly offered; me--of Me; paribarhanam--worship; hi--because; vina--without; puman--any person; yena--which; maha-vimohat--from the great illusion; krtanta-pasat--exactly like the stringent rope of Yamaraja; na--not; vimoktum--to become free; iset--becomes able.

TRANSLATION

The true activity of the sense organs--mind, sight, words and all the knowledge-gathering and working senses--is to engage fully in My service. Unless his senses are thus engaged, a living entity cannot think of getting out of the great entanglement of material existence, which is exactly like Yamaraja's stringent rope.

PURPORT

As stated in the Narada-pancaratra:

sarvopadhi-vinirmuktam
tat-paratvena nirmalam
hrsikena hrsikesa-
sevanam bhaktir ucyate

This is the conclusion of bhakti. All the time, Lord Rsabhadeva has been stressing devotional service, and now He is concluding by saying that all the senses should be engaged in the Lord's service. There are five senses by which we gather knowledge and five senses with which we work. These ten senses and the mind should be fully engaged in the Lord's service. Without engaging them in this way, one cannot get out of the clutches of maya.

TEXT 28

TEXT

sri-suka uvaca

evam anusasyatmajan svayam anusistan api lokanusasanartham mahanubhavah parama-suhrd bhagavan rsabhapadesa upasama-silanam uparata-karmanam maha-muninam bhakti-jnana-vairagya-laksanam paramahamsya-dharmam upasiksamanah sva-tanaya-sata-jyestham parama-bhagavatam bhagavaj-jana-parayanam bharatam dharani-palanayabhisicya svayam bhavana evorvarita-sarira-matra-parigraha unmatta iva gagana-paridhanah prakirna-kesa atmany aropitahavaniyo brahmavartat pravavraja.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; anusasya--after instructing; atma-jan--His sons; svayam--personally; anusistan--highly educated in culture; api--although; loka-anusasana--artham--just to instruct the people; maha-anubhavah--the great personality; parama-suhrd--everyone's sublime well-wisher; bhagavan--the Supreme Personality of Godhead; rsabha-apadesah--who is celebrated and known as Rsabhadeva; upasama-silanam--of persons who have no desire for material enjoyment; uparata-karmanam--who are no longer interested in fruitive activities; maha-muninam--who are sannyasis; bhakti--devotional service; jnana--perfect knowledge; vairagya--detachment; laksanam--characterized by; paramahamsya--of the best of human beings; dharmam--the duties; upasiksamanah--instructing; sva-tanaya--of His sons; sata--hundred; jyestham--the eldest; parama-bhagavatam--a topmost devotee of the Lord; bhagavat-jana-parayanam--a follower of the devotees of the Lord, brahmanas and Vaisnavas; bharatam--Bharata Maharaja; dharani-palanaya--with a view to ruling the world; abhisicya--placing on the throne; svayam--personally; bhavane--at home; eva--although; urvarita--remaining; sarira-matra--the body only; parigraha--accepting; unmattah--a madman; iva--exactly like; gagana-paridhanah--taking the sky as His dress; prakirna-kesah--having scattered hair; atmani--in Himself; aropita--keeping; ahavaniyah--the Vedic fire; brahmavartat--from the place known as Brahmavarta; pravavraja--began to travel all over the world.

TRANSLATION

Sukadeva Gosvami said: Thus the great well-wisher of everyone, the Supreme Lord Rsabhadeva, instructed His own sons. Although they were perfectly educated and cultured, He instructed them just to set an example of how a father should instruct his sons before retiring from family life. Sannyasis, who are no longer bound by fruitive activity and who have taken to devotional service after all their material desires have been vanquished, also learn by these instructions. Lord Rsabhadeva instructed His one hundred sons, of whom the eldest, Bharata, was a very advanced devotee and a follower of Vaisnavas. In order to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Rsabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmavarta to tour the whole world.

PURPORT

Actually the instructions given to Lord Rsabhadeva's sons were not exactly meant for His sons because they were already educated and highly advanced in knowledge. Rather, these instructions were meant for sannyasis who intend to become advanced devotees. Sannyasis must abide by Lord Rsabhadeva's instructions while on the path of devotional service. Lord Rsabhadeva retired from family life and lived like a naked madman even while still with His family.

TEXT 29

TEXT

jadandha-muka-badhira-pisacnmadakavad-avadhuta-veso 'pi jananam grhita-mauna-
vratas tusnim babhuva.

SYNONYMS

jada--idle; andha--blind; muka--dumb; badhira--deaf; pisaca--ghost; unmadaka--a madman; vat--like;
avadhuta-vesah--appearing like an avadhuta (having no concern with the material world);
abhibhasyamanah--being thus addressed (as deaf, dumb and blind); api--although; jananam--by the
people; grhita--took; mauna--of silence; vratah--the vow; tusnim babhuva--He remained silent.

TRANSLATION

After accepting the feature of avadhuta, a great saintly person without material cares, Lord Rsabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone.

PURPORT

The word avadhuta refers to one who does not care for social conventions, particularly the varnasrama-dharma. However, such a person may be situated fully within himself and be satisfied with the Supreme Personality of Godhead, on whom he meditates. In other words, one who has surpassed the rules and regulations of varnasrama-dharma is called avadhuta. Such a person has already surpassed the clutches of maya, and he lives completely separate and independent.

TEXT 30

TEXT

tatra tatra pura-gramakara-kheta-vata-kharvata-sibira-vraja-ghosa-sartha-giri-vanasramadiv anupatham
avanicarapasadaih paribhuyamano maksikabhir iva vana-gajah tarjana-tadanavamehana-sthivana-grava-
sakt-d-rajah-praksepa-puti-vata-duruktaih tad aviganayann evasat-samsthana etasmin dehopalaksane sad-
apadesa ubhayanubhava-svarupena sva-mahimavasthanenasamaropitaham-mamabhimanatvad
avikhandita-manah prthivim eka-carah paribabhrama.

SYNONYMS

tatra tatra--here and there; pura--cities; grama--villages; akara--mines; kheta--agricultural places; vata--
gardens; kharvata--villages in valleys; sibira--military encampments; vraja--cow pens; ghosa--residential
places of cowherd men; sartha--resting places for pilgrims; giri--hills; vana--forests; asrama--in the
residential places of hermits; adisu--and so on; anupatham--as He passed through; avanicara-apasadaih--
by undesirable elements, wicked persons; paribhuyamanah--being surrounded; maksikabhir--by flies;
iva--like; vana-gajah--an elephant coming from the forest; tarjana--by threats; tadana--beating;
avamehana--passing urine on the body; sthivana--spitting on the body; grava-sakt--stones and stool;
rajah--dust; praksepa--throwing; puti-vata--passing air over the body; duruktaih--and by bad words; tat--
that; aviganayan--without caring about; eva--thus; asat-samsthane--habitat not fit for a gentleman;
etasmin--in this; deha-upalaksane--in the shape of the material body; sat-apadese--called real; ubhaya-
anubhava-svarupena--by understanding the proper situation of the body and the soul; sva-mahima--in His
personal glory; avasthanena--by being situated; asamaropita-aham-mama-abhimanatvat--from not
accepting the misconception of "I and mine"; avikhandita-manah--undisturbed in mind; prthivim--all
over the world; eka-carah--alone; paribabhrama--He wandered.

TRANSLATION

Rsabhadeva began to tour through cities, villages, mines, countrysides, valleys, gardens, military camps, cow pens, the homes of cowherd men, transient hotels, hills, forests and hermitages. Wherever He traveled, all bad elements surrounded Him, just as flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at Him, and sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He walked through the whole world alone.

PURPORT

Narottama dasa Thakura says: deha-smrti nahi yara, samsara bandhana kahan tara. When a person fully realizes that the material body and world are temporary, he is not concerned with pain and pleasures of the body. As Sri Krsna advises in Bhagavad-gita (2.14):

matra-sparsas tu kaunteya
sitosna-sukha-duhkha-dah
agamapayino 'nityas
tams titikhasva bharata

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed."

As far as Rsabhadeva is concerned, it has already been explained: idam sariram mama durvibhavyam. He did not at all possess a material body; and therefore He was tolerant of all the trouble offered to Him by the bad elements in society. Consequently He could tolerate people's throwing stool and dust upon Him and beating Him. His body was transcendental and consequently did not at all suffer pain. He was always situated in His spiritual bliss. As stated in Bhagavad-gita (18.61):

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy."

Since the Lord is situated in everyone's heart, He is in the heart of hogs and dogs also. If hogs and dogs in their material bodies live in filthy places, one should not think that the Supreme Personality of Godhead in His Paramatma feature also lives in a filthy place. Although Lord Rsabhadeva was maltreated by the bad elements of the world. He was not at all affected. Therefore it is stated here. sva-mahima-avasthanena: "He was situated in His own glory." He was never saddened due to being insulted in the many ways described above.

TEXT 31

TEXT

ati-sukumara-kara-caranorah-sthala-vipula-bahv-amsa-gala-vadanady-avayava-vinyasah prakrti-sundara-svabhava-hasa-sumukho nava-nalina-dalayamana-sisira-tararunayata-nayana-rucirah sadrsa-subhaga-kapola-karna-kantha-naso vigudha-smita-vadana-mahotsavena pura-vanitanam manasi kusuma-

sarasanam upadadhanah parag-avalambamana-kutilla-jatilla-kapisa-kesa-bhuri-bharo 'vadhuta-malina-nija-sarirena graha-grhita ivadrsyata.

SYNONYMS

ati-su-kumara--very delicate; kara--hands; carana--feet; urah-sthala--chest; vipula--long; bahu--arms; amsa--shoulders; gala--neck; vadana--face; adi--and so on; avayava--limbs; vinyasah--properly situated; prakrti--by nature; sundara--lovely; sva-bhava--natural; hasa--with smiling; su-mukhah--His beautiful mouth; nava-nalina-dalayamana--appearing like the petals of a new lotus flower; sisira--taking away all miseries; tara--the irises; aruna--reddish; ayata--spread wide; nayana--with eyes; rucirah--lovely; sadrsa--such; subhaga--beauty; kapola--forehead; karna--ears; kantha--neck; nasah--His nose; vigudha-smita--by deep smiling; vadana--by His face; maha-utsavena--appearing like a festival; pura-vanitanam--of women within household life; manasi--in the heart; kusuma-sarasanam--Cupid; upadadhanah--awakening; parak--all around; avalambamana--spread; kutilla--curly; jatilla--matted; kapisa--brown; kesha--of hair; bhuri-bharah--possessing a great abundance; avadhuta--neglected; malina--dirty; nija-sarirena--by His body; graha-grhitah--haunted by a ghost; iva--as if; adrsyata--He appeared.

TRANSLATION

Lord Rsabhadeva's hands, feet and chest were very long. His shoulders, face and limbs were all very delicate and symmetrically proportioned. His mouth was beautifully decorated with His natural smile, and He appeared all the more lovely with His reddish eyes spread wide like the petals of a newly grown lotus flower covered with dew in the early morning. The irises of His eyes were so pleasing that they removed all the troubles of everyone who saw Him. His forehead, ears, neck, nose and all His other features were very beautiful. His gentle smile always made His face beautiful, so much so that He even attracted the hearts of married women. It was as though they had been pierced by arrows of Cupid. About His head was an abundance of curly, matted brown hair. His hair was disheveled because His body was dirty and not taken care of. He appeared as if He were haunted by a ghost.

PURPORT

Although Lord Rsabhadeva's body was very much neglected, His transcendental features were so attractive that even married women were attracted to Him. His beauty and dirtiness combined to make His beautiful body appear as though it were haunted by a ghost.

TEXT 32

TEXT

yarhi vava sa bhagavan lokam imam yogasyaddha pratipam ivacaksanas tat-pratikriya-karma bibhatsitam iti vratam ajagaram-asthitah sayana evasnati pibati khadaty avamehati hadati sma cestamana uccarita adigdhoddesah.

SYNONYMS

yarhi vava--when; sah--He; bhagavan--the Personality of Godhead; lokam--the people in general; imam--this; yogasya--to the performance of yoga; addha--directly; pratipam--antagonistic; iva--like; acaksanah--observed; tat--of that; pratikriya--for counteraction; karma--activity; bibhatsitam--abominable; iti--thus; vratam--the behavior; ajagaram--of a python (to stay in one place); asthitah--accepting; sayanah--lying down; eva--indeed; asnati--eats; pibati--drinks; khadaty--chews; avamehati--passes urine; hadati--passes stool; sma--thus; cestamanah--rolling; uccarite--in the stool and urine; adigdha-uddesah--His body thus smeared.

TRANSLATION

When Lord Rsabhadeva saw that the general populace was very antagonistic to His execution of mystic yoga, He accepted the behavior of a python in order to counteract their opposition. Thus He stayed in one place and lay down. While lying down, He ate and drank, and He passed stool and urine and rolled in it. Indeed, He smeared His whole body with His own stool and urine so that opposing elements might not come and disturb Him.

PURPORT

According to one's destiny, one enjoys allotted happiness and distress, even though one keeps himself in one place. This is the injunction of the sastras. When one is spiritually situated, he may stay in one place, and all his necessities will be supplied by the arrangement of the supreme controller. Unless one is a preacher, there is no need to travel all over the world. A person can stay in one place and execute devotional service suitably according to time and circumstance. When Rsabhadeva saw that He was simply being disturbed by traveling throughout the world, He decided to lie down in one place like a python. Thus He ate, drank, and He passed stool and urine and smeared His body with them so that people would not disturb Him.

TEXT 33

TEXT

tasya ha yah purisa-surabhi-saugandhya-vayus tam desam dasa-yojanam samantat surabhim cakara.

SYNONYMS

tasya--His; ha--indeed; yah--which; purisa--of the stool; surabhi--by the aroma; saugandhya--possessing a good fragrance; vayuh--the air; tam--that; desam--country; dasa--up to ten; yojanam--yojanas (one yojana equals eight miles); samantat--all around; surabhim--aromatic; cakara--made.

TRANSLATION

Because Lord Rsabhadeva remained in that condition, the public did not disturb Him, but no bad aroma emanated from His stool and urine. Quite the contrary, His stool and urine were so aromatic that they filled eighty miles of the countryside with a pleasant fragrance.

PURPORT

From this we can certainly assume that Lord Rsabhadeva was transcendently blissful. His stool and urine were so completely different from material stool and urine that they were aromatic. Even in the material world, cow dung is accepted as purified and antiseptic. A person can keep stacks of cow dung in one place, and it will not create a bad odor to disturb anyone. We can take it for granted that in the spiritual world, stool and urine are also pleasantly scented. Indeed, the entire atmosphere became very pleasant due to Lord Rsabhadeva's stool and urine.

TEXT 34

TEXT

evam go-mrga-kaka-caryaya vrajams tisthann asinah sayanah kaka-mrga-go-caritah pibati khadaty avamehati sma.

SYNONYMS

evam--thus; go--of cows; mrga--deer; kaka--crows; caryaya--by the activities; vrajan--moving; tisthan--standing; asinah--sitting; sayanah--lying down; kaka-mrga-go-caritah--behaving exactly like the crows, deer and cows; pibati--drinks; khadati--eats; avamehati--passes urine; sma--He did so.

TRANSLATION

In this way Lord Rsabhadeva followed the behavior of cows, deer and crows. Sometimes He moved or walked, and sometimes He sat down in one place. Sometimes He lay down, behaving exactly like cows, deer and crows. In that way, He ate, drank, passed stool and urine and cheated the people in this way.

PURPORT

Being the Supreme Personality of Godhead, Lord Rsabhadeva possessed a transcendental, spiritual body. Since the general public could not appreciate His behavior and mystic yoga practice, they began to disturb Him. To cheat them, He behaved like crows, cows and deer.

TEXT 35

TEXT

iti nana-yoga-caryacarano bhagavan kaivalya-patih rsabho 'virata-parama-mahanandanubhava atmani sarvesam bhutanam atma-bhute bhagavati vasudeva atmano 'vyavadhanananta-rodara-bhavana siddha-samastartha-paripurno yogaisvaryani vaihayasa-mano-javantardhana-parakaya-pravesa-dura-grahanadini yadrcchayopagatani nanjasa nrpa hrdayenabhyandantat.

SYNONYMS

iti--thus; nana--various; yoga--of mystic yoga; carya--performances; acarannah--practicing; bhagavan--the Supreme Personality of Godhead; kaivalya-patih--the master of kaivalya, oneness, or the giver of sayujya-mukti; rsabhah--Lord Rsabha; avirata--incessantly; parama--supreme; maha--great; ananda-anubhava--feeling transcendental bliss; atmani--in the Supreme Soul; sarvesam--of all; bhutanam--living entities; atma-bhute--situated in the heart; bhagavati--unto the Supreme Personality of Godhead; vasudeve--Krsna, the son of Vasudeva; atmanah--of Himself; avyavadhana--by the nondifference of constitution; ananta--unlimited; rodara--like crying, laughing and shivering; bhavana--by the symptoms of love; siddha--completely perfect; samasta--all; artha--with desirable opulences; paripurnah--full; yoga-aisvaryani--the mystic powers; vaihayasa--flying in the sky; manah-java--traveling at the speed of mind; antardhana--the ability to disappear; parakaya-pravesa--the ability to enter another's body; dura-grahana--the ability to perceive things far, far away; adini--and others; yadrcchaya--without difficulty, automatically; upagatani--achieved; na--not; anjasa--directly; nrpa--O King Pariksit; hrdayena--within the heart; abhyandantat--accepted.

TRANSLATION

O King Pariksit, just to show all the yogis the mystic process, Lord Rsabhadeva, the partial expansion of Lord Krsna, performed wonderful activities. Actually He was the master of liberation and was fully absorbed in transcendental bliss, which increased a thousandfold. Lord Krsna, Vasudeva, the son of Vasudeva, is the original source of Lord Rsabhadeva. There is no difference in Their constitution, and consequently Lord Rsabhadeva awakened the loving symptoms of crying, laughing and shivering. He was always absorbed in transcendental love. Due to this, all mystic powers automatically approached Him, such as the ability to travel in outer space at the speed of mind, to appear and disappear, to enter the bodies of others, and to see things far, far away. Although He could do all this, He did not exercise these powers.

PURPORT

In the Caitanya-caritamṛta (Madhya 19.149) it is said:

kṛṣṇa-bhaktā---niskama, ataeva 'santa'
bhukti-mukti-siddhi-kāmi---sakāli 'asanta'

The word *santa* means completely peaceful. Unless all one's desires are fulfilled, one cannot be peaceful. Everyone is trying to fulfill his aspirations and desires, be they material or spiritual. Those in the material world are *asanta* (without peace) because they have so many desires to fulfill. The pure devotee, however, is without desire. *Anyabhilāsita-sunya*: a pure devotee is completely free from all kinds of material desire. *Kārmis*, on the other hand, are simply full of desires because they try to enjoy sense gratification. They are not peaceful in this life, nor the next, during the past, present or future. Similarly, *jñānis* are always aspiring after liberation and trying to become one with the Supreme. *Yogis* are aspiring after many *siddhis* (powers)--*anima*, *laghima*, *prāpti*, etc. However, a devotee is not at all interested in these things because he is fully dependent on the mercy of Kṛṣṇa. Kṛṣṇa is *yogेशvara*, the possessor of all mystic powers (*siddhis*), and He is *atmārāma*, fully self-satisfied. The *yoga-siddhis* are described in this verse. One can fly in outer space without the aid of a machine, and he can travel at the speed of mind. This means that as soon as a *yogi* desires to go somewhere within this universe or even beyond this universe, he can do so immediately. One cannot estimate the speed of mind, for within a second the mind can go many millions of miles. Sometimes *yogis* enter into the bodies of other people and act as they desire when their bodies are not working properly. When the body becomes old, a perfect *yogi* can find a young, able body. Giving up his old body, the *yogi* can enter into the young body and act as he pleases. Being a plenary expansion of Lord Vasudeva, Lord Rṣabhadeva possessed all these mystic *yoga* powers, but He was satisfied with His devotional love of Kṛṣṇa, which was evinced by the ecstatic symptoms, such as crying, laughing and shivering.

Thus end the Bhaktivedānta purports of the Fifth Canto, Fifth Chapter of the *Srīmad-Bhāgavatam* entitled "Lord Rṣabhadeva's Teachings to His Sons."

Chapter Six

The Activities of Lord Rṣabhadeva

This chapter tells how Lord Rṣabhadeva left His body. He was not attached to His body even when it was being burned up in a forest fire. When the seed of fruitive activity is burned by the fire of knowledge, the spiritual properties and mystic powers are automatically manifest, yet *bhakti-yoga* is not affected by these mystic powers. An ordinary *yogi* is captivated by mystic powers and his progress checked; therefore a perfect *yogi* does not welcome them. Because the mind is restless and undependable, it must remain always under control. Even the mind of the advanced *yogi* Saubhari created such a disturbance that he lost his *yogic* mystic powers. Due to a restless mind, even a very advanced *yogi* can fall down. The mind is so restless that it induces even a perfect *yogi* to be controlled by the senses. Therefore Lord Rṣabhadeva, for the instruction of all *yogis*, showed the process of quitting the body. While traveling in South India, through the provinces of Karnāṭa, Konka, Venka and Kutaka, Lord Rṣabhadeva arrived in the neighborhood of Kutakācala. Suddenly there was a forest fire that burned the forest and Lord Rṣabhadeva's body to ashes. The pastimes of Lord Rṣabhadeva as a liberated soul were known by the King of Konka, Venka and Kutaka. This King's name was Arhat. He later became captivated by the illusory energy, and in this condition he set forth the basic principles of Jainism. Lord Rṣabhadeva set forth the principles of religion that can free one from material bondage, and He put an end to all kinds of atheistic activities. On this earth, the place known as *Bhārata-varṣa* was a very pious land because the Supreme Lord appeared there when He wanted to incarnate.

Lord Rṣabhadeva neglected all the mystic powers for which the so-called *yogis* hanker. Because of the beauty of devotional service, devotees are not at all interested in so-called mystic power. The master of all *yogic* power, Lord Kṛṣṇa, can exhibit all powers on behalf of His devotee. Devotional service is more valuable than *yogic* mystic powers. Devotees who are sometimes misled aspire for liberation and mystic powers. The Supreme Lord gives these devotees whatever they desire, but they cannot attain the most important function of devotional service. Devotional service to the Lord is guaranteed for those who do not desire liberation and mystic power.

TEXT 1

TEXT

rajovaca

na nunam bhagava atmaramanam yoga-samirita-jnanavabharjita-karma-bijanam aisvaryani punah
klesadani bhavitum arhanti yadrc-chayopagatani.

SYNONYMS

raja uvaca--King Pariksit inquired; na--not; nunam--indeed; bhagavah--O most powerful Sukadeva
Gosvami; atmaramanam--of pure devotees simply engaged in devotional service; yoga-samirita--achieved
by practice of yoga; jnana--by knowledge; avabharjita--burned; karma-bijanam--of those whose seeds of
fruitive activities; aisvaryani--the mystic powers; punah--again; klesadani--sources of distress; bhavitum--
to become; arhanti--are able; yadrcchaya--automatically; upagatani--achieved.

TRANSLATION

King Pariksit asked Sukadeva Gosvami: My dear Lord, for those who are completely pure in heart,
knowledge is attained by the practice of bhakti-yoga, and attachment for fruitive activity is completely
burned to ashes. For such people, the powers of mystic yoga automatically arise. They do not cause
distress. Why, then, did Rsabhadeva neglect them?

PURPORT

A pure devotee is constantly engaged in the service of the Supreme Personality of Godhead. Whatever is
necessary for the discharge of devotional service is automatically attained, though it may appear to be the
result of mystic yoga power. Sometimes a yogi displays a little yogic power by manufacturing gold. A little
quantity of gold captivates foolish people, and thus the yogi gets many followers, who are willing to
accept such a tiny person as the Supreme Personality of Godhead. Such a yogi may also advertise himself
as Bhagavan. However, a devotee does not have to exhibit such magical wonders. Without practicing the
mystic yogic process, he achieves even greater opulence all over the world. Under the circumstances, Lord
Rsabhadeva refused to manifest mystic yogic perfections, and Maharaja Pariksit asked why He did not
accept them, since, for a devotee, they are not at all disturbing. A devotee is never distressed or satisfied
by material opulence. His concern is how to please the Supreme Personality of Godhead. If, by the grace
of the Supreme Lord, a devotee achieves extraordinary opulence, he utilizes the opportunity for the Lord's
service. He is not disturbed by the opulence.

TEXT 2

TEXT

rsir uvaca

satyam uktam kintv iha va eke na manaso 'ddha visrambham anavasthanasya satha-kirata iva
sangacchante.

SYNONYMS

rsih uvaca--Sukadeva Gosvami said; satyam--the correct thing; uktam--have said; kintu--but; iha--in this
material world; va--either; eke--some; na--not; manasah--of the mind; addha--directly; visrambham--

faithful; anavasthanasya--being unsteady; satha--very cunning; kiratah--a hunter; iva--like; sangacchante--become.

TRANSLATION

Srila Sukadeva Gosvami replied: My dear King, you have spoken correctly. However, after capturing animals, a cunning hunter does not put faith in them, for they might run away. Similarly, those who are advanced in spiritual life do not put faith in the mind. Indeed, they always remain vigilant and watch the mind's action.

PURPORT

In Bhagavad-gita (18.5) Lord Krsna says:

yajna-dana-tapah-karma
na tyajyam karyam eva tat
yajno danam tapas caiva
pavanani manisinam

"Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls."

Even one who has renounced the world and has taken sannyasa should not renounce chanting the Hare Krsna maha-mantra. Renunciation does not mean that one has to renounce sankirtana-yajna. Similarly, one should not renounce charity or tapasya. The yoga system for control of the mind and senses must be strictly followed. Lord Rsabhadeva showed how severe types of tapasya could be performed, and He set an example for all others.

TEXT 3

TEXT

tatha cuktam---
na kuryat karhicit sakhyam
manasi hy anavasthite
yad-visrambhac cirac cirnam
caskanda tapa aisvaram

SYNONYMS

tatha--so; ca--and; uktam--it is said; na--never; kuryat--should do; karhicit--at any time or with anyone; sakhyam--friendship; manasi--in the mind; hi--certainly; anavasthite--which is very restless; yat--in which; visrambhat--from placing too much faith; cirat--for a long time; cirnam--practiced; caskanda--became disturbed; tapah--the austerity; aisvaram--of great personalities like Lord Siva and the great sage Saubhari.

TRANSLATION

All the learned scholars have given their opinion. The mind is by nature very restless, and one should not make friends with it. If we place full confidence in the mind, it may cheat us at any moment. Even Lord Siva became agitated upon seeing the Mohini form of Lord Krsna, and Saubhari Muni also fell down from the mature stage of yogic perfection.

PURPORT

The first business of one trying to advance in spiritual life is to control the mind and senses. As Sri Krsna says in Bhagavad-gita (15.7):

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah sasthanindriyani
prakrti-sthani karsati

Although the living entities are part and parcel of the Supreme Lord and are therefore in a transcendental position, they are still suffering in this material world and struggling for existence due to the mind and the senses. To get out of this false struggle for existence and become happy in the material world, one has to control the mind and senses and be detached from material conditions. One should never neglect austerities and penances; one should always perform them. Lord Rsabhadeva personally showed us how to do this. In the Srimad-Bhagavatam (9.19.17) it is specifically stated:

matra svasra duhitra va
naviviktasano bhavet
balavan indriya-gramo
vidvamsam api karsati

A grhastha, vanaprastha, sannyasi and brahmacari should be very careful when associating with women. One is forbidden to sit down in a solitary place even with one's mother, sister or daughter. In our Krsna consciousness movement it has been very difficult to disassociate ourselves from women in our society, especially in Western countries. We are therefore sometimes criticized, but nonetheless we are trying to give everyone a chance to chant the Hare Krsna maha-mantra and thus advance spiritually. If we stick to the principle of chanting the Hare Krsna maha-mantra offenselessly, then, by the grace of Srila Haridasa Thakura, we may be saved from the allurements of women. However, if we are not very strict in chanting the Hare Krsna maha-mantra, we may at any time fall victim to women.

TEXT 4

TEXT

nityam dadati kamasya
cchidram tam anu ye 'rayah
yoginah krta-maitrasya
patyur jayeva pumscali

SYNONYMS

nityam--always; dadati--gives; kamasya--of lust; chidram--facility; tam--that (lust); anu--following; ye--those; arayah--enemies; yoginah--of the yogis or persons trying to advance in spiritual life; krta-maitrasya--having put faith in the mind; patyuh--of the husband; jaya iva--like the wife; pumscali--who is unchaste or easily carried away by other men.

TRANSLATION

An unchaste woman is very easily carried away by paramours, and it sometimes happens that her husband is violently killed by her paramours. If the yogi gives his mind a chance and does not restrain it, his mind will give facility to enemies like lust, anger and greed, and they will doubtlessly kill the yogi.

PURPORT

In this verse the word pumscali refers to a woman who is easily carried away by men. Such a woman is never to be trusted. Unfortunately, in the present age, women are never controlled. According to the directions of the sastras, women are never to be given freedom. When a child, a woman must be strictly controlled by her father. When she is young, she must be strictly controlled by her husband, and when she is old, she must be controlled by her elderly sons. If she is given independence and allowed to mingle unrestrictedly with men, she will be spoiled. A spoiled woman, being manipulated by paramours, might even kill her husband. This example is given here because a yogi desiring to get free from material conditions must always keep his mind under control. Srila Bhaktisiddhanta Sarasvati Thakura used to say that in the morning our first business should be to beat the mind with shoes a hundred times. and, before going to bed, to beat the mind a hundred times with a broomstick. In this way one's mind can be kept under control. An uncontrolled mind and an unchaste wife are the same. An unchaste wife can kill her husband at any time, and an uncontrolled mind, followed by lust, anger, greed, madness, envy and illusion, can certainly kill the yogi. When the yogi is controlled by the mind, he falls down into the material condition. One should be very careful of the mind, just as a husband should be careful of an unchaste wife.

TEXT 5

TEXT

kamo manyur mado lobhah
soka-moha-bhayadayah
karma-bandhas ca yan-mulah
svikuryat ko nu tad budhah

SYNONYMS

kamah--lust; manyuh--anger; madah--pride; lobhah--greed; soka--lamentation; moha--illusion; bhaya--fear; adayah--all these together; karma-bandhah--bondage to fruitive activities; ca--and; yat-mulah--the origin of which; svikuryat--would accept; kah--who; nu--indeed; tat--that mind; budhah--if one is learned.

TRANSLATION

The mind is the root cause of lust, anger, pride, greed, lamentation, illusion and fear. Combined, these constitute bondage to fruitive activity. What learned man would put faith in the mind?

PURPORT

The mind is the original cause of material bondage. It is followed by many enemies, such as anger, pride, greed, lamentation, illusion and fear. The best way to control the mind is to engage it always in Krsna consciousness (sa vai manah krsna-padaravindayoh). Since the followers of the mind bring about material bondage, we should be very careful not to trust the mind.

TEXT 6

TEXT

athaivam akhila-loka-pala-lalamo 'pi vilaksanair jadavad avadhuta-vesa-bhasa-caritair avilaksita-bhagavat-prabhavo yoginam samparaya-vidhim anusiksayan sva-kalevaram jhasur atmany atmanam asamvyavahitam anarthantara-bhavenanviksamana uparatanuvrttir upararama.

SYNONYMS

atha--thereafter; evam--in this way; akhila-loka-pala-lalamah--the head of all kings and monarchs of the universe; api--although; vilaksanaih--various; jada-vat--as if stupid; avadhuta-vesa-bhasa-caritaih--by the dress, language and characteristics of an avadhuta; avilaksita-bhagavat-prabhavah--hiding the opulence of the Supreme Personality of Godhead (keeping Himself like an ordinary human being); yoginam--of the yogis; samparaya-vidhim--the method of giving up this material body; anusiksayan--teaching; sva-kalevaram--His own personal body, which is not at all material; jhasuh--desiring to give up like an ordinary human being; atmani--unto Vasudeva, the original person; atmanam--Himself, Lord Rsabhadeva, being an avesa-avatara of Lord Visnu; asamvyavahitam--without intervention by the illusory energy; anartha-antara-bhavena--Himself in the status of Visnu; anviksamanah--always seeing; uparata-anuvrttih--who was acting as if giving up His material body; upararama--ceased His pastimes as the King of this planet.

TRANSLATION

Lord Rsabhadeva was the head of all kings and emperors within this universe, but assuming the dress and language of an avadhuta, He acted as if dull and materially bound. Consequently no one could observe His divine opulence. He adopted this behavior just to teach yogis how to give up the body. Nonetheless, He maintained His original position as a plenary expansion of Lord Vasudeva, Krsna. Remaining always in that state, He gave up His pastimes as Lord Rsabhadeva within the material world. If, following in the footsteps of Lord Rsabhadeva, one can give up his subtle body, there is no chance that one will accept a material body again.

PURPORT

As Lord Krsna says in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

This is possible simply by keeping oneself an eternal servant of the Supreme Lord. One must understand his constitutional position and the constitutional position of the Supreme Lord as well. Both have the same spiritual identity. Maintaining oneself as a servant of the Supreme Lord, one should avoid rebirth in this material world. If one keeps himself spiritually fit and thinks of himself as an eternal servant of the Supreme Lord, he will be successful at the time he has to give up the material body.

TEXT 7

TEXT

tasya ha va evam mukta-lingasya bhagavata rsabhasya yogamaya-vasanaya deha imam jagatim
abhimanabhasena sankramamanah konka-venka-kutakan daksina-karnatakan desan yadrcchayopagatah
kutakacalopavana asya krtasma-kavala unmada iva mukta-murdhajo 'samvita eva vicacara.

SYNONYMS

tasya--of Him (Lord Rsabhadeva); ha va--as it were; evam--thus; mukta-lingasya--who had no identification with the gross and subtle body; bhagavatah--of the Supreme Personality of Godhead; rsabhasya--of Lord Rsabhadeva; yoga-maya-vasanaya--by the accomplishment of yogamaya for the purpose of the Lord's pastimes; deha--body; imam--this; jagatim--earth; abhimana-abhasena--with the apparent conception of having a body of material elements; sankramamanah--traveling; konka-venka-

kutakan--Konka, Venka and Kutaka; daksina--in South India; karnatakan--in the province of Karnata; desan--all the countries; yadrcchaya--of His own accord; upagatah--reached; kutakacala-upavane--a forest near Kutakacala; asya--within the mouth; krta-asma-kavalah--having put a mouthful of stone; unmadah iva--just like a madman; mukta-murdhajah--having scattered hair; asamvitah--naked; eva--just; vicacara--traveled.

TRANSLATION

Actually Lord Rsabhadeva had no material body, but due to yogamaya, He considered His body material, and therefore, because He played like an ordinary human being, He gave up the mentality of identifying with it. Following this principle, He began to wander all over the world. While traveling, He came to the province of Karnata in South India and passed through Konka, Venka and Kutaka. He had no plan to travel this way, but He arrived near Kutakacala and entered a forest there. He placed stones within His mouth and began to wander through the forest, naked and with His hair disheveled like a madman.

TEXT 8

TEXT

atha samira-vega-vidhuta-venu-vikarsana-jatogra-davanalas tad vanam alelihanah saha tena dadaha.

SYNONYMS

atha--thereafter; samira-vega--by the force of the wind; vidhuta--tossed about; venu--of bamboos; vikarsana--by the rubbing; jata--produced; ugra--fierce; dava-analah--a forest fire; tat--that; vanam--forest near Kutakacala; alelihanah--devouring all around; saha--with; tena--that body; dadaha--burned to ashes.

TRANSLATION

While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were being blown by the wind. In that fire, the entire forest near Kutakacala and the body of Lord Rsabhadeva were burnt to ashes.

PURPORT

Such a forest fire can burn the external bodies of animals, but Lord Rsabhadeva was not burned, although He apparently seemed so. Lord Rsabhadeva is the Supersoul of all living entities within the forest, and His soul is never burned by fire. As stated in Bhagavad-gita, adahyo 'yam--the soul is never burned by fire. Due to Lord Rsabhadeva's presence, all the animals in the forest were also liberated from material engagement.

TEXT 9

TEXT

yasya kilanucaritam upakarnya konka-venka-kutakanam rajarhan-namopasiksya kalav adharmata-utkrsyamane bhavitavyena vimohitah sva-dharma-patham akuto-bhayam apahaya kupatha-pakhandam asamanjasam nija-manisaya mandah sampravartayisyate.

SYNONYMS

yasya--of whom (Lord Rsabhadeva); kila anucaritam--pastimes as a paramahansa, above all regulative varnasrama principles; upakarnya--hearing; konka-venka-kutakanam--of Konka, Venka and Kutaka; raja--the King; arhat-nama--whose name was Arhat (now known as the Jain); upasiksya--imitating the activities

of Lord Rsabhadeva in His paramahamsa feature; kalau--in this age of Kali; adharme utkrsyamane--because of increasing irreligious life; bhavitavyena--by that which was about to happen; vimohitah--bewildered; sva-dharma-patham--the path of religion; akutah-bhayam--which is free from all kinds of fearful danger; apahaya--giving up (such practices as cleanliness, truthfulness, control of the senses and mind, simplicity, the principles of religion, and practical application of knowledge); ku-patha-pakhandam--the wrong path of atheism; asamanjasam--improper or against the Vedic literature; nija-manisaya--by his own fertile brain; mandah--most foolish; sampravartayisyate--will introduce.

TRANSLATION

Sukadeva Gosvami continued speaking to Maharaja Pariksit: My dear King, the King of Konka, Venka and Kutaka whose name was Arhat, heard of the activities of Rsabhadeva and, imitating Rsabhadeva's principles, introduced a new system of religion. Taking advantage of Kali-yuga, the age of sinful activity, King Arhat, being bewildered, gave up the Vedic principles, which are free from risk, and concocted a new system of religion opposed to the Vedas. That was the beginning of the Jain dharma. Many other so-called religions followed this atheistic system.

PURPORT

When Lord Sri Krsna was present on this planet, a person named Paundraka imitated the four-handed Narayana and declared himself the Supreme Personality of Godhead. He desired to compete with Krsna. Similarly, during the time of Lord Rsabhadeva, the King of Konka and Venka acted like a paramahamsa and imitated Lord Rsabhadeva. He introduced a system of religion and took advantage of the fallen condition of the people in this age of Kali. It is said in Vedic literatures that people in this age will be more inclined to accept anyone as the Supreme Lord and accept any religious system opposed to Vedic principles. The people in this age are described as mandah sumanda-matayah. Generally they have no spiritual culture, and therefore they are very fallen. Due to this, they will accept any religious system. Due to their misfortune, they forget the Vedic principles. Following non-Vedic principles in this age, they think themselves the Supreme Lord and thus spread the cult of atheism all over the world.

TEXT 10

TEXT

yena ha vava kalau manujapasada deva-maya-mohitah sva-vidhi-niyoga-sauca-caritra-vihina deva-helanany apavratani nija-nijecchaya grhnana asnananacamanasauca-kesolluncanadini kalinadharmabahulenopahata-dhiyo brahma-brahmana-yajna-purusa-loka-vidusakah prayena bhavisyanti.

SYNONYMS

yena--by which pseudo religious system; ha vava--certainly; kalau--in this age of Kali; manuja-apasadah--the most condemned men; deva-maya-mohitah--bewildered by the external energy, or illusory energy, of the Supreme Personality of Godhead; sva-vidhi-niyoga-sauca-caritra-vihinah--without character, cleanliness, and the rules and regulations given according to one's own duty in life; deva-helanani--negligent of the Supreme Personality of Godhead; apavratani--impious vows; nija-nija-icchaya--by their own desires; grhnanah--accepting; asnana-anacamana-asauca-kesa-ulluncana-adini--concocted religious principles such as no bathing, no washing of the mouth, being unclean and plucking out the hair; kalina--by the age of Kali; adharma-bahulena--with an abundance of irreligion; upahata-dhiyah--whose pure consciousness is destroyed; brahma-brahmana-yajna-purusa-loka-vidusakah--blasphemous toward the Vedas, the strict brahmanas, ritualistic ceremonies such as sacrifice, and toward the Supreme Personality of Godhead and the devotees; prayena--almost entirely; bhavisyanti--will become.

TRANSLATION

People who are lowest among men and bewildered by the illusory energy of the Supreme Lord will give up the original varnasrama-dharma and its rules and regulations. They will abandon bathing three times daily and worshipping the Lord. Abandoning cleanliness and neglecting the Supreme Lord, they will accept nonsensical principles. Not regularly bathing or washing their mouths regularly, they will always remain unclean, and they will pluck out their hair. Following a concocted religion, they will flourish. During this age of Kali, people are more inclined to irreligious systems. Consequently these people will naturally deride Vedic authority, the followers of Vedic authority, the brahmanas, the Supreme Personality of Godhead and the devotees.

PURPORT

Presently the hippies in the Western countries fit this description. They are irresponsible and unregulated. They do not bathe, and they deride standard Vedic knowledge. They concoct new life-styles and religions. There are many hippie groups at the present moment, but they all originated from King Arhat, who imitated the activities of Lord Rsabhadeva, who was situated on the paramahansa stage. King Arhat did not care for the fact that although Lord Rsabhadeva acted like a madman, His stool and urine were nonetheless aromatic, so much so that they nicely scented the countryside for miles around. The followers of King Arhat went under the name Jains, and they were later followed by many others, particularly by the hippies, who are more or less offshoots of Mayavada philosophy because they think themselves the Supreme Personality of Godhead. Such people do not respect the real followers of Vedic principles, the ideal brahmanas. Nor do they have respect for the Supreme Personality of Godhead, the Supreme Brahman. Due to the influence of this age of Kali, they are apt to concoct false religious systems.

TEXT 11

TEXT

te ca hy arvaktanaya nija-loka-yatrayandha-paramparayasvastas tamasy andhe svayam eva prapatisyanti.

SYNONYMS

te--those people not following the Vedic principles; ca--and; hi--certainly; arvaktanaya--deviating from the eternal principles of Vedic religion; nija-loka-yatraya--by a practice arrived at by their own mental concoction; andha-paramparaya--by a disciplic succession of blind, ignorant people; asvastah--being encouraged; tamasi--into the darkness of ignorance; andhe--blindness; svayam eva--themselves; prapatisyanti--will fall down.

TRANSLATION

Low-class people, due to their gross ignorance, introduce a system of religion that deviates from the Vedic principles. Following their own mental concoctions, they automatically fall down into the darkest regions of existence.

PURPORT

In this connection, one may see Bhagavad-gita, Chapter Sixteen, where there is a description of the downfall of the asuras (16.16 and 16.23).

TEXT 12

TEXT

ayam avataro rajasopapluta-kaivalyopasiksanarthah.

SYNONYMS

ayam avatarah--this incarnation (Lord Rsabhadeva); rajasa--by the mode of passion; upapluta--overwhelmed; kaivalya-upasiksana-arthah--to teach people the path of liberation.

TRANSLATION

In this age of Kali, people are overwhelmed by the modes of passion and ignorance. Lord Rsabhadeva incarnated Himself to deliver them from the clutches of maya.

PURPORT

The symptoms of Kali-yuga are predicted in the Twelfth Canto, Third Chapter, of Srimad-Bhagavatam. Lavanyam kesa-dharanam. It is predicted how fallen souls will behave. They will keep their hair long and consider themselves very beautiful, or they will pluck out their hair as the Jains do. They will keep themselves unclean and will not wash their mouths. Jains refer to Lord Rsabhadeva as their original preceptor. If such people are serious followers of Rsabhadeva, they must also take His instructions. In the Fifth Chapter of this canto, Rsabhadeva gave His one hundred sons instructions whereby they could become free from the clutches of maya. If one actually follows Rsabhadeva, he will certainly be delivered from the clutches of maya and return home, back to Godhead. If one strictly follows the instructions of Rsabhadeva given in the Fifth Chapter, he will certainly be liberated. Lord Rsabhadeva incarnated specifically to deliver these fallen souls.

TEXT 13

TEXT

tasyanugunan slokan gayanti---
aho bhuvah sapta-samudravatya
dvipesu varsesv adhipunyam etat
gayanti yatratya-jana murareh
karmani bhadranay avataravanti

SYNONYMS

tasya--of Him (Lord Rsabhadeva); anugunan--conforming to the instructions for liberation; slokan--verses; gayanti--chant; aho--oh; bhuvah--of this earthly planet; sapta-samudra-vatyah--possessing seven seas; dvipesu--among the islands; varsesu--among the lands; adhipunyam--more pious than any other island; etat--this (Bharata-varsa); gayanti--sing about; yatratya-janah--the people of this tract of land; murareh--of Murari, the Supreme Personality of Godhead; karmani--the activities; bhadrani--all-auspicious; avataravanti--in many incarnations such as Lord Rsabhadeva.

TRANSLATION

Learned scholars chant about the transcendental qualities of Lord Rsabhadeva in this way: "Oh, this earthly planet contains seven seas and many islands and lands, of which Bharata-varsa is considered the most pious. People of Bharata-varsa are accustomed to glorifying the activities of the Supreme Personality of Godhead in His incarnations as Lord Rsabhadeva and others. All these activities are very auspicious for the welfare of humanity.

PURPORT

Sri Caitanya Mahaprabhu said:

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

As stated in this verse, Bharata-varsa is a most pious land. The followers of Vedic literature understand the Supreme Personality of Godhead in His different incarnations, and they are privileged to glorify the Lord by following the directions of Vedic literature. After realizing the glories of human life, such people should take up the mission to spread the importance of human life throughout the whole world. This is the mission of Sri Caitanya Mahaprabhu. The word adhipunyam indicates that there are certainly many other pious men throughout the world, but the people of Bharata-varsa are even more pious. Therefore they are fit to spread Krsna Consciousness throughout the world for the benefit of all human society. Srila Madhvacharya also recognizes the land of Bharata-varsa: visesad bharate punyam. Throughout the world, there is no question of bhagavad-bhakti or devotional service, but the people of Bharata-varsa can easily understand the devotional service of the Lord. Thus every inhabitant of Bharata-varsa can perfect his life by discharging bhagavad-bhakti and then preaching this cult throughout the world for the benefit of everyone.

TEXT 14

TEXT

aho nu vamsa yasasavadatah
praiyavrato yatra puman puranah
krtavataarah purusah sa adyas
cacara dharmam yad akarma-hetum

SYNONYMS

aho--oh; nu--indeed; vamsah--the dynasty; yasasa--with widespread fame; avadatah--fully pure; praiyavratatah--related to King Priyavrata; yatra--wherein; puman--the Supreme Person; puranah--the original; krtavataarah--descended as an incarnation; purusah--the Supreme Personality of Godhead; sah--He; adyah--the original person; cacara--executed; dharmam--religious principles; yat--from which; akarma-hetum--the cause of the end of fruitive activities.

TRANSLATION

"Oh, what shall I say of the dynasty of Priyavrata, which is pure and very much celebrated. In that dynasty, the Supreme Person, the original Personality of Godhead, descended as an incarnation and executed religious principles that could free one from the results of fruitive activity.

PURPORT

There are many dynasties in human society wherein the Supreme Lord descends as an incarnation. Lord Krsna appeared in the Yadu dynasty, and Lord Ramacandra appeared in the Iksvaku, or Raghu, dynasty. Similarly, Lord Rsabhadeva appeared in the dynasty of King Priyavrata. All these dynasties are very famous, and of them the dynasty of Priyavrata is most famous.

TEXT 15

TEXT

ko nv asya kastham aparo 'nugacchen
mano-rathenapy abhavasya yogi
yo yoga-mayah sprhayaty udasta
hy asattaya yena krtaprayatnah

SYNONYMS

kah--who; nu--indeed; asya--of Lord Rsabhadeva; kastham--the example; aparah--else; anugacchet--can follow; manah-rathena--by the mind; api--even; abhavasya--of the unborn; yogi--the mystic; yah--who; yoga-mayah--the mystic perfections of yoga; sprhayati--desires; udastah--rejected by Rsabhadeva; hi--certainly; asattaya--by the quality of being insubstantial; yena--by whom, Rsabhadeva; krta-prayatnah--although eager to serve.

TRANSLATION

"Who is that mystic yogi who can follow the examples of Lord Rsabhadeva even with his mind? Lord Rsabhadeva rejected all kinds of yogic perfection, which other yogis hanker to attain. Who is that yogi who can compare to Lord Rsabhadeva?"

PURPORT

Generally yogis desire the yogic perfections of anima, laghima, mahima, prakamya, prapti, isitva, vasitva and kamavasayita. Lord Rsabhadeva, however, never aspired for all these material things. Such siddhis (perfections) are presented by the illusory energy of the Lord. The real purpose of the yoga system is to achieve the favor and shelter of the lotus feet of the Supreme Personality of Godhead, but this purpose is covered by the illusory energy of yogamaya. So-called yogis are therefore allured by the superficial material perfections of anima, laghima, prapti and so forth. Consequently ordinary yogis cannot compare to Lord Rsabhadeva, the Supreme Personality of Godhead.

TEXT 16

TEXT

iti ha sma sakala-veda-loka-deva-brahmana-gavam parama-guror bhagavata rsabhakhyasya
visuddhacaritam iritam pumsam samasta-duscaritabhiharanam parama-maha-mangalayanam idam
anusraddhayopacitayanusrnoty asravayati vavahito bhagavati tasmin vasudeva ekantato bhaktir anayor api
samanuvartate.

SYNONYMS

iti--thus; ha sma--indeed; sakala--all; veda--of knowledge; loka--of people in general; deva--of the demigods; brahmana--of the brahmanas; gavam--of the cows; parama--the supreme; guroh--master; bhagavatah--of the Supreme Personality of Godhead; rsabha-akhyasya--whose name was Lord Rsabhadeva; visuddha--pure; acaritam--activities; iritam--now explained; pumsam--of every living entity; samasta--all; duscarita--sinful activities; abhiharanam--destroying; parama--foremost; maha--great; mangala--of auspiciousness; ayanam--the shelter; idam--this; anusraddhaya--with faith; upacitaya--increasing; anusrnoti--hears from the authority; asravayati--speaks to others; va--or; avahitah--being attentive; bhagavati--the Supreme Personality of Godhead; tasmin--unto Him; vasudeve--to Lord Vasudeva, Lord Kṛṣṇa; eka-antatah--unflinching; bhaktih--devotion; anayoh--of both groups, the listeners and the speakers; api--certainly; samanuvartate--factually begins.

TRANSLATION

Sukadeva Gosvami continued: Lord Rsabhadeva is the master of all Vedic knowledge, human beings, demigods, cows and brahmanas. I have already explained His pure, transcendental activities, which will vanquish the sinful activities of all living entities. This narration of Lord Rsabhadeva's pastimes is the reservoir of all auspicious things. Whoever attentively hears or speaks of them, following in the footsteps

of the acaryas, will certainly attain unalloyed devotional service at the lotus feet of Lord Vasudeva, the Supreme Personality of Godhead.

PURPORT

The teachings of Lord Rsabhadeva are for the people of all yugas--Satya-yuga, Treta-yuga, Dvapara-yuga and especially Kali-yuga. These instructions are so powerful that even in this age of Kali, one can attain perfection simply by explaining the instructions, following in the footsteps of the acaryas or listening to the instructions with great attention. If one does so, one can attain the platform of pure devotional service to Lord Vasudeva. The pastimes of the Supreme Personality of Godhead and His devotees are recorded in Srimad-Bhagavatam so that those who recite these pastimes and listen to them will become purified. Nityam bhagavata-sevaya. As a matter of principle, devotees should read, speak and hear Srimad-Bhagavatam persistently, twenty-four hours daily if possible. That is the recommendation of Sri Caitanya Mahaprabhu. Kirtaniyah sada harih. One should either chant the Hare Krsna maha-mantra or read Srimad-Bhagavatam and thereby try to understand the characteristics and instructions of the Supreme Lord, who appeared as Lord Rsabhadeva, Lord Kapila and Lord Krsna. In this way one can become fully aware of the transcendental nature of the Supreme Personality of Godhead. As stated in Bhagavad-gita, one who knows the transcendental nature of the Lord's birth and activities attains liberation from material bondage and returns to Godhead.

TEXT 17

TEXT

yasyam eva kavaya atmanam aviratam vividha-vrjina-samsara-paritapopatapyamanam anusavanam
snapayantas tayaiva paraya nirvrtya hy apavargam atyantikam parama-purusartham api svayam asaditam
no evadriyante bhagavadiyatvenaiva parisamapta-sarvarthah.

SYNONYMS

yasyam eva--in which (Krsna consciousness or the nectar of devotional service); kavayah--the advancement of learned scholars or philosophers in spiritual life; atmanam--the self; aviratam--constantly; vividha--various; vrjina--full of sins; samsara--in material existence; paritapa--from miserable conditions; upatapyamanam--suffering; anusavanam--without stopping; snapayantah--bathing; taya--by that; eva--certainly; paraya--great; nirvrtya--with happiness; hi--certainly; apavargam--liberation; atyantikam--uninterrupted; parama-purusa-artham--the best of all human achievements; api--although; svayam--itself; asaditam--obtained; no--not; eva--certainly; adriyante--endeavor to achieve; bhagavadiyatvena eva--because of a relationship with the Supreme Personality of Godhead; parisamapta-sarva-arthah--those who have ended all kinds of material desires.

TRANSLATION

Devotees always bathe themselves in devotional service in order to be relieved from the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself. For the devotees, liberation [mukti] is very unimportant because, having attained the Lord's transcendental loving service, they have attained everything desirable and have transcended all material desires.

PURPORT

Devotional service unto the Lord is the highest attainment for anyone desiring liberation from the tribulations of material existence. As stated in Bhagavad-gita (6.22), yam labdhva caparam labham manyate nadhikam tatah: "Gaining this, one thinks there is no greater gain." When one attains the service

of the Lord, which is non-different from the Lord. one does not desire anything material. Mukti means relief from material existence. Bilvamangala Thakura says: muktih mukulitanjalih sevate 'sman. For a devotee. mukti is not a very great achievement. Mukti means being situated in one's constitutional position. The constitutional position of every living being is that of the Lord's servant; therefore when a living entity is engaged in the Lord's loving service, he has already attained mukti. Consequently a devotee does not aspire for mukti, even if it is offered by the Supreme Lord Himself.

TEXT 18

TEXT

rajan patir gurur alam bhavatam yadunam
daivam priyah kula-patih kva ca kinkaro vah
astv evam anga bhagavan bhajatam mukundo
muktim dadati karhicit sma na bhakti-yogam

SYNONYMS

rajan--O my dear King; patih--maintainer; guruh--spiritual master; alam--certainly; bhavatam--of you; yadunam--the Yadu dynasty; daivam--the worshipable Deity; priyah--very dear friend; kula-patih--the master of the dynasty; kva ca--sometimes even; kinkarah--servant; vah--of you (the Pandavas); astu--to be sure; evam--thus; anga--O King; bhagavan--the Supreme Personality of Godhead; bhajatam--of those devotees engaged in service; mukundah--the Lord, the Supreme Personality of Godhead; muktim--liberation; dadati--delivers; karhicit--at any time; sma--indeed; na--not; bhakti-yogam--loving devotional service.

TRANSLATION

Sukadeva Gosvami continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.

PURPORT

While instructing Maharaja Pariksit, Sukadeva Gosvami thought it wise to encourage the King because the King might be thinking of the glorious position of various royal dynasties. Especially glorious is the dynasty of Priyavrata, in which the Supreme Lord Rsabhadeva incarnated. Similarly, the family of Uttanapada Maharaja, the father of Maharaja Dhruva, is also glorious due to King Prthu's taking birth in it. The dynasty of Maharaja Raghu is glorified because Lord Ramacandra appeared in that family. As far as the Yadu and Kuru dynasties are concerned, they existed simultaneously, but of the two, the Yadu dynasty was more glorious due to the appearance of Lord Krsna. Maharaja Pariksit might have been thinking that the Kuru dynasty was not as fortunate as the others because the Supreme Lord did not appear in that family, neither as Krsna, Lord Ramacandra, Lord Rsabhadeva or Maharaja Prthu. Therefore Pariksit Maharaja was encouraged by Sukadeva Gosvami in this particular verse.

The Kuru dynasty may be considered more glorious due to the presence of devotees like the five Pandavas, who rendered unalloyed devotional service. Although Lord Krsna did not appear in the Kuru dynasty. He was so obligated to the Pandavas' devotional service that He acted as a maintainer of the family and spiritual master of the Pandavas. Although He took birth in the Yadu dynasty, Lord Krsna was more affectionate to the Pandavas. By His actions, Lord Krsna proved that He was more inclined to the Kuru dynasty than the Yadu dynasty. Indeed, Lord Krsna, indebted to the Pandavas' devotional service, sometimes acted as their messenger, and He guided them through many dangerous situations. Therefore

Maharaja Pariksit should not have been saddened because Lord Krsna did not appear in his family. The Supreme Personality of Godhead is always inclined toward His pure devotees. and by His action it is clear that liberation is not very important for the devotees. Lord Krsna easily gives one liberation, but He does not so easily give one the facility to become a devotee. Muktim dadati karhicit sma na bhakti-yogam. Directly or indirectly, it is proved that bhakti-yoga is the basis for the supreme relationship with the Supreme Lord. It is far superior to liberation. For a pure devotee of the Lord. mukti is automatically attained.

TEXT 19

TEXT

nityanubhuta-nija-labha-nivrtta-trsnah
sreyasy atad-racanaya cira-supta-buddheh
lokasya yah karunayabhayam atma-lokam
akhyan namo bhagavate rsabhaya tasmai

SYNONYMS

nitya-anubhuta--due to being always conscious of His real identity; nija-labha-nivrtta-trsnah--who was complete in Himself and had no other desire to fulfill; sreyasi--in life's genuine welfare; a-tat-racanaya--by expanding activities in the material field, mistaking the body for the self; cira--for a long time; supta--sleeping; buddheh--whose intelligence; lokasya--of men; yah--who (Lord Rsabhadeva); karunaya--by His causeless mercy; abhayam--fearlessness; atma-lokam--the real identity of the self; akhyat--instructed; namah--respectful obeisances; bhagavate--unto the Supreme Personality of Godhead; rsabhaya--unto Lord Rsabhadeva; tasmai--unto Him.

TRANSLATION

The Supreme Personality of Godhead, Lord Rsabhadeva, was fully aware of His true identity; therefore He was self-sufficient, and He did not desire external gratification. There was no need for Him to aspire for success, since He was complete in Himself. Those who unnecessarily engage in bodily conceptions and create an atmosphere of materialism are always ignorant of their real self-interest. Out of His causeless mercy, Lord Rsabhadeva taught the self's real identity and the goal of life. We therefore offer our respectful obeisances unto the Lord, who appeared as Lord Rsabhadeva.

PURPORT

This is the summary of this chapter, in which the activities of Lord Rsabhadeva are described. Being the Supreme Personality of Godhead Himself, Lord Rsabhadeva is complete in Himself. We living entities, as parts and parcels of the Supreme Lord, should follow the instructions of Lord Rsabhadeva and become self-sufficient. We should not create unnecessary demands due to the bodily conception. When one is self-realized, he is sufficiently satisfied due to being situated in his original spiritual position. As confirmed in Bhagavad-gita (18.54): Brahma-bhutah prasannatma na socati na kanksati. This is the goal of all living entities. Even though one may be situated within this material world, he can become fully satisfied and devoid of hankering and lamentation simply by following the instructions of the Lord as set forth in Bhagavad-gita or Srimad-Bhagavatam. Satisfaction through self-realization is called svarupananda. The conditioned soul, eternally sleeping in darkness, does not understand his self-interest. He simply tries to become happy by making material adjustments, but this is impossible. It is therefore said in Srimad-Bhagavatam, na te viduh svartha-gatim hi visnum: due to gross ignorance, the conditioned soul does not know that his real self-interest is to take shelter at the lotus feet of Lord Visnu. To try to become happy by adjusting the material atmosphere is a useless endeavor. Indeed, it is impossible. By His personal behavior and instructions, Lord Rsabhadeva enlightened the conditioned soul and showed him how to become self-sufficient in his spiritual identity.

Thus end the Bhaktivedanta purports of the Fifth Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled "The Activities of Lord Rsabhadeva."

Chapter Seven
The Activities of King Bharata

In this chapter, the activities of King Bharata Maharaja, the emperor of the whole world, are described. Bharata Maharaja performed various ritualistic ceremonies (Vedic yajnas) and satisfied the Supreme Lord by his different modes of worship. In due course of time, he left home and resided in Hardwar and passed his days in devotional activities. Being ordered by his father, Lord Rsabhadeva, Bharata Maharaja married Pancajani, the daughter of Visvarupa. After this, he ruled the whole world peacefully. Formerly this planet was known as Ajanabha, and after the reign of Bharata Maharaja it became known as Bharata-varsa. Bharata Maharaja begot five sons in the womb of Pancajani, and he named the sons Sumati, Rastrabharta, Sudarsana, Avarana and Dhumraketu. Bharata Maharaja was very rigid in executing religious principles and following in the footsteps of his father. He therefore ruled the citizens very successfully. Because he performed various yajnas to satisfy the Supreme Lord, he was personally very satisfied. Being of undisturbed mind, he increased his devotional activities unto Lord Vasudeva. Bharata Maharaja was competent in understanding the principles of saintly persons like Narada, and he followed in the footsteps of the sages. He also kept Lord Vasudeva constantly within his heart. After finishing his kingly duties, he divided his kingdom among his five sons. He then left home and went to the place of Pulaha known as Pulahasrama. There he ate forest vegetables and fruits, and worshiped Lord Vasudeva with everything available. Thus he increased his devotion toward Vasudeva, and he automatically began to realize further his transcendental, blissful life. Due to his highly advanced spiritual position, there were sometimes visible in his body the asta-sattvika transformations, such as ecstatic crying and bodily trembling, which are symptoms of love of Godhead. It is understood that Maharaja Bharata worshiped the Supreme Lord with the mantras mentioned in the Rg Veda, generally known as Gayatri mantra, which aim at the Supreme Narayana situated within the sun.

TEXT 1

TEXT

sri-suka uvaca

sri-suka uvaca

bharatas tu maha-bhagavato yada bhagavatavani-tala-paripalanaya sancintitas tad-anusasana-parah pancajanim visvarupa-duhitaram upayeme.

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; bharatah--Maharaja Bharata; tu--but; maha-bhagavatah--a maha-bhagavata, most exalted devotee of the Lord; yada--when; bhagavata--by the order of his father, Lord Rsabhadeva; avani-tala--the surface of the globe; paripalanaya--for ruling over; sancintitah--made up his mind; tat-anusasana-parah--engaged in governing the globe; pancajanim--Pancajani; visvarupa-duhitaram--the daughter of Visvarupa; upayeme--married.

TRANSLATION

Sukadeva Gosvami continued speaking to Maharaja Pariksit: My dear King, Bharata Maharaja was a topmost devotee. Following the orders of his father, who had already decided to install him on the throne, he began to rule the earth accordingly. When Bharata Maharaja ruled the entire globe, he followed the orders of his father and married Pancajani, the daughter of Visvarupa.

TEXT 2

TEXT

tasyam u ha va atmajan kartsnyenanurupan atmanah panca janayam asa bhutadir iva bhuta-suksmani sumatim rastrabhrtam sudarsanam avaranam dhumraketum iti.

SYNONYMS

tasyam--in her womb; u ha va--indeed; atma-jan--sons; kartsnyena--entirely; anurupan--exactly like; atmanah--himself; panca--five; janayam asa--begot; bhuta-adih iva--like the false ego; bhuta-suksmani--the five subtle objects of sense perception; su-matim--Sumatim; rastra-bhrtam--Rastrabhrtā; su-darsanam--Sudarsana; avaranam--Avarana; dhumra-ketum--Dhumraketu; iti--thus.

TRANSLATION

Just as the false ego creates the subtle sense objects, Maharaja Bharata created five sons in the womb of Pancajani, his wife. These sons were named Sumati, Rastrabhrtā, Sudarsana, Avarana and Dhumraketu.

TEXT 3

TEXT

ajanabham namaitad varsam bharatam iti yata arabhya vyapadisanti.

SYNONYMS

ajanabham--Ajanabha; nama--by the name; etat--this; varsam--island; bharatam--Bharata; iti--thus; yatah--from whom; arabhya--beginning; vyapadisanti--they celebrate.

TRANSLATION

Formerly this planet was known as Ajanabha-varsa, but since Maharaja Bharata's reign, it has become known as Bharata-varsa.

PURPORT

This planet was formerly known as Ajanabha because of the reign of King Nabhi. After Bharata Maharaja ruled the planet, it became celebrated as Bharata-varsa.

TEXT 4

TEXT

sa bahuvin mahi-patih pitr-pitamahavad uru-vatsalataya sve sve karmani vartamanah prajah sva-dharmam anuvartamanah paryapalayāt.

SYNONYMS

sah--that King (Maharaja Bharata); bahu-vit--being very advanced in knowledge; mahi-patih--the ruler of the earth; pitr--father; pitamaha--grandfather; vat--exactly like; uru-vatsalataya--with the quality of being very affectionate to the citizens; sve sve--in their own respective; karmani--duties; vartamanah--remaining; prajah--the citizens; sva-dharmam anuvartamanah--being perfectly situated in his own occupational duty; paryapalayāt--ruled.

TRANSLATION

Maharaja Bharata was a very learned and experienced king on this earth. He perfectly ruled the citizens, being himself engaged in his own respective duties. Maharaja Bharata was as affectionate to the citizens as his father and grandfather had been. Keeping them engaged in their occupational duties, he ruled the earth.

PURPORT

It is most important that the chief executive rule the citizens by keeping them fully engaged in their respective occupational duties. Some of the citizens were brahmanas, some were ksatriyas, and some were vaisyas and sudras. It is the duty of the government to see that the citizens act according to these material divisions for their spiritual advancement. No one should remain unemployed or unoccupied in any way. One must work as a brahmana, ksatriya, vaisya or sudra on the material path. and on the spiritual path, everyone should act as a brahmacari, grhastha, vanaprastha or sannyasi. Although formerly the government was a monarchy, all the kings were very affectionate toward the citizens. and they strictly kept them engaged in their respective duties. Therefore society was very smoothly conducted.

TEXT 5

TEXT

ije ca bhagavantam yajna-kratu-rupam kratubhir uccavacaih sraddhayahrtagnihotra-darsa-purnamasa-caturmasya-pasu-somanam prakrti-vikrtibhir anusavanam caturhotra-vidhina.

SYNONYMS

ije--worshiped; ca--also; bhagavantam--the Supreme Personality of Godhead; yajna-kratu-rupam--having the form of sacrifices without animals and sacrifices with animals; kratubhih--by such sacrifices; uccavacaih--very great and very small; sraddhaya--with faith; ahrtah--being performed; agni-hotra--of the agnihotra-yajna; darsa--of the darsa-yajna; purnamasa--of the purnamasa-yajna; caturmasya--of the caturmasya-yajna; pasu-somanam--of the yajna with animals and the yajna with soma-rasa; prakrti--by full performances; vikrtibhih--and by partial performances; anusavanam--almost always; catur-hotra-vidhina--by the regulative principles of sacrifice directed by four kinds of priests.

TRANSLATION

With great faith King Bharata performed various kinds of sacrifice. He performed the sacrifices known as agni-hotra, darsa, purnamasa, caturmasya, pasu-yajna [wherein a horse is sacrificed] and soma-yajna [wherein a kind of beverage is offered]. Sometimes these sacrifices were performed completely and sometimes partially. In any case, in all the sacrifices the regulations of caturhotra were strictly followed. In this way Bharata Maharaja worshiped the Supreme Personality of Godhead.

PURPORT

Animals like hogs and cows were offered in sacrifice to test the proper execution of the sacrifice. Otherwise, there was no purpose in killing the animal. Actually the animal was offered in the sacrificial fire to get a rejuvenated life. Generally an old animal was sacrificed in the fire. and it would come out again in a youthful body. Some of the rituals however, did not require animal sacrifice. In the present age, animal sacrifices are forbidden. As stated by Sri Caitanya Mahaprabhu:

asvamedham gavalambham
sannyasam pala-paitrkam
devarena sutotpattim

kalau panca vivarjayet

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyasa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." (Cc. Adi 17.164) Such sacrifices are impossible in this age due to the scarcity of expert brahmanas or rtvijah who are able to take the responsibility. In the absence of these, the sankirtana-yajna is recommended. Yajnah sankirtana-prayair yajanti hi sumedhasah (Bhag. 11.5.32). After all, sacrifices are executed to please the Supreme Personality of Godhead. Yajnartha-karma: such activities should be carried out for the Supreme Lord's pleasure. In this age of Kali, the Supreme Lord in His incarnation of Sri Caitanya Mahaprabhu should be worshiped with His associates by performance of sankirtana-yajna, the congregational chanting of the Hare Krsna mantra. This process is accepted by intelligent men. Yajnah sankirtana-prayair yajanti hi sumedhasah. The word sumedhasah refers to intelligent men who possess very good brain substance.

TEXT 6

TEXT

sampracaratsu nana-yagesu viracitanga-kriyesv apurvam yat tat kriya-phalam dharmakhyam pare brahmani yajna-puruse sarva-devata-linganam mantranam artha-niyama-kataya saksat-kartari para-devatayam bhagavati vasudeva eva bhavayamana atma-naipunya-mrdita-kasayo havihsv adhvaryubhir grhyamanesu sa yajamano yajna-bhajo devams tan purusavayavesv abhyadhyayat.

SYNONYMS

sampracaratsu--when beginning to perform; nana-yagesu--various kinds of sacrifice; viracita-anga-kriyesu--in which the supplementary rites were performed; apurvam--remote; yat--whatever; tat--that; kriya-phalam--the result of such sacrifice; dharmakhyam--by the name of religion; pare--unto the transcendence; brahmani--the Supreme Lord; yajna-puruse--the enjoyer of all sacrifices; sarva-devata-linganam--which manifest all the demigods; mantranam--of the Vedic hymns; artha-niyama-kataya--due to being the controller of the objects; saksat-kartari--directly the performer; para-devatayam--the origin of all demigods; bhagavati--the Supreme Personality of Godhead; vasudeve--unto Krsna; eva--certainly; bhavayamanah--always thinking; atma-naipunya-mrdita-kasayah--freed from all lust and anger by his expertise in such thinking; havihsu--the ingredients to be offered in the sacrifice; adhvaryubhih--when the priests expert in the sacrifices mentioned in the Atharva Veda; grhyamanesu--taking; sah--Maharaja Bharata; yajamanah--the sacrificer; yajna-bhajah--the recipients of the results of sacrifice; devan--all the demigods; tan--them; purusa-avayavesu--as different parts and limbs of the body of the Supreme Personality of Godhead, Govinda; abhyadhyayat--he thought.

TRANSLATION

After performing the preliminaries of various sacrifices, Maharaja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vasudeva. In other words, he performed all the yajnas for the satisfaction of Lord Vasudeva, Krsna. Maharaja Bharata thought that since the demigods were different parts of Vasudeva's body, He controls those who are explained in the Vedic mantras. By thinking in this way, Maharaja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were about to offer the sacrificial ingredients into the fire, Maharaja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Surya [the sun] is His eye. Thus Maharaja Bharata considered that the oblations offered to different demigods were actually offered unto the different limbs of Lord Vasudeva.

PURPORT

The Supreme Personality of Godhead says that as long as one does not develop the pure devotional service of *sravanam kirtanam*, hearing and chanting, one must carry out his prescribed duties. Since Bharata Maharaja was a great devotee, one may ask why he performed so many sacrifices that are actually meant for *karmis*. The fact is that he was simply following the orders of Vasudeva. As Krsna says in *Bhagavad-gita*, *sarva dharman parityajya mam ekam saranam vraja*: "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) Whatever we do, we should constantly remember Vasudeva. People are generally addicted to offering obeisances to various demigods, but Bharata Maharaja simply wanted to please Lord Vasudeva. As stated in *Bhagavad-gita*: *bhoktaram yajna-tapasam sarva-loka-mahesvaram* (Bg. 5.29). A *yajna* may be carried out to satisfy a particular demigod, but when the *yajna* is offered to the *yajna-purusa*, Narayana, the demigods are satisfied. The purpose of performing different *yajnas* is to satisfy the Supreme Lord. One may perform them in the name of different demigods or directly. If we directly offer oblations to the Supreme Personality of Godhead, the demigods are automatically satisfied. If we water the root of a tree, the branches, twigs, fruits and flowers are automatically satisfied. When one offers sacrifices to different demigods, one should remember that the demigods are simply parts of the body of the Supreme. If we worship the hand of a person, we intend to satisfy the person himself. If we massage a person's legs, we do not really serve the legs but the person who possesses the legs. All the demigods are different parts of the Lord, and if we offer service to them, we actually serve the Lord Himself. Demigod worship is mentioned in *Brahma-samhita*, but actually the *slokas* advocate worship of the Supreme Personality of Godhead, Govinda. For instance, worship of the goddess Durga is mentioned this way in *Brahma-samhita* (5.44):

srsti-sthiti-pralaya-sadhana-saktir eka
chayeva yasya bhuvanani vibharti durga
icchanurupam api yasya ca cestate sa
govindam adi-purusam tam aham bhajami

Following the orders of Sri Krsna, the goddess Durga creates, maintains and annihilates. Sri Krsna also confirms this statement in *Bhagavad-gita*. *Mayadhyaksena prakrtih suyate sa-caracaram*: "This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings." (Bg. 9.10)

We should worship the demigods in that spirit. Because the goddess Durga satisfies Krsna, we should therefore offer respects to goddess Durga. Because Lord Siva is nothing but Krsna's functional body, we should therefore offer respects to Lord Siva. Similarly, we should offer respects to Brahma, Agni and Surya. There are many offerings to different demigods, and one should always remember that these offerings are usually meant to satisfy the Supreme Personality of Godhead. Bharata Maharaja did not aspire to receive some benediction from demigods. His aim was to please the Supreme Lord. In the *Mahabharata*, among the thousand names of Visnu, it is said *yajna-bhug yajna-krd yajnah*. The enjoyer of *yajna*, the performer of *yajna* and *yajna* itself are the Supreme Lord. The Supreme Lord is the performer of everything, but out of ignorance the living entity thinks that he is the actor. As long as we think we are the actors, we bring about *karma-bandha* (bondage to activity). If we act for *yajna*, for Krsna. there is no *karma-bandha*. *Yajnarthat karmano 'nyatra loko 'yam karma-bandhanah*: "Work done as a sacrifice for Visnu has to be performed. otherwise work binds one to this material world." (Bg. 3.9)

Following the instructions of Bharata Maharaja, we should act not for our personal satisfaction but for the satisfaction of the Supreme Personality of Godhead. In *Bhagavad-gita* (17.28) it is also stated:

asraddhaya hutam dattam
tapas taptam krtam ca yat
asad ity ucyate partha
na ca tat pretya no iha

Sacrifices, austerities and charities performed without faith in the Supreme Personality of Godhead are nonpermanent. Regardless of whatever rituals are performed, they are called *asad*, nonpermanent. They are therefore useless both in this life and the next.

Kings like Maharaja Ambarisa and many other rajarsis who were pure devotees of the Lord simply passed their time in the service of the Supreme Lord. When a pure devotee executes some service through the agency of another person, he should not be criticized, for his activities are meant for the satisfaction of the Supreme Lord. A devotee may have a priest perform some karma-kanda, and the priest may not be a pure Vaisnava, but because the devotee wants to please the Supreme Lord, he should not be criticized. The word apurva is very significant. The resultant actions of karma are called apurva. When we act piously or impiously, immediate results do not ensue. We therefore wait for the results, which are called apurva. The results are manifest in the future. Even the smartas accept this apurva. Pure devotees simply act for the pleasure of the Supreme Personality of Godhead; therefore the results of their activities are spiritual, or permanent. They are not like those of the karmis, which are nonpermanent. This is confirmed in Bhagavad-gita (4.23):

gata-sangasya muktasya
jnanavasthita-cetasah
yajnayacaratah karma
samagram praviliyate

"The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence."

A devotee is always free from material contamination. He is fully situated in knowledge, and therefore his sacrifices are intended for the satisfaction of the Supreme Personality of Godhead.

TEXT 7

TEXT

evam karma-visuddhya visuddha-sattvasyantar-hridayakasa-sarire brahmani bhagavati vasudeve mahapurusa-rupopalaksane srivatsa-kaustubha-vana-malari-dara-gadadibhir upalaksite nija-purusa-hrl-likhitenatmani purusa-rupena virocamana uccaistaram bhaktir anudinam edhamana-rayajayata.

SYNONYMS

evam--thus; karma-visuddhya--by offering everything for the service of the Supreme Personality of Godhead and not desiring any results of his pious activities; visuddha-sattvasya--of Bharata Maharaja, whose existence was completely purified; antah-hridaya-akasa-sarire--the Supersoul within the heart, as meditated on by yogis; brahmani--into impersonal Brahman, which is worshiped by impersonalist jnanis; bhagavati--unto the Supreme Personality of Godhead; vasudeve--the son of Vasudeva, Lord Krsna; mahapurusa--of the Supreme Person; rupa--of the form; upalaksane--having the symptoms; srivatsa--the mark on the chest of the Lord; kaustubha--the Kaustubha gem used by the Lord; vana-mala--flower garland; ari-dara--by the disc and conchshell; gada-adibih--by the club and other symbols; upalaksite--being recognized; nija-purusa-hrt-likhitena--which is situated in the heart of His own devotee like an engraved picture; atmani--in his own mind; purusa-rupena--by His personal form; virocamane--shining; uccaistaram--on a very high level; bhaktih--devotional service; anudinam--day after day; edhamana--increasing; raya--possessing force; ajayata--appeared.

TRANSLATION

In this way, being purified by ritualistic sacrifices, the heart of Maharaja Bharata was completely uncontaminated. His devotional service unto Vasudeva, Lord Krsna, increased day after day. Lord Krsna, the son of Vasudeva, is the original Personality of Godhead manifest as the Supersoul [Paramatma] as well as the impersonal Brahman. Yogis meditate upon the localized Paramatma situated in the heart, jnanis worship the impersonal Brahman as the Supreme Absolute Truth, and devotees worship Vasudeva, the Supreme Personality of Godhead, whose transcendental body is described in the sastras. His body is

decorated with the Srivatsa, the Kaustubha jewel and a flower garland, and His hands hold a conchshell, disc, club and lotus flower. Devotees like Narada always think of Him within their hearts.

PURPORT

Lord Vasudeva, or Sri Krsna, the son of Vasudeva, is the Supreme Personality of Godhead. He is manifest within the hearts of yogis in His Paramatma feature, and He is worshiped as impersonal Brahman by jnanis. The Paramatma feature is described in the sastras as having four hands, holding disc, conchshell, lotus flower and club. As confirmed in the Srimad-Bhagavatam (2.2.8):

kecit sva-dehantar-hridayavakase
pradesa-matram purusam vasantam
catur-bhujam kanja-rathanga-sankha-
gada-dharam dharanaya smaranti

Paramatma is situated in the hearts of all living beings. He has four hands, which hold four symbolic weapons. All devotees who think of the Paramatma within the heart worship the Supreme Personality of Godhead as the temple Deity. They also understand the impersonal features of the Lord and His bodily rays, the Brahman effulgence.

TEXT 8

TEXT

evam varsayuta-sahasra-paryantavasita-karma-nirvanavasaro 'dhibhujyamanam sva-tanayebhyo riktham
pitr-paitamaham yatha-dayam vibhajya svayam sakala-sampan-niketata sva-niketata pulahasramam
pravavraja.

SYNONYMS

evam--thus being always engaged; varsa-ayuta-sahasra--one thousand times ten thousand years; paryanta--until then; avasita-karma-nirvana-avasarah--Maharaja Bharata who ascertained the moment of the end of his royal opulence; adhibhujyamanam--being enjoyed in this way for that duration; sva-tanayebhyah--unto his own sons; riktham--the wealth; pitr-paitamaham--which he received from his father and forefathers; yatha-dayam--according to the daya-bhak laws of Manu; vibhajya--dividing; svayam--personally; sakala-sampan--of all kinds of opulence; niketata--the abode; sva-niketata--from his paternal home; pulaha-asramam pravavraja--he went to the asrama of Pulaha in Hardwar (where the salagrama-silas are obtainable).

TRANSLATION

Destiny fixed the time for Maharaja Bharata's enjoyment of material opulence at one thousand times ten thousand years. When that period was finished, he retired from family life and divided the wealth he had received from his forefathers among his sons. He left his paternal home, the reservoir of all opulence, and started for Pulahasrama, which is situated in Hardwar. The salagrama-silas are obtainable there.

PURPORT

According to the law of daya-bhak, when one inherits an estate, he must hand it over to the next generation. Bharata Maharaja did this properly. First he enjoyed his paternal property for one thousand times ten thousand years. At the time of his retirement, he divided this property among his sons and left for Pulaha-asrama.

TEXT 9

TEXT

yatra ha vava bhagavan harir adyapi tatratyanam nija-jananam vatsalyena sannidhapyata iccha-rupena.

SYNONYMS

yatra--where; ha vava--certainly; bhagavan--the Supreme Personality of Godhead; harih--the Lord; adyapi--even today; tatratyanam--residing in that place; nija-jananam--for His own devotees; vatsalyena--by His transcendental affection; sannidhapyate--becomes visible; iccha-rupena--according to the desire of the devotee.

TRANSLATION

At Pulaha-asrama, the Supreme Personality of Godhead, Hari, out of His transcendental affection for His devotee, becomes visible to His devotee, satisfying His devotee's desires.

PURPORT

The Lord always exists in different transcendental forms. As stated in Brahma-samhita (5.39):

ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bhuvanesu kintu
krsnah svayam samabhavat paramah puman yo
govindam adi-purusam tam aham bhajami

The Lord is situated as Himself, Lord Krsna, the Supreme Personality of Godhead, and He is accompanied by His expansions like Lord Rama, Baladeva, Sankarsana, Narayana, Maha-Visnu and so forth. The devotees worship all these forms according to their liking, and the Lord, out of His affection, presents Himself as arca-vigraha. He sometimes presents Himself personally before the devotee out of reciprocation or affection. A devotee is always fully surrendered to the loving service of the Lord, and the Lord is visible to the devotee according to the devotee's desires. He may be present in the form of Lord Rama, Lord Krsna, Lord Nrsimhadeva and so on. Such is the exchange of love between the Lord and His devotees.

TEXT 10

TEXT

yatrasrama-padany ubhayato nabhibhir drsac-cakrais cakra-nadi nama sarit-pravara sarvatah pavitri-karoti.

SYNONYMS

yatra--where; asrama-padani--all hermitages; ubhayatah--both on top and below; nabhibhih--like the symbolic mark of a navel; drsat--visible; cakraih--with the circles; cakra-nadi--the Cakra-nadi River (generally known as the Gandaki); nama--of the name; sarit-pravara--the most important river of all; sarvatah--everywhere; pavitri-karoti--sanctifies.

TRANSLATION

In Pulaha-asrama is the Gandaki River, which is the best of all rivers. The salagrama-sila, the marble pebbles, purify all those places. On each and every marble pebble, up and down, circles like navels are visible.

PURPORT

Salagrama-sila refers to pebbles that appear like stones with circle; marked up and down. These are available in the river known as Gandaki-nadi. Wherever the waters of this river flow, the place becomes immediately sanctified.

TEXT 11

TEXT

tasmin vava kila sa ekalah pulahasramopavane vividha-kusuma-kisalaya-tulasikambubhih kanda-mula-phalopaharais ca samihamano bhagavata aradhanam vivikta uparata-visayabhilasa upabhrtopasamah param nirvrtim avapa.

SYNONYMS

tasmin--in that asrama; vava kila--indeed; sah--Bharata Maharaja; ekalah--alone, only; pulaha-asrama-upavane--in the gardens situated in Pulaha-asrama; vividha-kusuma-kisalaya-tulasika-ambubhih--with varieties of flowers, twigs and tulasi leaves, as well as with water; kanda-mula-phala-upaharaih--by offerings of roots, bulbs and fruits; ca--and; samihamanah--performing; bhagavatah--of the Supreme Personality of Godhead; aradhanam--worshiping; viviktah--purified; uparata--being freed from; visaya-abhilasah--desire for material sense enjoyment; upabhrta--increased; upasamah--tranquillity; param--transcendental; nirvrtim--satisfaction; avapa--he obtained.

TRANSLATION

In the gardens of Pulaha-asrama, Maharaja Bharata lived alone and collected a variety of flowers, twigs and tulasi leaves. He also collected the water of the Gandaki River, as well as various roots, fruits and bulbs. With these he offered food to the Supreme Personality of Godhead, Vasudeva, and, worshiping Him, he remained satisfied. In this way his heart was completely uncontaminated, and he did not have the least desire for material enjoyment. All material desires vanished. In this steady position, he felt full satisfaction and was situated in devotional service.

PURPORT

Everyone is searching after peace of mind. This is obtainable only when one is completely freed from the desire for material sense gratification and is engaged in the devotional service of the Lord. As stated in Bhagavad-gita: patram puspam phalam toyam yo me bhaktya prayacchati (9.26). Worship of the Lord is not at all expensive. One can offer the Lord a leaf, a flower, a little fruit and some water. The Supreme Lord accepts these offerings when they are offered with love and devotion. In this way, one can become freed from material desires. As long as one maintains material desires, he cannot be happy. As soon as one engages in the devotional service of the Lord, his mind is purified of all material desires. Then one becomes fully satisfied.

sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata
yayatma suprasidati

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self. By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world." (Bhag. 1.2.6-7)

These are the instructions given in Srimad-Bhagavatam, the supreme Vedic literature. One may not be able to go to Pulaha-asrama, but wherever one is one can happily render devotional service to the Lord by adopting the processes mentioned above.

TEXT 12

TEXT

tayettham avirata-purusa-paricaryaya bhagavati pravardhamana-nuraga-bhara-druta-hridaya-saithilyah praharsa-vegenatmany udbhidyamana-roma-pulaka-kulaka autkanthya-pravrta-pranaya-baspa-niruddhavaloka-nayana evam nija-ramanaruna-caranaravindanudhyana-paricita-bhakti-yogena paripluta-paramahlada-gambhira-hridaya-hradavagadha-dhisanas tam api kriyamanam bhagavat-saparyam na sasmara.

SYNONYMS

taya--by that; ittham--in this manner; avirata--constant; purusa--of the Supreme Lord; paricaryaya--by service; bhagavati--unto the Supreme Personality of Godhead; pravardhamana--constantly increasing; anuraga--of attachment; bhara--by the load; druta--melted; hridaya--heart; saithilyah--laxity; praharsa-vegena--by the force of transcendental ecstasy; atmani--in his body; udbhidyamana-roma-pulaka-kulakah--standing of the hair on end; autkanthya--because of intense longing; pravrta--produced; pranaya-baspa-niruddha-avaloka-nayanah--awakening of tears of love in the eyes, obstructing the vision; evam--thus; nija-ramana-aruna-carana-aravinda--on the Lord's reddish lotus feet; anudhyana--by meditating; paricita--increased; bhakti-yogena--by dint of devotional service; paripluta--spreading everywhere; parama--highest; ahlada--of spiritual bliss; gambhira--very deep; hridaya-hrada--in the heart, which is compared to a lake; avagadha--immersed; dhisana--whose intelligence; tam--that; api--although; kriyamanam--executing; bhagavat--of the Supreme Personality of Godhead; saparyam--the worship; na--not; sasmara--remembered.

TRANSLATION

That most exalted devotee, Maharaja Bharata, in this way engaged constantly in the devotional service of the Lord. Naturally his love for Vasudeva, Krsna, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Tears flowed from his eyes, so much so that he could not see anything. Thus he constantly meditated on the reddish lotus feet of the Lord. At that time, his heart, which was like a lake, was filled with the water of ecstatic love. When his mind was immersed in that lake, he even forgot the regulative service to the Lord.

PURPORT

When one is actually advanced in ecstatic love for Krsna, eight transcendental, blissful symptoms are manifest in the body. Those are the symptoms of perfection arising from loving service to the Supreme Personality, of Godhead. Since Maharaja Bharata was constantly, engaged in devotional service, all the symptoms of ecstatic love were manifest in his body.

TEXT 13

TEXT

ittham dhrta-bhagavad-vrata aineyajina-vasasanusavanabhisekardra-kapisa-kutula-jata-kalapena ca virocamanah suryarca bhagavantam hiranmayam purusam ujjihane surya-mandale 'bhyupatisthann etad u hovaca.

SYNONYMS

ittham--in this way; dhrta-bhagavat-vratah--having accepted the vow to serve the Supreme Personality of Godhead; aineya-ajina-vasasa--with a dress of a deerskin; anusavana--three times in a day; abhiseka--by a bath; ardra--wet; kapisa--tawny; kutula-jata--of curling and matted hair; kalapena--by masses; ca--and; virocamanah--being very beautifully decorated; suryarca--by the Vedic hymns worshipping the expansion of Narayana within the sun; bhagavantam--unto the Supreme Personality of Godhead; hiranmayam--the Lord, whose bodily hue is just like gold; purusam--the Supreme Personality of Godhead; ujjihane--when rising; surya-mandale--the sun globe; abhyupatisthan--worshipping; etat--this; u ha--certainly; uvaca--he recited.

TRANSLATION

Maharaja Bharata appeared very beautiful. He had a wealth of curly hair on his head, which was wet from bathing three times daily. He dressed in a deerskin. He worshiped Lord Narayana, whose body was composed of golden effulgence and who resided within the sun. Maharaja Bharata worshiped Lord Narayana by chanting the hymns given in the Rg Veda, and he recited the following verse as the sun rose.

PURPORT

The predominating Deity within the sun is Hiranmaya. Lord Narayana. He is worshiped by the Gayatri mantra: om bhur bhuvah svah tat savitur varenyam bhargo devasya dhimahi. He is also worshiped by other hymns mentioned in the Rg Veda, for instance: dhyeyah sada savitr-mandala-madhya-varti. Within the sun, Lord Narayana is situated, and He has a golden hue.

TEXT 14

TEXT

paro-rajah savitur jata-vedo
devasya bhargo manasedam jajana
suretasadah punar avisya caste
hamsam grdhranam nrsad-ringiram imah

SYNONYMS

parah-rajah--beyond the mode of passion (situated in the pure mode of goodness); savituh--of the one who illuminates the whole universe; jata-vedah--from which all the devotee's desires are fulfilled; devasya--of the Lord; bhargah--the self-effulgence; manasa--simply by contemplating; idam--this universe; jajana--created; su-retasa--by spiritual potency; adah--this created world; punah--again; avisya--entering; caste--sees or maintains; hamsam--the living entity; grdhranam--desiring for material enjoyment; nrsat--to the intelligence; ringiram--to one who gives motion; imah--let me offer my obeisances.

TRANSLATION

"The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue

of His different potencies, He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence."

PURPORT

The predominating Deity of the sun is another expansion of Narayana, who is illuminating the entire universe. The Lord enters the hearts of all living entities as the Supersoul, and He gives them intelligence and fulfills their material desires. This is also confirmed in Bhagavad-gita. Sarvasya caham hrdis sannivistah. "I am sitting in everyone's heart." (Bg. 15.15)

As the Supersoul, the Lord enters the hearts of all living entities. As stated in Brahma-samhita (5.35), andantara-stha-paramanu-cayantara-stham: "He enters the universe and the atom as well." In the Rg Veda, the predominating Deity of the sun is worshiped by, this mantra: dhyaetva sadamandala-madhya-varti narayanah sarasijasana-sannivistah. Narayana sits on His lotus flower within the sun. By reciting this mantra, every living entity should take shelter of Narayana just as the sun rises. According to modern scientists, the material world rests on the sun's effulgence. Due to the sunshine, all planets are rotating and vegetables are growing. We also have information that the moonshine helps vegetables and herbs grow. Actually Narayana within the sun is maintaining the entire universe; therefore Narayana should be worshiped by the Gayatri mantra or the Rg mantra.

Thus end the Bhaktivedanta purports of the Fifth Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "The activities of King Bharata."

Chapter Eight

A Description of the Character of Bharata Maharaja

Although Bharata Maharaja was very elevated, he fell down due to his attachment to a young deer. One day after Bharata Maharaja had taken his bath as usual in the River Gandaki and was chanting his mantra, he saw a pregnant deer come to the river to drink water. Suddenly there could be heard the thundering roar of a lion, and the deer was so frightened that it immediately gave birth to its calf. It then crossed the river, but died immediately thereafter. Maharaja Bharata took compassion upon the motherless calf, rescued it from the water, took it to his asrama and cared for it affectionately. He gradually became attached to this young deer and always thought of it affectionately. As it grew up, it became Maharaja Bharata's constant companion, and he always took care of it. Gradually he became so absorbed in thinking of this deer that his mind became agitated. As he became more attached to the deer, his devotional service slackened. Although he was able to give up his opulent kingdom, he became attached to the deer. Thus he fell down from his mystic yoga practice. Once when the deer was absent, Maharaja Bharata was so disturbed that he began to search for it. While searching and lamenting the deer's absence, Maharaja Bharata fell down and died. Because his mind was fully absorbed thinking of the deer, he naturally took his next birth from the womb of a deer. However, because he was considerably advanced spiritually, he did not forget his past activities, even though he was in the body of a deer. He could understand how he had fallen down from his exalted position, and remembering this, he left his mother deer and again went to Pulaha-asrama. He finally ended his fruitive activities in the form of a deer, and when he died he was released from the deer's body.

TEXT 1

TEXT

sri-suka uvaca

ekada tu maha-nadyam krtabhiseka-naiyamikavasyako brahmaksaram abhignano muhurta-trayam udakanta upavivesa.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; ekada--once upon a time; tu--but; maha-nadyam--in the great river known as Gandaki; krta-abhiseka-naiyamika-avasyakah--having taken a bath after finishing the daily external duties such as passing stool and urine and brushing the teeth; brahma-aksaram--the pranava-mantra (om); abhigrnanah--chanting; muhurta-trayam--for three minutes; udaka-ante--on the bank of the river; upavivesa--he sat down.

TRANSLATION

Sri Sukadeva Gosvami continued: My dear King, one day, after finishing his morning duties--evacuating, urinating and bathing--Maharaja Bharata sat down on the bank of the River Gandaki for a few minutes and began chanting his mantra, beginning with omkara.

TEXT 2

TEXT

tatra tada rajan harini pipasaya jalasayabhyasam ekaivopajagama.

SYNONYMS

tatra--on the bank of the river; tada--at the time; rajan--O King; harini--a doe; pipasaya--because of thirst; jalasaya-abhyasam--near the river; eka--one; eva--certainly; upajagama--arrived.

TRANSLATION

O King, while Bharata Maharaja was sitting on the bank of that river, a doe, being very thirsty, came there to drink.

TEXT 3

TEXT

taya pepiyamana udake tavad evavidurena nadato mrga-pater unnado loka-bhayankara udapatat.

SYNONYMS

taya--by the doe; pepiyamane--being drunk with great satisfaction; udake--the water; tavat eva--exactly at that time; avidurena--very near; nadatah--roaring; mrga-pateh--of one lion; unnadah--the tumultuous sound; loka-bhayam-kara--very fearful to all living entities; udapatat--arose.

TRANSLATION

While the doe was drinking with great satisfaction, a lion, which was very close, roared very loudly. This was frightful to every living entity, and it was heard by the doe.

TEXT 4

TEXT

tam upasrutya sa mrga-vadhuh prakrti-viklava cakita-niriksana sutaram api hari-bhayabhinivesa-vyagra-hrdaya pariplava-drstir agata-trsa bhayat sahasaivocakrama.

SYNONYMS

tam upasrutya--hearing that tumultuous sound; sa--that; mrga-vadhuh--wife of a deer; prakrti-viklava--by nature always afraid of being killed by others; cakita-niriksana--having wandering eyes; sutaram api--almost immediately; hari--of the lion; bhaya--of fear; abhinivesa--by the entrance; vyagra-hrdaya--whose mind was agitated; pariplava-drstih--whose eyes were moving to and fro; agata-trsa--without fully satisfying the thirst; bhayat--out of fear; sahasa--suddenly; eva--certainly; uccakrama--crossed the river.

TRANSLATION

By nature the doe was always afraid of being killed by others, and it was always looking about suspiciously. When it heard the lion's tumultuous roar, it became very agitated. Looking here and there with disturbed eyes, the doe, although it had not fully satisfied itself by drinking water, suddenly leaped across the river.

TEXT 5

TEXT

tasya utpatantya antarvatnya uru-bhayavagalito yoni-nirgato garbhah srotasi nipapata.

SYNONYMS

tasyah--of it; utpatantyah--forcefully jumping up; antarvatnyah--having a full womb; uru-bhaya--due to great fear; avagalitah--having slipped out; yoni-nirgatah--coming out of the womb; garbhah--the offspring; srotasi--in the flowing water; nipapata--fell down.

TRANSLATION

The doe was pregnant, and when it jumped out of fear, the baby deer fell from its womb into the flowing waters of the river.

PURPORT

There is every chance of a woman's having a miscarriage if she experiences some ecstatic emotion or is frightened. Pregnant women should therefore be spared all these external influences.

TEXT 6

TEXT

tat-prasavotsarpana-bhaya-khedatura sva-ganena viyujamana kasyancid daryam krsna-sarasati nipapatatha ca mamara.

SYNONYMS

tat-prasava--from untimely discharge of that (baby deer); utsarpana--from jumping across the river; bhaya--and from fear; kheda--by exhaustion; atura--afflicted; sva-ganena--from the flock of deer; viyujamana--being separated; kasyancit--in some; daryam--cave of a mountain; krsna-sarasati--the black doe; nipapata--fell down; atha--therefore; ca--and; mamara--died.

TRANSLATION

Being separated from its flock and distressed by its miscarriage, the black doe, having crossed the river, was very much distressed. Indeed, it fell down in a cave and died immediately.

TEXT 7

TEXT

tam tv ena-kunakam krpanam srotasanuhyamanam abhiviksyapaviddham bandhur ivanukampaya rajarsir bharata adaya mrta-mataram ity asrama-padam anayat.

SYNONYMS

tam--that; tu--but; ena-kunakam--the deer calf; krpanam--helpless; srotasa--by the waves; anuhyamanam--floating; abhiviksyaa--seeing; apaviddham--removed from its own kind; bandhuh iva--just like a friend; anukampaya--with compassion; raja-rsib bharatah--the great, saintly King Bharata; adaya--taking; mrta-mataram--who lost its mother; iti--thus thinking; asrama-padam--to the asrama; anayat--brought.

TRANSLATION

The great King Bharata, while sitting on the bank of the river, saw the small deer, bereft of its mother, floating down the river. Seeing this, he felt great compassion. Like a sincere friend, he lifted the infant deer from the waves, and, knowing it to be motherless, brought it to his asrama.

PURPORT

The laws of nature work in subtle ways unknown to us. Maharaja Bharata was a great king very advanced in devotional service. He had almost reached the point of loving service to the Supreme Lord, but even from that platform he could fall down onto the material platform. In Bhagavad-gita we are therefore warned:

yam hi na vyathayanty ete
purusam purusarsabha
sama-duhkha-sukham dhiram
so 'mrtatvaya kalpate

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation." (Bg. 2.15)

Spiritual salvation and liberation from material bondage must be worked out with great caution, otherwise a little discrepancy will cause one to fall down again into material existence. By studying the activities of Maharaja Bharata, we can learn the art of becoming completely freed from all material attachment. As it will be revealed in later verses, Bharata Maharaja had to accept the body of a deer due to being overly compassionate for this infant deer. We should be compassionate by raising one from the material platform to the spiritual platform; otherwise at any moment our spiritual advancement may be spoiled, and we may fall down onto the material platform. Maharaja Bharata's compassion for the deer was the beginning of his falldown into the material world.

TEXT 8

TEXT

tasya ha va ena-kunaka uccair etasmin krta-nijabhimanasyahar-ahas tat-posana-palana-lalana-prinananudhyananatma-niyamah saha-yamah purusa-paricaryadaya ekaikasah katipayenahar-ganena viyujyamanah kila sarva evodavasan.

SYNONYMS

tasya--of that King; ha va--indeed; ena-kunake--in the deer calf; uccaih--greatly; etasmin--in this; krta-nija-abhimanasya--who accepted the calf as his own son; ahah-ahah--every day; tat-posana--maintaining that calf; palana--protecting from dangers; lalana--raising it or showing love to it by kissing and so on; prinana--petting it in love; anudhyanena--by such attachment; atma-niyamah--his personal activities for taking care of his body; saha-yamah--with his spiritual duties, such as nonviolence, tolerance and simplicity; purusa-paricarya-adayah--worshiping the Supreme Personality of Godhead and performing other duties; eka-ekasah--every day; katipayena--with only a few; ahah-ganena--days of time; viyujyamanah--being given up; kila--indeed; sarve--all; eva--certainly; udavasan--became destroyed.

TRANSLATION

Gradually Maharaja Bharata became very affectionate toward the deer. He began to raise it and maintain it by giving it grass. He was always careful to protect it from the attacks of tigers and other animals. When it itched, he petted it, and in this way he always tried to keep it in a comfortable condition. He sometimes kissed it out of love. Being attached to raising the deer, Maharaja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement.

PURPORT

From this we can understand how we have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Krsna maha-mantra. If we neglect doing this, we will eventually fall down. We must rise early in the morning, bathe, attend mangala-arati, worship the Deities, chant the Hare Krsna mantra, study the Vedic literatures and follow all the rules prescribed by the acaryas and the spiritual master. If we deviate from this process, we may fall down, even though we may be very highly advanced. As stated in Bhagavad-gita (18.5):

yajna-dana-tapah-karma
na tyajyam karyam eva tat
yajno danam tapas caiva
pavanani manisnam

"Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great soul." Even if one is in the renounced order, he should never give up the regulative principles. He should worship the Deity and give his time and life to the service of Krsna. He should also continue following the rules and regulations of austerity and penance. These things cannot be given up. One should not think oneself very advanced simply because one has accepted the sannyasa order. The activities of Bharata Maharaja should be carefully studied for one's spiritual advancement.

TEXT 9

TEXT

aho batayam harina-kunakah krpana isvara-ratha-carana-paribhramana-rayena sva-gana-suhrd-bandhubhyah parivarjitah saranam ca mopasadito mam eva mata-pitarau bhratr-jnatin yauthikams caivopeyaya nanyam kancana veda mayy ati-visrabdhas cata eva maya mat-parayanasya posana-palana-prinana-lalanam anasuyunanustheyam saranyopeksa-dosa-vidusa.

SYNONYMS

aho bata--alas; ayam--this; harina-kunakah--the deer calf; krpanah--helpless; isvara-ratha-carana-paribhramana-rayena--by the force of the rotation of the time agent of the Supreme Personality of Godhead, which is compared to the wheel of His chariot; sva-gana--own kinsmen; suhrt--and friends;

bandhubhyah--relatives; parivarjitah--deprived of; saranam--as shelter; ca--and; ma--me; upasaditah--having obtained; mam--me; eva--alone; mata-pitarau--father and mother; bhratr-jnatin--brothers and kinsmen; yauthikan--belonging to the herd; ca--also; eva--certainly; upeyaya--having gotten; na--not; anyam--anyone else; kancana--some person; veda--it knows; mayi--in me; ati--very great; visrabdhah--having faith; ca--and; atah eva--therefore; maya--by me; mat-parayanasya--of one who is so dependent upon me; posana-palana-prinana-lalanam--raising, maintaining, petting and protecting; anasuyuna--who am without any grudge; anustheyam--to be executed; saranya--the one who has taken shelter; upeksa--of neglecting; dosa-vidusa--who knows the fault.

TRANSLATION

The great King Maharaja Bharata began to think: Alas, this helpless young deer, by the force of time, an agent of the Supreme Personality of Godhead, has now lost its relatives and friends and has taken shelter of me. It does not know anyone but me, as I have become its father, mother, brother and relatives. This deer is thinking in this way, and it has full faith in me. It does not know anyone but me; therefore I should not be envious and think that for the deer my own welfare will be destroyed. I should certainly raise, protect, gratify and fondle it. When it has taken shelter with me, how can I neglect it? Even though the deer is disturbing my spiritual life, I realize that a helpless person who has taken shelter cannot be neglected. That would be a great fault.

PURPORT

When a person is advanced in spiritual consciousness or Krsna consciousness, he naturally becomes very sympathetic toward all living entities suffering in the material world. Naturally such an advanced person thinks of the suffering of the people in general. However, if one does not know of the material sufferings of fallen souls and becomes sympathetic because of bodily comforts, as in the case of Bharata Maharaja, such sympathy or compassion is the cause of one's downfall. If one is actually sympathetic to fallen, suffering humanity, he should try to elevate people from material consciousness to spiritual consciousness. As far as the deer was concerned, Bharata Maharaja became very sympathetic, but he forgot that it was impossible for him to elevate a deer to spiritual consciousness, because, after all, a deer is but an animal. It was very dangerous for Bharata Maharaja to sacrifice all his regulative principles simply to take care of an animal. The principles enunciated in Bhagavad-gita should be followed. Yam hi na vyathayanty ete purusam purusarsabha. As far as the material body is concerned, we cannot do anything for anyone. However, by the grace of Krsna, we may raise a person to spiritual consciousness if we ourselves follow the rules and regulations. If we give up our own spiritual activities and simply become concerned with the bodily comforts of others, we will fall into a dangerous position.

TEXT 10

TEXT

nunam hy aryah sadhava upasama-silah krpana-suhrda evam-vidharthe svarthan api gurutaran upeksante.

SYNONYMS

nunam--indeed; hi--certainly; aryah--those who are advanced in civilization; sadhavah--saintly persons; upasama-silah--even though completely in the renounced order of life; krpana-suhrdah--the friends of the helpless; evam-vidha-arthe--to execute such principles; sva-arthan api--even their own personal interests; guru-taran--very important; upeksante--neglect.

TRANSLATION

Even though one is in the renounced order, one who is advanced certainly feels compassion for suffering living entities. One should certainly neglect his own personal interests, although they may be very important, to protect one who has surrendered.

PURPORT

Maya is very strong. In the name of philanthropy, altruism and communism, people are feeling compassion for suffering humanity throughout the world. Philanthropists and altruists do not realize that it is impossible to improve people's material conditions. Material conditions are already established by the superior administration according to one's karma. They cannot be changed. The only benefit we can render to suffering beings is to try to raise them to spiritual consciousness. Material comforts cannot be increased or decreased. It is therefore said in Srimad-Bhagavatam (1.5.18), *tal labhyate dukkhavad anyatah sukham*: "As far as material happiness is concerned, that comes without effort, just as tribulations come without effort." Material happiness and pain can be attained without endeavor. One should not bother for material activities. If one is at all sympathetic or able to do good to others, he should endeavor to raise people to Krsna consciousness. In this way everyone advances spiritually by the grace of the Lord. For our instruction, Bharata Maharaja acted in such a way. We should be very careful not to be misled by so-called welfare activities conducted in bodily terms. One should not give up his interest in attaining the favor of Lord Visnu at any cost. Generally people do not know this, or they forget it. Consequently they sacrifice their original interest, the attainment of Visnu's favor, and engage in philanthropic activities for bodily comfort.

TEXT 11

TEXT

iti krtanusanga asana-sayanatana-snanasanadisu saha mrga-jahuna snehanubaddha-hrdaya asit.

SYNONYMS

iti--thus; kṛta-anusangah--having developed attachment; asana--sitting; sayana--lying down; atana--walking; snana--bathing; asana-adisu--while eating and so on; saha mrga-jahuna--with the deer calf; sneha-anubaddha--captivated by affection; hrdayah--his heart; asit--became.

TRANSLATION

Due to attachment for the deer, Maharaja Bharata lay down with it, walked about with it, bathed with it and even ate with it. Thus his heart became bound to the deer in affection.

TEXT 12

TEXT

kusa-kusuma-samit-palasa-phala-mulodakany aharisyamano vrkasala-vrkadibhyo bhayam asamsamano yada saha harina-kunakena vanam samavisati.

SYNONYMS

kusa--a kind of grass required for ritualistic ceremonies; kusuma--flowers; samit--firewood; palasa--leaves; phala-mula--fruits and roots; udakani--and water; aharisyamanah--desiring to collect; vrkasala-vrka--from wolves and dogs; adibhyah--and other animals, such as tigers; bhayam--fear; asamsamanah--doubting; yada--when; saha--with; harina-kunakena--the deer calf; vanam--the forest; samavisati--enters.

TRANSLATION

When Maharaja Bharata wanted to enter the forest to collect kusa grass, flowers, wood, leaves, fruits, roots and water, he would fear that dogs, jackals, tigers and other ferocious animals might kill the deer. He would therefore always take the deer with him when entering the forest.

PURPORT

How Maharaja Bharata increased his affection for the deer is described herein. Even such an exalted personality as Bharata Maharaja, who had attained loving affection for the Supreme Personality of Godhead, fell down from his position due to his affection for some animal. Consequently, as will be seen, he had to accept the body of a deer in his next life. Since this was the case with Bharata Maharaja, what can we say of those who are not advanced in spiritual life but who become attached to cats and dogs? Due to their affection for their cats and dogs, they have to take the same bodily forms in the next life unless they clearly increase their affection and love for the Supreme Personality of Godhead. Unless we increase our faith in the Supreme Lord, we shall be attracted to many other things. That is the cause of our material bondage.

TEXT 13

TEXT

pathisu ca mugdha-bhavena tatra tatra visakta-mati-pranaya-bhara-hridayah karpanyat skandhenodvahati evam utsanga urasi cadhayopalalayan mudam paramam avapa.

SYNONYMS

pathisu--on the forest paths; ca--also; mugdha-bhavena--by the childish behavior of the deer; tatra tatra--here and there; visakta-mati--whose mind was too much attracted; pranaya--with love; bhara--loaded; hridayah--whose heart; karpanyat--because of affection and love; skandhena--by the shoulder; udvahati--carries; evam--in this way; utsange--sometimes on the lap; urasi--on the chest while sleeping; ca--also; adhaya--keeping; upalalayan--fondling; mudam--pleasure; paramam--very great; avapa--he felt.

TRANSLATION

When entering the forest, the animal would appear very attractive to Maharaja Bharata due to its childish behavior. Maharaja Bharata would even take the deer on his shoulders and carry it due to affection. His heart was so filled with great love for the deer that he would sometimes keep it on his lap or, when sleeping, on his chest. In this way he felt great pleasure in fondling the animal.

PURPORT

Maharaja Bharata left his home, wife, children, kingdom and everything else to advance his spiritual life in the forest, but again he fell victim to material affection due to his attachment to an insignificant pet deer. What, then, was the use of his renouncing his family? One who is serious in advancing his spiritual life should be very cautious not to become attached to anything but Krsna. Sometimes, in order to preach, we have to accept many material activities, but we should remember that everything is for Krsna. If we remember this, there is no chance of our being victimized by material activities.

TEXT 14

TEXT

kriyayam nirvartyamanayam antarale 'py utthayotthaya yadainam abhicaksita tarhi vava sa varsa-patih prakrti-sthena manasa tasma asisa asaste svasti stad vatsa te sarvata iti.

SYNONYMS

kriyayam--the activities of worshipping the Lord or performing ritualistic ceremonies; nirvartyamanayam--even without finishing; antarale--at intervals in the middle; api--although; utthaya utthaya--repeatedly getting up; yada--when; enam--the deer calf; abhicaksita--would see; tarhi vava--at that time; sah--he; varsa-patih--Maharaja Bharata; prakrti-ssthenah--happy; manasa--within his mind; tasmai--unto it; asisah asaste--bestows benedictions; svasti--all auspiciousness; stat--let there be; vatsa--O my dear calf; te--unto you; sarvatah--in all respects; iti--thus.

TRANSLATION

When Maharaja Bharata was actually worshipping the Lord or was engaged in some ritualistic ceremony, although his activities were unfinished, he would still, at intervals, get up and see where the deer was. In this way he would look for it, and when he could see that the deer was comfortably situated, his mind and heart would be very satisfied, and he would bestow his blessings upon the deer, saying, "My dear calf, may you be happy in all respects."

PURPORT

Because his attraction for the deer was so intense, Bharata Maharaja could not concentrate upon worshipping the Lord or performing his ritualistic ceremonies. Even though he was engaged in worshipping the Deity, his mind was restless due to his inordinate affection. While trying to meditate, he would simply think of the deer, wondering where it had gone. In other words, if one's mind is distracted from worship, a mere show of worship will not be of any benefit. The fact that Bharata Maharaja had to get up at intervals to look for the deer was simply a sign that he had fallen down from the spiritual platform.

TEXT 15

TEXT

anyada bhramam udvigna-mana nasta-dravina iva krpanah sakarunam ati-tarsena harina-kunaka-viraha-vihvala-hridaya-santapas tam evanusocan kila kasmalam mahat abhirambhita iti hovaca.

SYNONYMS

anyada--sometimes (not seeing the calf); bhramam--very much; udvigna-manah--his mind full of anxiety; nasta-dravinah--who has lost his riches; iva--like; krpanah--a miserly man; sa-karunam--piteously; ati-tarsena--with great anxiety; harina-kunaka--from the calf of the deer; viraha--by separation; vihvala--agitated; hridaya--in mind or heart; santapah--whose affliction; tam--that calf; eva--only; anusocan--continuously thinking of; kila--certainly; kasmalam--illusion; mahat--very great; abhirambhitah--obtained; iti--thus; ha--certainly; uvaca--said.

TRANSLATION

If Bharata Maharaja sometimes could not see the deer, his mind would be very agitated. He would become like a miser, who, having obtained some riches, had lost them and had then become very unhappy. When the deer was gone, he would be filled with anxiety and would lament due to separation. Thus he would become illusioned and speak as follows.

PURPORT

If a poor man loses some money or gold, he at once becomes very agitated. Similarly, the mind of Maharaja Bharata would become agitated when he did not see the deer. This is an example of how our

attachment can be transferred. If our attachment is transferred to the Lord's service, we progress. Srila Rupa Gosvami prayed to the Lord that he would be as naturally attracted to the Lord's service as young men and young women are naturally attracted to each other. Sri Caitanya Mahaprabhu exhibited such attachment to the Lord when He jumped into the ocean or cried at night in separation. However, if our attachment is diverted to material things instead of to the Lord, we will fall down from the spiritual platform.

TEXT 16

TEXT

api bata sa vai krpana ena-balako mrta-harini-suto 'ho mamananaryasya satha-kirata-mater akrta-sukrtasya krta-visrambha atma-pratyayena tad aviganayan sujana ivagamisyati.

SYNONYMS

api--indeed; bata--alas; sah--that calf; vai--certainly; krpanah--aggrieved; ena-balakah--the deer child; mrta-harini-sutah--the calf of the dead doe; aho--oh; mama--of me; anaryasya--the most ill-behaved; satha--of a cheater; kirata--or of an uncivilized aborigine; mateh--whose mind is that; akrta-sukrtasya--who has no pious activities; krta-visrambhah--putting all faith; atma-pratyayena--by assuming me to be like himself; tat aviganayan--without thinking of all these things; su-janah iva--like a perfect gentle person; agamisyati--will he again return.

TRANSLATION

Bharata Maharaja would think: Alas, the deer is now helpless. I am now very unfortunate, and my mind is like a cunning hunter, for it is always filled with cheating propensities and cruelty. The deer has put its faith in me, just as a good man who has a natural interest in good behavior forgets the misbehavior of a cunning friend and puts his faith in him. Although I have proved faithless, will this deer return and place its faith in me?

PURPORT

Bharata Maharaja was very noble and exalted, and therefore when the deer was absent from him he thought himself unworthy to give it protection. Due to his attachment for the animal, he thought that the animal was as noble and exalted as he himself was. According to the logic of atmavan manyate jagat, everyone thinks of others according to his own position. Therefore Maharaja Bharata felt that the deer had left him due to his negligence and that due to the animal's noble heart, it would again return.

TEXT 17

TEXT

api ksemenasminn asramopavane saspani carantam deva-guptam drak-syami.

SYNONYMS

api--it may be; ksemena--with fearlessness because of the absence of tigers and other animals; asmin--in this; asrama-upavane--garden of the hermitage; saspani carantam--walking and eating the soft grasses; deva-guptam--being protected by the demigods; draksyami--shall I see.

TRANSLATION

Alas, is it possible that I shall again see this animal protected by the Lord and fearless of tigers and other animals? Shall I again see him wandering in the garden eating soft grass?

PURPORT

Maharaja Bharata thought that the animal was disappointed in his protection and had left him for the protection of a demigod. Regardless, he ardently desired to see the animal again within his asrama eating the soft grass and not fearing tigers and other animals. Maharaja Bharata could think only of the deer and how the animal could be protected from all kinds of inauspicious things. From the materialistic point of view such kind thoughts may be very laudable, but from the spiritual point of view the King was actually falling from his exalted spiritual position and unnecessarily becoming attached to an animal. Thus degrading himself, he would have to accept an animal body.

TEXT 18

TEXT

api ca na vrkah sala-vrko 'nyatamo va naika-cara eka-caro va bhak-sayati.

SYNONYMS

api ca--or; na--not; vrkah--a wolf; sala-vrakah--a dog; anyatamah--any one of many; va--or; na-eka-carah--the hogs that flock together; eka-carah--the tiger that wanders alone; va--or; bhaksayati--is eating (the poor creature).

TRANSLATION

I do not know, but the deer might have been eaten by a wolf or a dog or by the boars that flock together or the tiger who travels alone.

PURPORT

Tigers never wander in the forest in flocks. Each tiger wanders alone, but forest boars keep together. Similarly, hogs, wolves and dogs also do the same. Thus Maharaja Bharata thought that the deer had been killed by some of the many ferocious animals within the forest.

TEXT 19

TEXT

nimlocati ha bhagavan sakala-jagat-ksemodayas trayi-atmadyapi mama na mrga-vadhu-nyasa agacchati.

SYNONYMS

nimlocati--sets; ha--alas; bhagavan--the Supreme Personality of Godhead, represented as the sun; sakala-jagat--of all the universe; ksema-udayah--who increases the auspiciousness; trayi-atma--who consists of the three Vedas; adya api--until now; mama--my; na--not; mrga-vadhu-nyasah--this baby deer entrusted to me by its mother; agacchati--has come back.

TRANSLATION

Alas, when the sun rises, all auspicious things begin. Unfortunately, they have not begun for me. The sun-god is the Vedas personified, but I am bereft of all Vedic principles. That sun-god is now setting, yet the poor animal who trusted in me since its mother died has not returned.

PURPORT

In the Brahma-samhita (5.52), the sun is described as the eye of the Supreme Personality of Godhead.

yac-caksur esa savita sakala-grahanam
raja samasta-sura-murtir asesa-tejah
yasyajnyaya bhramati sambhrta-kala-cakro
govindam adi-purusam tam aham bhajami

As the sun arises, one should chant the Vedic mantra beginning with the Gayatri. The sun is the symbolic representation of the eyes of the Supreme Lord. Maharaja Bharata lamented that although the sun was going to set, due to the poor animal's absence, he could not find anything auspicious. Bharata Maharaja considered himself most unfortunate, for due to the animal's absence, there was nothing auspicious for him in the presence of the sun.

TEXT 20

TEXT

api svid akrtā-sukrtam agatya mam sukhayisyati harina-rajā-kumaro vividha-rucira-darsaniya-nija-mrga-daraka-vinodair asantosam svanam apanudan.

SYNONYMS

api svid--whether it will; akrtā-sukrtam--who has never executed any pious activities; agatya--coming back; mam--to me; sukhayisyati--give pleasure; harina-rajā-kumarah--the deer, who was just like a prince because of my taking care of it exactly like a son; vividha--various; rucira--very pleasing; darsaniya--to be seen; nija--own; mrga-daraka--befitting the calf of the deer; vinodaih--by pleasing activities; asantosam--the unhappiness; svanam--of his own kind; apanudan--driving away.

TRANSLATION

That deer is exactly like a prince. When will it return? When will it again display its personal activities, which are so pleasing? When will it again pacify a wounded heart like mine? I certainly must have no pious assets, otherwise the deer would have returned by now.

PURPORT

Out of strong affection, the King accepted the small deer as if it were a prince. This is called moha. Due to his anxiety over the deer's absence, the King addressed the animal as though it were his son. Out of affection, anyone can be addressed as anything.

TEXT 21

TEXT

ksvelikayam mam mrsa-samadhinamilita-drsam prema-samrambhena cakita-cakita agatya prsad-aparusa-visanagrena luthati.

SYNONYMS

ksvelikayam--while playing; mam--unto me; mrsa--feigning; samadhina--by a meditational trance; amilita-drsam--with closed eyes; prema-samrambhena--because of anger due to love; cakita-cakitah--with

fear; agatya--coming; prsat--like drops of water; aparusa--very soft; visana--of the horns; agrena--by the point; luthati--touches my body.

TRANSLATION

Alas, the small deer, while playing with me and seeing me feigning meditation with closed eyes, would circumambulate me due to anger arising from love, and it would fearfully touch me with the points of its soft horns, which felt like drops of water.

PURPORT

Now King Bharata considers his meditation false. While engaged in meditation, he was actually thinking of his deer, and he would feel great pleasure when the animal pricked him with the points of its horns. Feigning meditation, the King would actually think of the animal. and this was but a sign of his downfall.

TEXT 22

TEXT

asadita-havisi barhisi dusite mayopalabdho bhita-bhitah sapady uparata-rasa rsi-kumaravad avahita-karana-kalapa aste.

SYNONYMS

asadita--placed; havisi--all the ingredients to be offered in the sacrifice; barhisi--on the kusa grass; dusite--when polluted; maya upalabdah--being scolded by me; bhita-bhitah--in great fear; sapadi--immediately; uparata-rasah--stopped its playing; rsi-kumaravat--exactly like the son or disciple of a saintly person; avahita--completely restrained; karana-kalapah--all the senses; aste--sits.

TRANSLATION

When I placed all the sacrificial ingredients on the kusa grass, the deer, when playing, would touch the grass with its teeth and thus pollute it. When I chastised the deer by pushing it away, it would immediately become fearful and sit down motionless, exactly like the son of a saintly person. Thus it would stop its play.

PURPORT

Bharata Maharaja was constantly thinking of the activities of the deer, forgetting that such meditation and diversion of attention was killing his progress in spiritual achievement.

TEXT 23

TEXT

kim va are acaritam tapas tapasvinyanaya yad iyam avanih savinaya-krsna-sara-tanaya-tanutara-subhaga-sivatamakhara-khura-pada-panktibhir dravina-vidhuratursya krpanasya mama dravina-padavim sucayanty atmanam ca sarvatah krta-kautukam dvijanam svargapavarga-kamanam deva-yajanam karoti.

SYNONYMS

kim va--what; are--oh; acaritam--practiced; tapah--penance; tapasvinya--by the most fortunate; anaya--this planet earth; yat--since; iyam--this; avanih--earth; sa-vinaya--very mild and well-behaved; krsna-sara-tanaya--of the calf of the black deer; tanutara--small; subhaga--beautiful; siva-tama--most auspicious;

akhara--soft; khura--of the hooves; pada-panktibhih--by the series of the marks; dravina-vidhura-aturasya--who is very aggrieved because of loss of wealth; krpanasya--a most unhappy creature; mama--for me; dravina-padavim--the way to achieve that wealth; sucayanti--indicating; atmanam--her own personal body; ca--and; sarvatah--on all sides; krta-kautukam--ornamented; dvijanam--of the brahmanas; svarga-apavarga-kamanam--who are desirous of achieving heavenly planets or liberation; deva-yajanam--a place of sacrifice to the demigods; karoti--it makes.

TRANSLATION

After speaking like a madman in this way, Maharaja Bharata got up and went outside. Seeing the footprints of the deer on the ground, he praised the footprints out of love, saying: O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth's severe penances, the footprints of this deer, which are small, beautiful, most auspicious and soft, are imprinted on the surface of this fortunate planet. This series of footprints show a person like me, who am bereaved due to loss of the deer, how the animal has passed through the forest and how I can regain my lost wealth. By these footprints, this land has become a proper place for brahmanas who desire heavenly planets or liberation to execute sacrifices to the demigods.

PURPORT

It is said that when a person becomes overly involved in loving affairs, he forgets himself as well as others, and he forgets how to act and how to speak. It is said that once when a man's son was blind since birth, the father, out of staunch affection for the child, named him Padmalocana, or "lotus-eyed." This is the situation arising from blind love. Bharata Maharaja gradually fell into this condition due to his material love for the deer. It is said in the smṛti-saṣtra:

yasmin dese mrgah krsnas
tasmin dharmann ivodhata

"That tract of land wherein the footprints of a black deer can be seen is to be understood as a suitable place to execute religious rituals."

TEXT 24

TEXT

api svid asau bhagavan udu-patir enam mrga-pati-bhayan mrta-mataram mrga-balakam svasrama-paribhrastam anukampaya krpana-jana-vatsalah paripati.

SYNONYMS

api svid--can it be; asau--that; bhagavan--most powerful; udu-patih--the moon; enam--this; mrga-pati-bhayat--because of fear of the lion; mrta-mataram--who lost its mother; mrga-balakam--the son of a deer; sva-asrama-paribhrastam--who strayed from its asrama; anukampaya--out of compassion; krpana-jana-vatsalah--(the moon) who is very kind to the unhappy men; paripati--now is protecting it.

TRANSLATION

Maharaja Bharata continued to speak like a madman. Seeing above his head the dark marks on the rising moon, which resembled a deer, he said: Can it be that the moon, who is so kind to an unhappy man, might also be kind upon my deer, knowing that it has strayed from home and has become motherless? This moon has given the deer shelter near itself just to protect it from the fearful attacks of a lion.

TEXT 25

TEXT

kim vatmaja-vislesa-jvara-dava-dahana-sikhabhir upatapyamana-hrdaya-sthala-nalinikam mam upasrta-mrgi-tanayam sisira-santanuraga-gunita-nija-vadana-salilamrtamaya-gabhastibhah svadhayatiti ca.

SYNONYMS

kim va--or it may be; atma-ja--from the son; vislesa--because of separation; jvara--the heat; dava-dahana--of the forest fire; sikhabhah--by the flames; upatapyamana--being burned; hrdaya--the heart; sthala-nalinikam--compared to a red lotus flower; mam--unto me; upasrta-mrgi-tanayam--to whom the son of the deer was so submissive; sisira-santa--which is so peaceful and cool; anuraga--out of love; gunita--flowing; nija-vadana-salila--the water from its mouth; amrta-maya--as good as nectar; gabhastibhah--by the rays of the moon; svadhayati--is giving me pleasure; iti--thus; ca--and.

TRANSLATION

After perceiving the moonshine, Maharaja Bharata continued speaking like a crazy person. He said: The deer's son was so submissive and dear to me that due to its separation I am feeling separation from my own son. Due to the burning fever of this separation, I am suffering as if inflamed by a forest fire. My heart, which is like the lily of the land, is now burning. Seeing me so distressed, the moon is certainly splashing its shining nectar upon me--just as a friend throws water on another friend who has a high fever. In this way, the moon is bringing me happiness.

PURPORT

According to Ayur-vedic treatment, it is said that if one has a high fever, someone should splash him with water after gargling this water. In this way the fever subsides. Although Bharata Maharaja was very aggrieved due to the separation of his so-called son, the deer, he thought that the moon was splashing gargled water on him from its mouth and that this water would subdue his high fever, which was raging due to separation from the deer.

TEXT 26

TEXT

evam aghatamana-manorathakula-hrdayo mrga-darakabhasena svarabdha-karmana yogarambhanato vibhramsitah sa yoga-tapaso bhagavad-aradhana-laksanac ca katham itaratha jaty-antara ena-kunaka asangah saksan nihsreyasa-pratipaksataya prak-parityakta-dustyaja-hrdayabhijatasya tasyaivam antaraya-vihata-yogarambhanasya rajarsar bharatasya tavan mrgarbhaka-posana-palana-prinana-lalananusangenaviganayata atmanam ahir ivakhu-bilam duratikramah kalah karala-rabhasa apadyata.

SYNONYMS

evam--in that way; aghatamana--impossible to be achieved; manah-ratha--by desires, which are like mental chariots; akula--aggrieved; hrdayah--whose heart; mrga-daraka-abhasena--resembling the son of a deer; sva-arabdha-karmana--by the bad results of his unseen fruitive actions; yoga-arambhanatah--from the activities of yoga performances; vibhramsitah--fallen down; sah--he (Maharaja Bharata); yoga-tapasah--executing the activities of mystic yoga and austerities; bhagavat-aradhana-laksanat--from the activities of devotional service rendered to the Supreme Personality of Godhead; ca--and; katham--how; itaratha--else; jati-antare--belonging to a different species of life; ena-kunake--to the body of a deer calf; asangah--so much affectionate attachment; saksat--directly; nihsreyasa--to achieve the ultimate goal of life; pratipaksataya--with the quality of being an obstacle; prak--who previously; parityakta--given up; dustyaja--although very difficult to give up; hrdaya-abhijatasya--his sons, born of his own heart; tasya--of

him; evam--thus; antaraya--by that obstacle; vihata--obstructed; yoga-arambhanasya--whose path of executing the mystic yoga practices; raja-rseh--of the great saintly King; bharatasya--of Maharaja Bharata; tavat--in that way; mrga-arbhaka--the son of a deer; posana--i n maintaining; palana--in protecting; prinana--in making happy; lalana--in fondling; anusangena--by constant absorption; aviganayatah--neglecting; atmanam--his own soul; ahiv iva--like a serpent; akhu-bilam--the hole of a mouse; duratikramah--unsurpassable; kalah--ultimate death; karala--terrible; rabhasah--having speed; apadyata--arrived.

TRANSLATION

Sukadeva Gosvami continued: My dear King, in this way Bharata Maharaja was overwhelmed by an uncontrollable desire which was manifest in the form of the deer. Due to the fruitive results of his past deeds, he fell down from mystic yoga, austerity and worship of the Supreme Personality of Godhead. If it were not due to his past fruitive activity, how could he have been attracted to the deer after giving up the association of his own son and family, considering them stumbling blocks on the path of spiritual life? How could he show such uncontrollable affection for a deer? This was definitely due to his past karma. The King was so engrossed in petting and maintaining the deer that he fell down from his spiritual activities. In due course of time, insurmountable death, which is compared to a venomous snake that enters the hole created by a mouse, situated itself before him.

PURPORT

As will be seen in later verses, Bharata Maharaja, at the time of death, would be forced to accept the body of a deer due to his attraction for the deer. In this regard, a question may be raised. How can a devotee be affected by his past misconduct and vicious activities? In Brahma-samhita (5.54) it is said, karmani nirdahati kintu ca bhakti-bhajam: "For those engaged in devotional service, bhakti-bhajana, the results of past deeds are indemnified." According to this, Bharata Maharaja could not be punished for his past misdeeds. The conclusion must be that Maharaja Bharata purposefully became over-addicted to the deer and neglected his spiritual advancement. To immediately rectify his mistake, for a short time he was awarded the body of a deer. This was just to increase his desire for mature devotional service. Although Bharata Maharaja was awarded the body of an animal, he did not forget what had previously happened due to his purposeful mistake. He was very anxious to get out of his deer body, and this indicates that his affection for devotional service was intensified, so much so that he was quickly to attain perfection in a brahmana body in the next life. It is with this conviction that we declare in our Back to Godhead magazine that devotees like the gosvamis living in Vrndavana who purposely commit some sinful activity are born in the bodies of dogs, monkeys and tortoises in that holy land. Thus they take on these lower life forms for a short while, and after they give up those animal bodies, they are again promoted to the spiritual world. Such punishment is only for a short period, and it is not due to past karma. It may appear to be due to past karma, but it is offered to rectify the devotee and bring him to pure devotional service.

TEXT 27

TEXT

tadanim api parsva-vartinam atmajam ivanusocantam abhiviksamano mrga evabhinivesita-mana visrjya lokam imam saha mrgena kalevaram mrtam anu na mrta-janmanusmrtir itaravan mrga-sariram avapa.

SYNONYMS

tadanim--at that time; api--indeed; parsva-vartinam--by the side of his deathbed; atma-jam--his own son; iva--like; anusocantam--lamenting; abhiviksamanah--seeing; mrga--in the deer; eva--certainly; abhinivesita-manah--his mind was absorbed; visrjya--giving up; lokam--world; imam--this; saha--with; mrgena--the deer; kalevaram--his body; mrtam--died; anu--thereafter; na--not; mrta--destroyed; janma-

anusmr̥tih--remembrance of the incident before his death; itara-vat--like others; mrga-sariram--the body of a deer; avapa--got.

TRANSLATION

At the time of death, the King saw that the deer was sitting by his side, exactly like his own son, and was lamenting his death. Actually the mind of the King was absorbed in the body of the deer, and consequently--like those bereft of Kṛṣṇa consciousness--he left the world, the deer, and his material body and acquired the body of a deer. However, there was one advantage. Although he lost his human body and received the body of a deer, he did not forget the incidents of his past life.

PURPORT

There was a difference between Bharata Maharaja's acquiring a deer body and others' acquiring different bodies according to their mental condition at the time of death. After death, others forget everything that has happened in their past lives, but Bharata Maharaja did not forget. According to Bhagavad-gīta:

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."
(Bg. 8.6)

After quitting his body, a person gets another body according to his mental condition at the time of death. At death, a person always think; of that subject matter in which he has been engrossed during his life. According to this law, because Bharata Maharaja was always thinking of the deer and forgetting his worship of the Supreme Lord, he acquired the body of a deer. However, due to his having been elevated to the topmost platform of devotional service, he did not forget the incidents of his past life. This special benediction saved him from further deterioration. Due to his past activities in devotional service, he became determined to finish his devotional service even in the body of a deer. It is therefore said in this verse, mṛtam, although he had died, anu, afterwards, na mṛta janmanusmṛtir itaravat, he did not forget the incidents of his past life as others forget them. As stated in Brahma-saṁhita: karmani nirdahati kintu ca bhakti-bhajam (Brahma-saṁhita 5.54). It is proved herein that due to the grace of the Supreme Lord, a devotee is never vanquished. Due to his willful neglect of devotional service, a devotee may be punished for a short time, but he again revives his devotional service and returns home. back to Godhead.

TEXT 28

TEXT

tatrapi ha va atmano mrgatva-karanam bhagavat-aradhana-samihanubhavenanusmṛtya bhṛsam
anutapyamana aha.

SYNONYMS

tatra api--in that birth; ha va--indeed; atmanah--of himself; mrgatva-karanam--the cause of accepting the body of a deer; bhagavat-aradhana-samiha--of past activities in devotional service; anubhavana--by consequence; anusmṛtya--remembering; bhṛsam--always; anutapya-manah--repenting; aha--said.

TRANSLATION

Although in the body of a deer, Bharata Maharaja, due to his rigid devotional service in his past life, could understand the cause of his birth in that body. Considering his past and present life, he constantly repented his activities, speaking in the following way.

PURPORT

This is a special concession for a devotee. Even if he attains a body that is nonhuman, by the grace of the Supreme Personality of Godhead he advances further in devotional service, whether by remembering his past life or by natural causes. It is not easy for a common man to remember the activities of his past life, but Bharata Maharaja could remember his past activities due to his great sacrifices and engagement in devotional service.

TEXT 29

TEXT

aho kastam bhrasto 'ham atmavatam anupathad yad-vimukta-samasta-sangasya vivikta-punyaranya-saranasyatmavata atmani sarvesam atmanam bhagavati vasudeve tad-anusravana-manana-sankirtanaradhananusmaranabhiyogenasunya-sakala-yamena kalena samavesitam samahitam kartsnyena manas tat tu punar mamabudhasyaran mrga-sutam anu parisusrava.

SYNONYMS

aho kastam--alas, what a miserable condition of life; bhrastah--fallen; aham--I (am); atma-vatam--of great devotees who have achieved perfection; anupathat--from the way of life; yat--from which; vimukta-samasta-sangasya--although having given up the association of my real sons and home; vivikta--solitary; punya-aranya--of a sacred forest; saranasya--who had taken shelter; atma-vatah--of one who had become perfectly situated on the transcendental platform; atmani--in the Supersoul; sarvesam--of all; atmanam--living entities; bhagavati--unto the Supreme Personality of Godhead; vasudeve--Lord Vasudeva; tat--of Him; anusravana--constantly hearing; manana--thinking; sankirtana--chanting; aradhana--worshiping; anusmarana--constantly remembering; abhiyogena--by absorption in; asunya--filled; sakala-yamena--in which all the hours; kalena--by time; samavesitam--fully established; samahitam--fixed; kartsnyena--totally; manah--the mind in such a situation; tat--that mind; tu--but; punah--again; mama--of me; abudhasya--a great fool; arat--from a great distance; mrga-sutam--the son of a deer; anu--being affected by; parisusrava--fell down.

TRANSLATION

In the body of a deer, Bharata Maharaja began to lament: What misfortune! I have fallen from the path of the self-realized. I gave up my real sons, wife and home to advance in spiritual life, and I took shelter in a solitary holy place in the forest. I became self-controlled and self-realized, and I engaged constantly in devotional service, hearing, thinking, chanting, worshiping and remembering the Supreme Personality of Godhead, Vasudeva. I was successful in my attempt, so much so that my mind was always absorbed in devotional service. However, due to my personal foolishness, my mind again became attached--this time to a deer. Now I have obtained the body of a deer and have fallen far from my devotional practices.

PURPORT

Due to his stringent execution of devotional service. Maharaja Bharata could remember the activities of his past life and how he was raised to the spiritual platform. Due to his foolishness, he became attached to an insignificant deer and thus fell down and had to accept the body of a deer. This is significant for every devotee. If we misuse our position and think that we are fully engaged in devotional service and can do whatever we like, we have to suffer like Bharata Maharaja and be condemned to accept the type of body that impairs our devotional service. Only the human form is able to execute devotional service, but if we

voluntarily give this up for sense gratification, we certainly have to be punished. This punishment is not exactly like that endured by an ordinary materialistic person. By the grace of the Supreme Lord, a devotee is punished in such a way that his eagerness to attain the lotus feet of Lord Vasudeva is increased. By his intense desire, he returns home in the next lifetime. Devotional service is very completely described here: tad-anusravana-manana-sankirtanaradhananusmaranabhiyogena. The constant hearing and chanting of the glories of the Lord is recommended in Bhagavad-gita: satatam kirtayanto mam yatantas ca drdha-vratah. Those who have taken to Krsna consciousness should be very careful that not a single moment is wasted and that not a single moment is spent without chanting and remembering the Supreme Personality of Godhead and His activities. By His own actions and by the actions of His devotees, Krsna teaches us how to become cautious in devotional service. Through the medium of Bharata Maharaja, Krsna teaches us that we must be careful in the discharge of devotional service. If we want to keep our minds completely fixed without deviation, we must engage them in devotional service full time. As far as the members of the International Society for Krishna Consciousness are concerned, they have sacrificed everything to push on this Krsna consciousness movement. Yet they must take a lesson from the life of Bharata Maharaja to be very cautious and to see that not a single moment is wasted in frivolous talk, sleep or voracious eating. Eating is not prohibited, but if we eat voraciously we shall certainly sleep more than required. Sense gratification ensues, and we may be degraded to a lower life form. In that way our spiritual progress may be checked at least for the time being. The best course is to take the advice of Srila Rupa Gosvami: avyatha-kalatvam. We should see that every moment of our lives is utilized for the rendering of devotional service and nothing else. This is the secure position for one wanting to return home, back to Godhead.

TEXT 30

TEXT

ity evam nigudha-nirvedo visrjya mrgim mataram punar bhagavat-ksetram upasama-sila-muni-gana-dayitam salagramam pulastya-pulahasramam kalanjarat pratyajagama.

SYNONYMS

iti--thus; evam--in this way; nigudha--hidden; nirvedah--completely unattached to material activities; visrjya--giving up; mrgim--the deer; mataram--its mother; punah--again; bhagavat-ksetram--the place where the Supreme Lord is worshiped; upasama-sila--completely detached from all material attachments; muni-gana-dayitam--which is dear to the great saintly residents; salagramam--the village known as Salagrama; pulastya-pulaha-asramam--to the asrama conducted by such great sages as Pulastya and Pulaha; kalanjarat--from the Kalanjara Mountain, where he had taken his birth in the womb of a deer; pratyajagama--he came back.

TRANSLATION

Although Bharata Maharaja received the body of a deer, by constant repentance he became completely detached from all material things. He did not disclose these things to anyone, but he left his mother deer in a place known as Kalanjara Mountain, where he was born. He again went to the forest of Salagrama and to the asrama of Pulastya and Pulaha.

PURPORT

It is significant that Maharaja Bharata, by the grace of Vasudeva, remembered his past life. He did not waste a moment; he returned to Pulaha-asrama to the village known as Salagrama. Association is very meaningful; therefore ISKCON tries to perfect one who enters the society. The members of this society should always remember that the society is not like a free hotel. All the members should be very careful to execute their spiritual duties so that whoever comes will automatically become a devotee and will be able to return back to Godhead in this very life. Although Bharata Maharaja acquired the body of a deer, he

again left his hearth and home, in this case the Mountain Kalanjara. No one should be captivated by his birthplace and family; one should take shelter of the association of devotees and cultivate Krsna consciousness.

TEXT 31

TEXT

tasminn api kalam pratiksamanah sangac ca bhramsam udvigna atma-sahacarah suska-parna-trna-virudha vartamano mrgatva-nimittavasanam eva ganayan mrga-sariram tirthodaka-klinnam ut-sasarja.

SYNONYMS

tasminn api--in that asrama (Pulaha-asrama); kalam--the end of the duration of life in the deer body; pratiksamanah--always waiting for; sangat--from association; ca--and; bhramsam--constantly; udvignah--full of anxiety; atma-sahacarah--having the Supersoul as the only constant companion (no one should think of being alone); suska-parna-trna-virudha--by eating only the dry leaves and herbs; vartamanah--existing; mrgatva-nimitta--of the cause of a deer's body; avasanam--the end; eva--only; ganayan--considering; mrga-sariram--the body of a deer; tirtha-udaka-klinnam--bathing in the water of that holy place; utsasarja--gave up.

TRANSLATION

Remaining in that asrama, the great King Bharata Maharaja was now very careful not to fall victim to bad association. Without disclosing his past to anyone, he remained in that asrama and ate dry leaves only. He was not exactly alone, for he had the association of the Supersoul. In this way he waited for death in the body of a deer. Bathing in that holy place, he finally gave up that body.

PURPORT

Holy places like Vrndavana, Hardwar, Prayaga and Jagannatha Puri are especially meant for the execution of devotional service. Vrndavana specifically is the most exalted and preferred holy place for Vaisnava devotees of Lord Krsna who are aspiring to return back to Godhead, the Vaikuntha planets. There are many devotees in Vrndavana who regularly bathe in the Yamuna, and this cleanses all the contamination of the material world. By constantly chanting and hearing the holy names and pastimes of the Supreme Lord, one certainly becomes purified and becomes a fit candidate for liberation. However, if one purposefully falls victim to sense gratification, he has to be punished, at least for one lifetime, like Bharata Maharaja.

Thus end the Bhaktivedanta purports of the Fifth Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled "A Description of the Character of Bharata Maharaja."

Chapter Nine

The Supreme Character of Jada Bharata

In this chapter Bharata Maharaja's attainment of the body of a brahmana is described. In this body he remained like one dull, deaf and dumb, so much so that when he was brought before the goddess Kali to be killed as a sacrifice, he never protested but remained silent. After having given up the body of a deer, he took birth in the womb of the youngest wife of a brahmana. In this life he could also remember the activities of his past life, and in order to avoid the influence of society, he remained like a deaf and dumb person. He was very careful not to fall down again. He did not mix with anyone who was not a devotee. This process should be adopted by every devotee. As advised by Sri Caitanya Mahaprabhu: *asat-sanga-tyaga--ei vaisnava-acara*. One should strictly avoid the company of nondevotees, even though they may be family members. When Bharata Maharaja was in the body of a brahmana, the people in the neighborhood thought of him as a crazy, dull fellow, but within he was always chanting and remembering Vasudeva, the Supreme Personality of Godhead. Although his father wanted to give him an education and purify him as

a brahmana by offering him the sacred thread, he remained in such a way that his father and mother could understand that he was crazy and not interested in the reformatory method. Nonetheless, he remained fully Krsna conscious, even without undergoing such official ceremonies. Due to his silence, some people who were no better than animals began to tease him in many ways, but he tolerated this. After the death of his father and mother, his stepmother and stepbrothers began to treat him very poorly. They would give him the most condemned food. but still he did not mind; he remained completely absorbed in Krsna consciousness. He was ordered by his stepbrothers and mother to guard a paddy field one night, and at that time the leader of a dacoit party took him away and tried to kill him by offering him as a sacrifice before Bhadra Kali. When the dacoits brought Bharata Maharaja before the goddess Kali and raised a chopper to kill him, the goddess Kali became immediately alarmed due to the mistreatment of a devotee. She came out of the deity and, taking the chopper in her own hands, killed all the dacoits there. Thus a pure devotee of the Supreme Personality of Godhead can remain silent despite the mistreatment of nondevotees. Rogues and dacoits who misbehave toward a devotee are punished at last by the arrangement of the Supreme Personality of Godhead.

TEXTS 1-2

TEXT

sri-suka uvaca

atha kasyacid dvija-varasyangirah-pravarasya sama-dama-tapah-svadhyaadhyayana-tyaga-santosa-titiksa-prasraya-vidyanasuyatma-jnanananda-yuktasyatma-sadrsa-sruta-silacara-rupaudarya-guna nava sodarya angaja babhuvur mithunam ca yaviyasyam bharyayam; yas tu tatra pumams tam parama-bhagavatam rajarsi-pravaram bharatam utsrsta-mrga-sariram carama-sarirena vipratvam gatam ahuh.

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami continued to speak; atha--thereafter; kasyacit--of some; dvija-varasya--brahmana; angirah-pravarasya--who came in the dynasty of the great saint Angira; sama--control of the mind; dama--control of the senses; tapah--practice of austerities and penances; svadhya--recitation of the Vedic literatures; adhyayana--studying; tyaga--renunciation; santosa--satisfaction; titiksa--tolerance; prasraya--very gentle; vidya--knowledge; anasuya--without envy; atma-jnana-ananda--satisfied in self-realization; yuktasya--who was qualified with; atma-sadrsa--and exactly like himself; sruta--in education; sila--in character; acara--in behavior; rupa--in beauty; audarya--in magnanimity; gunah--possessing all these qualities; nava sa-udaryah--nine brothers born of the same womb; anga-jah--sons; babhuvuh--were born; mithunam--a twin brother and sister; ca--and; yaviyasyam--in the youngest; bharyayam--wife; yah--who; tu--but; tatra--there; puman--the male child; tam--him; parama-bhagavatam--the most exalted devotee; raja-rsi--of saintly kings; pravaram--most honored; bharatam--Bharata Maharaja; utsrsta--having given up; mrga-sariram--the body of a deer; carama-sarirena--with the last body; vipratvam--being a brahmana; gatam--obtained; ahuh--they said.

TRANSLATION

Srila Sukadeva Gosvami continued: My dear King, after giving up the body of a deer, Bharata Maharaja took birth in a very pure brahmana family. There was a brahmana who belonged to the dynasty of Angira. He was fully qualified with brahminical qualifications. He could control his mind and senses, and he had studied the Vedic literatures and other subsidiary literatures. He was expert in giving charity, and he was always satisfied, tolerant, very gentle, learned and nonenvious. He was self-realized and engaged in the devotional service of the Lord. He remained always in a trance. He had nine equally qualified sons by his first wife, and by his second wife he begot twins--a brother and a sister, of which the male child was said to be the topmost devotee and foremost of saintly kings--Bharata Maharaja. This, then, is the story of the birth he took after giving up the body of a deer.

PURPORT

Bharata Maharaja was a great devotee, but he did not attain success in one life. In Bhagavad-gita it is said that a devotee who does not fulfill his devotional duties in one life is given the chance to be born in a fully qualified brahmana family or a rich ksatriya or vaisya family. Sucinam srimatam gehe (Bg. 6.41). Bharata Maharaja was the firstborn son of Maharaja Rsabha in a rich ksatriya family, but due to his willful negligence of his spiritual duties and his excessive attachment to an insignificant deer, he was obliged to take birth as the son of a deer. However, due to his strong position as a devotee, he was gifted with the remembrance of his past life. Being repentant, he remained in a solitary forest and always thought of Krsna. Then he was given the chance to take birth in a very good brahmana family.

TEXT 3

TEXT

tatrapī svajana-sangac ca bhṛsam udvijamāno bhagavatā karma-bandha-vidhvamsana-sravana-smarana-guṇa-vivaraṇa-carānaravinda-yugalam manasa vidadhad atmanah pratighatam asankamāno bhagavad-anugrahenanusmrta-sva-purva-janma-valir atmanam unmatta-jadandha-badhira-svarupena darsayam asa lokasya.

SYNONYMS

tatra api--in that brahmana birth also; sva-jana-sangat--from association with relatives and friends; ca--and; bhṛsam--greatly; udvijamanah--being always afraid that he would fall down again; bhagavatā--of the Supreme Personality of Godhead; karma-bandha--the bondage of the reactions of fruitive activities; vidhvamsana--which vanquishes; sravana--hearing; smarana--remembering; guṇa-vivaraṇa--hearing descriptions of the qualities of the Lord; carana-aravinda--lotus feet; yugalam--the two; manasa--with the mind; vidadhat--always thinking of; atmanah--of his soul; pratighatam--obstruction on the path of devotional service; asankamanah--always fearing; bhagavat-anugraheṇa--by the special mercy of the Supreme Personality of Godhead; anusmrta--remembered; sva-purva--his own previous; janma-avalih--string of births; atmanam--himself; unmatta--mad; jada--dull; andha--blind; badhira--and deaf; svarupena--with these features; darsayam asa--he exhibited; lokasya--to people in general.

TRANSLATION

Due to his being especially gifted with the Lord's mercy, Bharata Maharaja could remember the incidents of his past life. Although he received the body of a brahmana, he was still very much afraid of his relatives and friends who were not devotees. He was always very cautious of such association because he feared that he would again fall down. Consequently he manifested himself before the public eye as a madman--dull, blind and deaf--so that others would not try to talk to him. In this way he saved himself from bad association. Within he was always thinking of the lotus feet of the Lord and chanting the Lord's glories, which save one from the bondage of fruitive action. In this way he saved himself from the onslaught of nondevotee associates.

PURPORT

Every living entity is bound by different activities due to association with the modes of nature. As stated in Bhagavad-gita, karanam guṇa-saṅgo 'sya sad-asad-yoni-janmasu: "This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bg. 13.22)

We get different types of bodies among 8,400,000 species according to our karma. Karmanā daiva-netrena: we work under the influence of material nature contaminated by the three modes, and thus we get a certain type of body according to superior order. This is called karma-bandha. To get out of this karma-bandha, one must engage himself in devotional service. Then one will not be affected by the modes of material nature.

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) To remain immune from the material qualities, one must engage himself in devotional service--sravanam kirtanam visnoh. That is the perfection of life. When Maharaja Bharata took birth as a brahmana, he was not very interested in the duties of a brahmana, but within he remained a pure Vaisnava, always thinking of the lotus feet of the Lord. As advised in Bhagavad-gita: man-mana bhava mad-bhakto mad-yaji mam namaskuru. This is the only process by which one can be saved from the danger of repeated birth and death.

TEXT 4

TEXT

tasyapi ha va atmajasya viprah putra-snehanubaddha-mana asamavartanat samskaran yathopadesam vidadhana upanitasya ca punah saucacamanadin karma-niyaman anabhipretan api samasiksayat anusistena hi bhavyam pituh putreneti.

SYNONYMS

tasya--of him; api ha va--certainly; atma-jasya--of his son; viprah--the brahmana father of Jada Bharata (mad, crazy Bharata); putra-sneha-anubaddha-manah--who was obliged by affection for his son; a-sama-avartanat--until the end of the brahmacarya-asrama; samskaran--the purificatory processes; yatha-upadesam--as prescribed in the sastras; vidadhanah--performing; upanitasya--of one who has a sacred thread; ca--also; punah--again; sauca-acamana-adin--practice of cleanliness, washing of the mouth, legs and hands, etc.; karma-niyaman--the regulative principles of fruitive activities; anabhipretan api--although not wanted by Jada Bharata; samasiksayat--taught; anusistena--taught to follow the regulative principles; hi--indeed; bhavyam--should be; pituh--from the father; putrena--the son; iti--thus.

TRANSLATION

The brahmana father's mind was always filled with affection for his son, Jada Bharata [Bharata Maharaja]. Therefore he was always attached to Jada Bharata. Because Jada Bharata was unfit to enter the grhastha-asrama, he simply executed the purificatory process up to the end of the brahmacarya-asrama. Although Jada Bharata was unwilling to accept his father's instructions, the brahmana nonetheless instructed him in how to keep clean and how to wash, thinking that the son should be taught by the father.

PURPORT

Jada Bharata was Bharata Maharaja in the body of a brahmana, and he outwardly conducted himself as if he were dull, deaf, dumb and blind. Actually he was quite alert within. He knew perfectly well of the results of fruitive activity and the results of devotional service. In the body of a brahmana, Maharaja Bharata was completely absorbed in devotional service within; therefore it was not at all necessary for him to execute the regulative principles of fruitive activity. As confirmed in Srimad-Bhagavatam: svanusthitasya dharmasya samsiddhir hari-tosanam (Bhag. 1.2.13). One has to satisfy Hari, the Supreme Personality of Godhead. That is the perfection of the regulative principles of fruitive activity. Besides that, it is stated in Srimad-Bhagavatam:

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

"Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." (Bhag. 1.2.8) These karma-kanda activities are required as long as one has not developed Krsna consciousness. If one is developed in Krsna consciousness, there is no need to execute the prior regulative principles of karma-kanda. Srila Madhavendra Puri said, "O regulative principles of karma-kanda, please excuse me. I cannot follow all these regulative principles, for I am fully engaged in devotional service." He expressed the desire to sit somewhere beneath a tree and continue chanting the Hare Krsna maha-mantra. Consequently he did not execute all the regulative principles. Similarly, Haridasa Thakura was born in a Mohammedan family. From the very beginning of his life he was never trained in the karma-kanda system, but because he was always chanting the holy name of the Lord, Sri Caitanya Mahaprabhu accepted him as namacarya, the authority in chanting the holy name. As Jada Bharata, Bharata Maharaja was always engaged in devotional service within his mind. Since he had executed the regulative principles continuously for three lives, he was not interested in continuing to execute them, although his brahmana father wanted him to do so.

TEXT 5

TEXT

sa capi tad u ha pitr-sannidhau evasadhricinam iva sma karoti chandamsy adhyapayisyan saha vyahrtibhih
saprana-sirah tripadim savitrim graisma-vasantikan masan adhiyanam apy asamaveta-rupam grahayam
asa.

SYNONYMS

sah--he (Jada Bharata); ca--also; api--indeed; tat u ha--that which was instructed by his father; pitr-sannidhau--in the presence of his father; eva--even; asadhricinam iva--not correct, as if he could not understand anything; sma karoti--used to perform; chandamsi adhyapayisyan--desiring to teach him Vedic mantras during the months beginning with Sravana or during the period of Caturmasya; saha--along with; vyahrtibhih--the utterance of the names of the heavenly planets (bhuh, bhuvah, svah); sa-pranava-sirah--headed by omkara; tri-padim--three-footed; savitrim--the Gayatri mantra; graisma-vasantikan--for four months, beginning with Caitra, on the fifteenth of May; masan--the months; adhiyanam api--although fully studying; asamaveta-rupam--in an incomplete form; grahayam asa--he made him learn.

TRANSLATION

Jada Bharata behaved before his father like a fool, despite his father's adequately instructing him in Vedic knowledge. He behaved in that way so that his father would know that he was unfit for instruction and would abandon the attempt to instruct him further. He would behave in a completely opposite way. Although instructed to wash his hands after evacuating, he would wash them before. Nonetheless, his father wanted to give him Vedic instructions during the spring and summer. He tried to teach him the Gayatri mantra along with omkara and vyahrti, but after four months, his father still was not successful in instructing him.

TEXT 6

TEXT

evam sva-tanuja atmany anuragavesita-cittah saucadhyayana-vrata-niyama-gurv-anala-susrusanady-
aupakurvanaka-karmany anabhiyuktany api samanustena bhavyam ity asat-agrahaḥ putram anusasya
svayam tavat anadhigata-manorathah kalenapramattena svayam grha eva pramatta upasamhrtah.

SYNONYMS

evam--thus; sva--own; tanu-je--in his son, Jada Bharata; atmani--whom he considered to be himself;
anuraga-avesita-cittah--the brahmana who was absorbed in love for his son; sauca--cleanliness;
adhyayana--study of Vedic literature; vrata--accepting all the vows; niyama--regulative principles; guru--of
the spiritual master; anala--of the fire; susrusana-adi--the service, etc.; aupakurvanaka--of the
brahmacarya-asrama; karmani--all the activities; anabhiyuktani api--although not liked by his son;
samanustena--fully instructed; bhavyam--should be; iti--thus; asat-agrahaḥ--having unsuitable obstinacy;
putram--his son; anusasya--instructing; svayam--himself; tavat--in that way; anadhigata-manorathah--not
having fulfilled his desires; kalena--by the influence of time; apramattena--which is not forgetful; svayam--
he himself; grhe--to his home; eva--certainly; pramattah--being madly attached; upasamhrtah--died.

TRANSLATION

The brahmana father of Jada Bharata considered his son his heart and soul, and therefore he was very much attached to him. He thought it wise to educate his son properly, and being absorbed in this unsuccessful endeavor, he tried to teach his son the rules and regulations of brahmacarya--including the execution of the Vedic vows, cleanliness, study of the Vedas, the regulative methods, service to the spiritual master and the method of offering a fire sacrifice. He tried his best to teach his son in this way, but all his endeavors failed. In his heart he hoped that his son would be a learned scholar, but all his attempts were unsuccessful. Like everyone, this brahmana was attached to his home, and he had forgotten that someday he would die. Death, however, was not forgetful. At the proper time, death appeared and took him away.

PURPORT

Those too attached to family life, who forget that death comes in the future to take them away, become attached and unable to finish their duty as human beings. The duty of human life is to solve all the problems of life, but instead people remain attached to family affairs and duties. Although they forget death, death will not forget them. Suddenly they will be kicked off the platform of a peaceful family life. One may forget that he has to die, but death never forgets. Death comes always at the right time. The brahmana father of Jada Bharata wanted to teach his son the process of brahmacarya, but he was unsuccessful due to his son's unwillingness to undergo the process of Vedic advancement. Jada Bharata was simply concerned with returning home, back to Godhead, by executing devotional service through sraavanam kirtanam visnoh. He did not care for the Vedic instructions of his father. When one is fully interested in the service of the Lord, he does not need to follow all the regulative principles enunciated in the Vedas. Of course, for an ordinary man, the Vedic principles are imperative. No one can avoid them. But when one has attained the perfection of devotional service, it is not very important to follow the Vedic principles. Lord Kṛṣṇa advised Arjuna to ascend to the platform of nistraigunya, the transcendental position above the Vedic principles.

traigunya-visaya veda
nistraigunyo bhavarjuna
nirdvandvo nitya-sattva-stho
niryoga-ksema atmavan

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." (Bg. 2.45)

TEXT 7

TEXT

atha yaviyasi dvija-sati sva-garbha-jatam mithunam sapatnya upanyasya svayam anusamsthaya patilokam agat.

SYNONYMS

atha--thereafter; yaviyasi--the youngest; dvija-sati--wife of the brahmana; sva-garbha-jatam--born of her womb; mithunam--the twins; sapatnyai--unto the co-wife; upanyasya--entrusting; svayam--personally; anusamsthaya--by following her husband; pati-lokam--the planet named Patiloka; agat--went to.

TRANSLATION

Thereafter, the brahmana's younger wife, after entrusting her twin children--the boy and girl--to the elder wife, departed for Patiloka, voluntarily dying with her husband.

TEXT 8

TEXT

pitary uparate bhratara enam atat-prabhava-vidas trayyam vidyayam eva paryavasita-matayo na para-vidyayam jada-matir iti bhratur anusasana-nirbandhan nyavrtsanta.

SYNONYMS

pitari uparate--after the death of the father; bhratarah--the stepbrothers; enam--unto this Bharata (Jada Bharata); a-tat-prabhava-vidah--without understanding his exalted position; trayyam--of the three Vedas; vidyayam--in the matter of material ritualistic knowledge; eva--indeed; paryavasita--settled; matayah--whose minds; na--not; para-vidyayam--in the transcendental knowledge of spiritual life (devotional service); jada-matih--most dull intelligence; iti--thus; bhratuh--their brother (Jada Bharata); anusasana-nirbandhat--from the endeavor to teach; nyavrtsanta--stopped.

TRANSLATION

After the father died, the nine stepbrothers of Jada Bharata, who considered Jada Bharata dull and brainless, abandoned the father's attempt to give Jada Bharata a complete education. The stepbrothers of Jada Bharata were learned in the three Vedas--the Rg Veda, Sama Veda and Yajur Veda--which very much encourage fruitive activity. The nine brothers were not at all spiritually enlightened in devotional service to the Lord. Consequently they could not understand the highly exalted position of Jada Bharata.

TEXTS 9-10

TEXT

sa ca prakrtair dvipada-pasubhir unmatta-jada-badhira-mukety abhibhasyamano yada tad-anurupani prabhasate karmani ca karyamanah parechaya karoti vistito vetanato va yacnaya yadrcchaya vopasaditam alpam bahu mrstam kadannam vabhyavaharati param nendriya-priti-nimittam; nitya-nivrtta-nimitta-sva-siddha-visuddhanubhavananda-svatma-labhadhigamah sukha-duhkhayor dvandva-nimittayor asambhavita-dehabhimanah; sitosna-vata-variablesu vrsa ivanavrtangah pinah samhananangah sthandila-samvesananunmardanamajjana-rajasa mahamanir ivanabhivyakta-brahma-varcasah kupatavrtta-katir upavitenoru-masina dvijatir iti brahma-bandhur iti samjnayataj-jnanavamoto vicacara.

SYNONYMS

sah ca--he also; praktai--by common persons who have no access to spiritual knowledge; dvi-pada-pasubhih--who are nothing but animals with two legs; unmatta--mad; jada--dull; badhira--deaf; muka--dumb; iti--thus; abhibhasyamanah--being addressed; yada--when; tat-anurupani--words suitable to reply to theirs; prabhasate--he used to speak; karmani--activities; ca--also; karyamanah--being caused to execute; para-icchaya--by the order of others; karoti--he used to act; vistitah--by force; vetanatah--or by some wages; va--either; yacnaya--by begging; yadrcchaya--by its own accord; va--or; upasaditam--gotten; alpam--a very small quantity; bahu--a large quantity; mrstam--very palatable; kat-annam--stale, tasteless foods; va--or; abhyavaharati--he used to eat; param--only; na--not; indriya-priti-nimittam--for the satisfaction of the senses; nitya--eternally; nivrtta--stopped; nimitta--fruitive activity; sva-siddha--by self-accomplished; visuddha--transcendental; anubhava-ananda--blissful perception; sva-atma-labha-adhigamah--who has achieved knowledge of the self; sukha-dukhayoh--in happiness and distress; dvandva-nimittayoh--in the causes of duality; asambhavita-deha-abhimanah--not identified with the body; sita--in the winter; usna--in the summer; vata--in the wind; varsesu--in the rainfall; vrsah--a bull; iva--like; anavrtta-angah--uncovered body; pinah--very strong; samhanana-angah--whose limbs were firm; sthandila-samvesana--from lying down on the ground; anunmardana--without any massage; amajjana--without bathing; rajasa--by dirt; maha-manih--highly valuable gem; iva--like; anabhivyakta--unmanifested; brahma-varcasah--spiritual splendor; ku-pata-avrtta--covered by a dirty cloth; katih--whose loins; upavitena--with a sacred thread; uru-masina--which was highly blackish due to dirt; dvi-jatih--born in a brahmana family; iti--thus (saying out of contempt); brahma-bandhuh--a friend of a brahmana; iti--thus; samjnaya--by such names; a-tat-jna-jana--by persons not knowing his real position; avamatah--being disrespected; vicacara--he wandered.

TRANSLATION

Degraded men are actually no better than animals. The only difference is that animals have four legs and such men have only two. These two-legged, animalistic men used to call Jada Bharata mad, dull, deaf and dumb. They mistreated him, and Jada Bharata behaved for them like a madman who was deaf, blind or dull. He did not protest or try to convince them that he was not so. If others wanted him to do something, he acted according to their desires. Whatever food he could acquire by begging or by wages, and whatever came of its own accord--be it a small quantity, palatable, stale or tasteless--he would accept and eat. He never ate anything for sense gratification because he was already liberated from the bodily conception, which induces one to accept palatable or unpalatable food. He was full in the transcendental consciousness of devotional service, and therefore he was unaffected by the dualities arising from the bodily conception. Actually his body was as strong as a bull's, and his limbs were very muscular. He didn't care for winter or summer, wind or rain, and he never covered his body at any time. He lay on the ground, and never smeared oil on his body or took a bath. Because his body was dirty, his spiritual effulgence and knowledge were covered, just as the splendor of a valuable gem is covered by dirt. He only wore a dirty loincloth and his sacred thread, which was blackish. Understanding that he was born in a brahmana family, people would call him a brahma-bandhu and other names. Being thus insulted and neglected by materialistic people, he wandered here and there.

PURPORT

Srila Narottama dasa Thakura has sung: deha-smrti nahi yara, samsara-bandhana kahan tara. One who has no desire to maintain the body or who is not anxious to keep the body in order and who is satisfied in any condition must be either mad or liberated. Actually Bharata Maharaja in his birth as Jada Bharata was completely liberated from material dualities. He was a paramahansa and therefore did not care for bodily comfort.

TEXT 11

TEXT

yada tu parata aharam karma-vetanata ihamanah sva-bhratrbhir api kedara-karmani nirupitas tad api karoti kintu na samam visamam nyunam adhikam iti veda kana-pinyaka-phali-karana-kulmasa-sthalipurisadiny apy amrtavad abhyavaharati.

SYNONYMS

yada--when; tu--but; paratah--from others; aharam--food; karma-vetanatah--in exchange for wages from working; ihamanah--looking for; sva-bhratrbhiih api--even by his own stepbrothers; kedara-karmani--in working in the field and adjusting the agricultural work; nirupitah--engaged; tat api--at that time also; karoti--he used to do; kintu--but; na--not; samam--level; visamam--uneven; nyunam--deficient; adhikam--more raised; iti--thus; veda--he knew; kana--broken rice; pinyaka--oil cakes; phali-karana--the chaff of rice; kulmasa--worm-eaten grains; sthali-purisa-adini--burned rice stuck to the pot and so on; api--even; amrta-vat--like nectar; abhyavaharati--used to eat.

TRANSLATION

Jada Bharata used to work only for food. His stepbrothers took advantage of this and engaged him in agricultural field work in exchange for some food, but actually he did not know how to work very well in the field. He did not know where to spread dirt or where to make the ground level or uneven. His brothers used to give him broken rice, oil cakes, the chaff of rice, worm-eaten grains and burned grains that had stuck to the pot, but he gladly accepted all this as if it were nectar. He did not hold any grudges and ate all this very gladly.

PURPORT

The platform of paramahansa is described in Bhagavad-gita (2.15): sama-duhkha-sukham dhiram so 'mrtatvaya kalpate. When one is callous to all duality, the happiness and distress of this material world, one is fit for amrtatva, eternal life. Bharata Maharaja was determined to finish his business in this material world, and he did not at all care for the world of duality. He was complete in Krsna consciousness and was oblivious to good and evil, happiness and distress. As stated in Caitanya-caritamrta (Antya 4.176):

'dvaite' bhadrabhadra-jnana, saba-'manodharma'
'ei bhala, ei manda',---saba 'bhrama'

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good and this is bad,' is all a mistake." One has to understand that in the material world of duality, to think that this is good or that this is bad is simply a mental concoction. However, one should not imitate this consciousness; one should actually be situated on the spiritual platform of neutrality.

TEXT 12

TEXT

atha kadacit kascid vrsala-patir bhadra-kalyai purusa-pasum alabhatapatya-kamah.

SYNONYMS

atha--thereafter; kadacit--at some time; kascit--some; vrsala-patih--the leader of sudras engaged in plundering the property of others; bhadra-kalyai--unto the goddess known as Bhadra Kali; purusa-pasum--an animal in the shape of a man; alabhata--started to sacrifice; apatya-kamah--desiring a son.

TRANSLATION

At this time, being desirous of obtaining a son, a leader of dacoits who came from a sudra family wanted to worship the goddess Bhadra Kali by offering her in sacrifice a dull man, who is considered no better than an animal.

PURPORT

Low-class men such as sudras worship demigods like goddess Kali, or Bhadra Kali, for the fulfillment of material desires. To this end, they sometimes kill a human being before the deity. They generally choose a person who is not very intelligent--in other words, an animal in the shape of a man.

TEXT 13

TEXT

tasya ha daiva-muktasya pasoh padavim tad-anucarah paridhavanto nisi nisitha-samaye tamasavrtayam anadhigata-pasava akasmikena vidhina kedaran virasanena mrga-varahadibhyah samraksamanam angirah-pravara-sutam apasyan.

SYNONYMS

tasya--of the leader of the dacoits; ha--certainly; daiva-muktasya--by chance having escaped; pasoh--of the human animal; padavim--the path; tat-anucarah--his followers or assistants; paridhavantah--searching here and there to find; nisi--at night; nisitha-samaye--at midnight; tamasa avrtayam--being covered by darkness; anadhigata-pasavah--not catching the man-animal; akasmikena vidhina--by the unexpected law of providence; kedaran--the fields; vira-asanena--by a seat on a raised place; mrga-varaha-adibhyah--from the deer, wild pigs and so on; samraksamanam--protecting; angirah-pravara-sutam--the son of the brahmana descending from the Angira family; apasyan--they found.

TRANSLATION

The leader of the dacoits captured a man-animal for sacrifice, but he escaped, and the leader ordered his followers to find him. They ran in different directions but could not find him. Wandering here and there in the middle of the night, covered by dense darkness, they came to a paddy field where they saw the exalted son of the Angira family [Jada Bharata], who was sitting in an elevated place guarding the field against the attacks of deer and wild pigs.

TEXT 14

TEXT

atha ta enam anavadya-laksanam avamrsya bhartr-karma-nispattim manyamana baddhva rasanaya candika-grham upaninyur muda vikasita-vadanah.

SYNONYMS

atha--thereafter; te--they (the servants of the leader of the dacoits); enam--this (Jada Bharata); anavadya-laksanam--as bearing the characteristics of a dull animal because of a fat body like a bull's and because of being deaf and dumb; avamrsya--recognizing; bhartr-karma-nispattim--the accomplishment of their master's work; manyamanah--understanding; baddhva--binding tightly; rasanaya--with ropes; candika-grham--to the temple of goddess Kali; upaninyuh--brought; muda--with great happiness; vikasita-vadanah--with bright faces.

TRANSLATION

The followers and servants of the dacoit chief considered Jada Bharata to possess qualities quite suitable for a man-animal, and they decided that he was a perfect choice for sacrifice. Their faces bright with happiness, they bound him with ropes and brought him to the temple of the goddess Kali.

PURPORT

In some parts of India, animalistic men are still sacrificed before the goddess Kali. However, such a sacrifice is only performed by sudras and dacoits. Their business is to plunder the wealthy, and to become successful they offer an animalistic man before the goddess Kali. It should be noted that they never sacrifice an intelligent man before the goddess. In the body of a brahmana, Bharata Maharaja appeared deaf and dumb, yet he was the most intelligent man in the world. Nonetheless, being completely surrendered unto the Supreme Personality of Godhead, he remained in that condition and did not protest being brought before the deity for slaughter. As we have learned from the previous verses, he was very strong and could have very easily avoided being bound with ropes, but he did not do anything. He simply depended on the Supreme Personality of Godhead for his protection. Srila Bhaktivinoda Thakura describes surrender unto the Supreme Lord in this way:

marabi rakhabi---yo iccha tohara
nitya-dasa-prati tuya adhikara

"My Lord, I am now surrendered unto You. I am Your eternal servant, and if You like You can kill me, or, if You like, You can protect me. In any case, I am fully surrendered unto You."

TEXT 15

TEXT

atha panayas tam sva-vidhinabhisicyahatena vasasacchadya bhusanalepa-srak-tilakadibhir upaskrtam bhuktavantam dhupa-dipa-malya-laja-kisalayankura-phalopaharopetaya vaisasa-samsthaya mahata gita-stuti-mrdanga-panava-ghosena ca purusa-pasum bhadra-kalyah purata upavesayam asuh.

SYNONYMS

atha--thereafter; panayah--all the followers of the dacoit; tam--him (Jada Bharata); sva-vidhina--according to their own ritualistic principles; abhisicya--bathing; ahatena--with new; vasasa--garments; acchadya--covering; bhusana--ornaments; alepa--smearing the body with sandalwood pulp; srak--a flower garland; tilaka-adibhih--with markings on the body and so on; upaskrtam--completely decorated; bhuktavantam--having eaten; dhupa--with incense; dipa--lamps; malya--garlands; laja--parched grain; kisalaya-ankura--twigs and sprouts; phala--fruits; upahara--other paraphernalia; upetaya--fully equipped; vaisasa-samsthaya--with complete arrangements for sacrifice; mahata--great; gita-stuti--of songs and prayers; mrdanga--of the drums; panava--of the bugles; ghosena--by vibration; ca--also; purusa-pasum--the man-animal; bhadra-kalyah--of the goddess Kali; puratah--just in front; upavesayam asuh--made him sit down.

TRANSLATION

After this, all the thieves, according to their imaginative ritual for killing animalistic men, bathed Jada Bharata, dressed him in new clothes, decorated him with ornaments befitting an animal, smeared his body with scented oils and decorated him with tilaka, sandalwood pulp and garlands. They fed him sumptuously and then brought him before the goddess Kali, offering her incense, lamps, garlands, parched grain, newly grown twigs, sprouts, fruits and flowers. In this way they worshiped the deity before killing the man-animal, and they vibrated songs and prayers and played drums and bugles. Jada Bharata was then made to sit down before the deity.

PURPORT

In this verse the word sva-vidhina (according to their own ritualistic principles) is very significant. According to the Vedic sastras, everything must be done according to regulative principles, but here it is stated that the thieves and rogues devised their own process for killing an animalistic man. The tamasic sastras give instructions for the sacrifice of an animal like a goat or buffalo before the goddess Kali, but there is no mention of killing a man, however dull he may be. This process was manufactured by the dacoits themselves; therefore the word sva-vidhina is used. Even at this time there are many sacrifices being conducted without reference to the Vedic scriptures. For instance, in Calcutta recently a slaughterhouse was being advertised as a temple of the goddess Kali. Meat-eaters foolishly purchase meat from such shops, thinking it different from ordinary meat and taking it to be the prasada of goddess Kali. The sacrifice of a goat or a similar animal before the goddess Kali is mentioned in sastras just to keep people from eating slaughterhouse meat and becoming responsible for the killing of animals. The conditioned soul has a natural tendency toward sex and meat-eating; consequently the sastras grant them some concessions. Actually the sastras aim at putting an end to these abominable activities, but they impart some regulative principles so that gradually meat-eaters and sex hunters will be rectified.

TEXT 16

TEXT

atha vrsala-rajā-panih purusa-pasor asrg-asavena devim bhadrā-kalim yaksyamanas tad-abhimantritam asim ati-karala-nisitam upadade.

SYNONYMS

atha--thereafter; vrsala-rajā-panih--the so-called priest of the leader of the dacoits (one of the thieves); purusa-pasoh--of the animalistic man for being sacrificed (Bharata Maharaja); asrk-asavena--with the liquor of blood; devim--to the deity; bhadrā-kalim--the goddess Kali; yaksyamanah--desiring to offer; tat-abhimantritam--consecrated by the mantra of Bhadrā Kali; asim--the sword; ati-karala--very fearful; nisitam--finely sharpened; upadade--he took up.

TRANSLATION

At this time, one of the thieves, acting as the chief priest, was ready to offer the blood of Jada Bharata, whom they imagined to be an animal-man, to the goddess Kali to drink as a liquor. He therefore took up a very fearsome sword, which was very sharp and, consecrating it by the mantra of Bhadrā Kali, raised it to kill Jada Bharata.

TEXT 17

TEXT

iti tesam vrsalanam rajas-tamah-prakrtinam dhana-mada-rajā-utsikta-manasam bhagavat-kala-vira-kulam kadhathi-kṛtyotpathena svairam viharatam himsa-viharanam karmati-darunam yad brahma-bhutasya saksad brahmarsi-sutasya nirvairasya sarva-bhuta-suhrdah sunayam apy ananumatam alambhanam tad upalabhya brahma-tejasati-durvisahena dandahyamanena vapusa sahasoccacata saiva devi bhadrā-kali.

SYNONYMS

iti--thus; tesam--of them; vrsalanam--the sudras, by whom all religious principles are destroyed; rajah--in passion; tamah--in ignorance; prakrtinam--having natures; dhana-mada--in the form of infatuation by material wealth; rajah--by passion; utsikta--puffed up; manasam--whose minds; bhagavat-kala--an expansion of the plenary expansion of the Supreme Personality of Godhead; vira-kulam--the group of

elevated personalities (the brahmanas); kat-arthi-krtya--disrespecting; utpathena--by a wrong path; svairam--independently; viharatam--who are proceeding; himsa-viharanam--whose business is to commit violence against others; karma--the activity; ati-darunam--very fearful; yat--that which; brahma-bhutasya--of a self-realized person born in a brahmana family; saksat--directly; brahma-rsi-sutasya--of the son born of a brahmana exalted in spiritual consciousness; nirvairasya--who had no enemies; sarva-bhuta-suhrdah--a well-wisher to all others; sunayam--at the last moment; api--even though; ananumatam--not being sanctioned by law; alambhanam--against the desire of the Lord; tat--that; upalabhya--perceiving; brahma-tejasa--with the effulgence of spiritual bliss; ati-durvisahena--being too bright and unbearable; dandahyamanena--burning; vapusa--with a physical body; sahasa--suddenly; uccacata--fractured (the deity); sa--she; eva--indeed; devi--the goddess; bhadra-kali--Bhadra Kali.

TRANSLATION

All the rogues and thieves who had made arrangements for the worship of goddess Kali were low minded and bound to the modes of passion and ignorance. They were overpowered by the desire to become very rich; therefore they had the audacity to disobey the injunctions of the Vedas, so much so that they were prepared to kill Jada Bharata, a self-realized soul born in a brahmana family. Due to their envy, these dacoits brought him before the goddess Kali for sacrifice. Such people are always addicted to envious activities, and therefore they dared to try to kill Jada Bharata. Jada Bharata was the best friend of all living entities. He was no one's enemy, and he was always absorbed in meditation on the Supreme Personality of Godhead. He was born of a good brahmana father, and killing him was forbidden, even though he might have been an enemy or aggressive person. In any case, there was no reason to kill Jada Bharata, and the goddess Kali could not bear this. She could immediately understand that these sinful dacoits were about to kill a great devotee of the Lord. Suddenly the deity's body burst asunder, and the goddess Kali personally emerged from it in a body burning with an intense and intolerable effulgence.

PURPORT

According to the Vedic injunctions, only an aggressor can be killed. If a person comes with an intent to kill, one can immediately take action and kill in self-defense. It is also stated that one can be killed if he comes to set fire to the home or to pollute or kidnap one's wife. Lord Ramacandra killed the entire family of Ravana because Ravana kidnapped His wife, Sitadevi. However, killing is not sanctioned in the sastras for other purposes. The killing of animals in sacrifice to the demigods, who are expansions of the Supreme Personality of Godhead, is sanctioned for those who eat meat. This is a kind of restriction for meat-eating. In other words, the slaughter of animals is also restricted by certain rules and regulations in the Vedas. Considering these points, there was no reason to kill Jada Bharata, who was born in a respectable, highly exalted brahmana family. He was a God-realized soul and a well-wisher to all living entities. The Vedas did not at all sanction the killing of Jada Bharata by rogues and thieves. Consequently the goddess Bhadra Kali emerged from the deity to give protection to the Lord's devotee. Srila Visvanatha Cakravarti Thakura explains that due to the Brahman effulgence of such a devotee as Jada Bharata, the deity was fractured. Only thieves and rogues in the modes of passion and ignorance and maddened by material opulence offer a man in sacrifice before the goddess Kali. This is not sanctioned by the Vedic instructions. Presently there are many hundreds and thousands of slaughterhouses throughout the world that are maintained by a puffed-up population mad for material opulence. Such activities are never supported by the Bhagavata school.

TEXT 18

TEXT

bhrsam amarsa-rosavesa-rabhasa-vilasita-bhru-kuti-vitapa-kutila-damstraruneksanatopati-bhayanaka-vadana hantu-kamevedam mahatta-hasam ati-samrambhena vimuncanti tata utpatya papiyasam dustanam tenaivasina vivrkna-sirsnam galat sravantam asrg-asavam atyusnam saha ganena nipiyati-pana-mada-vihvaloccaistaram sva-parsadaih saha jagau nanarta ca vijahara ca sirah-kanduka-lilaya.

SYNONYMS

bhram--very highly; amarsa--in intolerance of the offenses; rosa--in anger; avesa--of her absorption; rabhasa-vilasita--expanded by the force; bhru-kuti--of her eyebrows; vitapa--the branches; kutila--curved; damstra--teeth; aruna-iksana--of reddish eyes; atopa--by the agitation; ati--very much; bhayanaka--fearful; vadana--having a face; hantu-kama--desirous to destroy; iva--as if; idam--this universe; maha-atta-hasam--a greatly fearful laugh; ati--great; samrambhena--because of anger; vimuncanti--releasing; tatah--from that altar; utpatya--coming forth; papiyasam--of all the sinful; dustanam--great offenders; tena eva asina--by that same chopper; vivrkna--separated; sirsnam--whose heads; galat--from the neck; sravantam--oozing out; asrk-asavam--the blood, compared to an intoxicating beverage; ati-usnam--very hot; saha--with; ganena--her associates; nipiya--drinking; ati-pana--from drinking so much; mada--by intoxication; vihvala--overwhelmed; uccaih-taram--very loudly; sva-parsadaih--her own associates; saha--with; jagau--sang; nanarta--danced; ca--also; vijahara--played; ca--also; sirah-kanduka--using the heads as balls; lilya--by sports.

TRANSLATION

Intolerant of the offenses committed, the infuriated goddess Kali flashed her eyes and displayed her fierce, curved teeth. Her reddish eyes glowed, and she displayed her fearsome features. She assumed a frightening body, as if she were prepared to destroy the entire creation. Leaping violently from the altar, she immediately decapitated all the rogues and thieves with the very sword with which they had intended to kill Jada Bharata. She then began to drink the hot blood that flowed from the necks of the beheaded rogues and thieves, as if this blood were liquor. Indeed, she drank this intoxicant with her associates, who were witches and female demons. Becoming intoxicated with this blood, they all began to sing very loudly and dance as though prepared to annihilate the entire universe. At the same time, they began to play with the heads of the rogues and thieves, tossing them about as if they were balls.

PURPORT

It is evident from this verse that the devotees of goddess Kali are not at all favored by her. It is goddess Kali's work to kill and punish the demons. Goddess Kali (Durga) engages in decapitating many demons, dacoits and other unwanted elements in society. Neglecting Krsna consciousness, foolish people try to satisfy the goddess by offering her many abominable things, but ultimately when there is a little discrepancy in this worship, the goddess punishes the worshiper by taking his life. Demonic people worship goddess Kali to obtain some material benefit. but they are not excused of the sins performed in the name of worship. To sacrifice a man or animal before the deity is specifically forbidden.

TEXT 19

TEXT

evam eva khalu mahad-abhicarati-kramah kartsnyenatmane phalati.

SYNONYMS

evam eva--in this way; khalu--indeed; mahat--to great personalities; abhicara--in the form of envy; ati-kramah--the limit of offense; kartsnyena--always; atmane--unto oneself; phalati--gives the result.

TRANSLATION

When an envious person commits an offense before a great personality, he is always punished in the way mentioned above.

TEXT 20

TEXT

na va etad visnudatta mahad-adbhutam yad asambhramah sva-siras-chedana apatite 'pi vimukta-dehady-atma-bhava-sudrdha-hrdaya-granthinam sarva-sattva-suhrd-atmanam nirvairanam saksad bhagavatanimisari-varayudhenapramattena tais tair bhavaih pariraksyamananam tat-pada-mulam akutascid-bhayam upasrtanam bhagavata-paramahamsanam.

SYNONYMS

na--not; va--or; etad--this; visnu-datta--O Maharaja Pariksit, who was protected by Lord Visnu; mahat--a great; adbhutam--wonder; yat--which; asambhramah--lack of perplexity; sva-sirah-chedane--when the chopping off of the head; apatite--was about to happen; api--even though; vimukta--completely liberated from; deha-adi-atma-bhava--the false bodily concept of life; su-drdha--very strong and tight; hrdaya-granthinam--of those whose knots within the heart; sarva-sattva-suhrt-atmanam--of persons who in their hearts always wish well to all living entities; nirvairanam--who do not find anyone as their enemy; saksat--directly; bhagavata--by the Supreme personality of Godhead; animisa--invincible time; ari-vara--and the best of weapons, the Sudarsana cakra; ayudhena--by Him who possesses the weapons; apramattena--not agitated at any time; tair tair--by those respective; bhavaih--moods of the Supreme Personality of Godhead; pariraksyamananam--of persons who are protected; tat-pada-mulam--at the lotus feet of the Supreme Personality of Godhead; akutascit--from nowhere; bhayam--fear; upasrtanam--of those who have taken complete shelter; bhagavata--of devotees of the Lord; parama-hamsanam--of the most liberated persons.

TRANSLATION

Sukadeva Gosvami then said to Maharaja Pariksit: O Visnudatta, those who already know that the soul is separate from the body, who are liberated from the invincible knot in the heart, who are always engaged in welfare activities for all living entities and who never contemplate harming anyone are always protected by the Supreme Personality of Godhead, who carries His disc [the Sudarsana cakra] and acts as supreme time to kill the demons and protect His devotees. The devotees always take shelter at the lotus feet of the Lord. Therefore at all times, even if threatened by decapitation, they remain unagitated. For them, this is not at all wonderful.

PURPORT

These are some of the great qualities of a pure devotee of the Supreme Personality of Godhead. First, a devotee is firmly convinced of his spiritual identity. He never identifies with the body; he is firmly convinced that the spirit soul is different from the body. Consequently he fears nothing. Even though his life may be threatened, he is not at all afraid. He does not even treat an enemy like an enemy. Such are the qualifications of devotees. Devotees are always fully dependent on the Supreme Personality of Godhead, and the Lord is always eager to give them all protection in all circumstances. Thus end the Bhaktivedanta purports of the Fifth Canto, Ninth Chapter, of the Srimad-Bhagavatam, entitled "The Supreme Character of Jada Bharata."

Chapter Ten

The Discussion Between Jada Bharata and Maharaja Rahugana

In this chapter Bharata Maharaja, now Jada Bharata, was successfully accepted by King Rahugana, ruler of the states known as Sindhu and Sauvira. The King forced Jada Bharata to carry his palanquin and chastised him because he did not carry it properly. A carrier of King Rahugana's palanquin was needed, and to fulfill this need the chief carriers found Jada Bharata as the most likely person to do the work. He was therefore forced to carry the palanquin. Jada Bharata, however, did not protest this proud order, but humbly accepted the job and carried the palanquin. While carrying it, however, he was very careful to see

that he did not step on an ant, and whenever he saw one, he would stop until the ant had passed. Because of this, he could not keep pace with the other carriers. The King within the palanquin became very disturbed and chastised Jada Bharata with filthy language, but Jada Bharata, being completely freed from the bodily conception, did not protest; he proceeded carrying the palanquin. When he continued as before, the King threatened him with punishment, and being threatened by the King, Jada Bharata began to talk. He protested against the filthy language used by the King when the King chastised him, and the King, hearing the instructions of Jada Bharata, was awakened to his real knowledge. When he came to his consciousness, he understood that he had offended a great, learned and saintly person. At that time he very humbly and respectfully prayed to Jada Bharata. He now wanted to understand the deep meaning of the philosophical words used by Jada Bharata, and with great sincerity, he begged his pardon. He admitted that if one offends the lotus feet of a pure devotee, he is certainly punished by the trident of Lord Siva.

TEXT 1

TEXT

sri-suka uvaca

atha sindhu-sauvira-pate rahuganasya vrajata iksumatyas tate tat-kula-patina sibika-vaha-purusanvesana-samaye daivenopasaditah sa dvija-vara upalabdha esa piva yuva samhananango go-kharavad dhuram vodhum alam iti purva-visti-grhitaih saha grhitah prasabham atad-arha uvaha sibikam sa mahanubhavah.

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami continued to speak; atha--thus; sindhu-sauvira-pateh--of the ruler of the states known as Sindhu and Sauvira; rahu-ganasya--the King known as Rahugana; vrajatah--while going (to the asrama of Kapila); iksu-matyah tate--on the bank of the river known as Iksumati; tat-kula-patina--by the leader of the palanquin carriers; sibika-vaha--to become a carrier of the palanquin; purusanvesana-samaye--at the time of searching for a man; daivena--by chance; upasaditah--led near; sah--that; dvija-varah--Jada Bharata, the son of a brahmana; upalabdhah--obtained; esah--this man; piva--very strong and stout; yuva--young; samhanana-angah--having very firm limbs; go-khara-vat--like a cow or an ass; dhuram--a load; vodhum--to carry; alam--able; iti--thus thinking; purva-visti-grhitaih--others who were formerly forced to do the task; saha--with; grhitah--being taken; prasabham--by force; a-tat-arhah--although not fit for carrying the palanquin; uvaha--carried; sibikam--the palanquin; sah--he; mahanubhavah--a great soul.

TRANSLATION

Sukadeva Gosvami continued: My dear King, after this, King Rahugana, ruler of the states known as Sindhu and Sauvira, was going to Kapilasrama. When the King's chief palanquin carriers reached the banks of the River Iksumati, they needed another carrier. Therefore they began searching for someone, and by chance they came upon Jada Bharata. They considered the fact that Jada Bharata was very young and strong and had firm limbs. Like cows and asses, he was quite fit to carry loads. Thinking in this way, although the great soul Jada Bharata was unfit for such work, they nonetheless unhesitatingly forced him to carry the palanquin.

TEXT 2

TEXT

yada hi dvija-varasyesu-matravalokanugater na samahita purusa-gatis tada visama-gatam sva-sibikam rahugana upadharya purusan adhivahata aha he vodharah sadhv atikramata kim iti visamam uhyate yanam iti.

SYNONYMS

yada--when; hi--certainly; dvija-varasya--of Jada Bharata; isu-matra--the measurement of an arrow (three feet) ahead; avaloka-anugateh--from moving only after glancing; na samahita--not united; purusa-gatih--the movement of the carriers; tada--at that time; visama-gatam--becoming uneven; sva-sibikam--his own palanquin; rahuganah--King Rahugana; upadharya--understanding; purusan--unto the men; adhivahatah--who were carrying the palanquin; aha--said; he--oh; vodharah--carriers of the palanquin; sadhu atikramata--please walk evenly so that there will not be bouncing; kim iti--for what reason; visamam--uneven; uhyate--is being carried; yanam--the palanquin; iti--thus.

TRANSLATION

The palanquin, however, was very erratically carried by Jada Bharata due to his sense of nonviolence. As he stepped forward, he checked before him every three feet to see whether he was about to step on ants. Consequently he could not keep pace with the other carriers. Due to this, the palanquin was shaking, and King Rahugana immediately asked the carriers, "Why are you carrying this palanquin unevenly? Better carry it properly."

PURPORT

Although Jada Bharata was forced to carry the palanquin, he did not give up his sympathetic feelings toward the poor ants passing on the road. A devotee of the Lord does not forget his devotional service and other favorable activities, even when he is in a most distressful condition. Jada Bharata was a qualified brahmana, highly elevated in spiritual knowledge, yet he was forced to carry the palanquin. He did not mind this, but while walking on the road, he could not forget his duty to avoid killing even an ant. A Vaisnava is never envious or unnecessarily violent. There were many ants on the path, but Jada Bharata took care by looking ahead three feet. When the ants were no longer in his way, he would place his foot on the ground. A Vaisnava is always very kind at heart to all living entities. In His sankhya-yoga, Lord Kapiladeva explains: suhrdah sarva-dehinam. Living entities assume different bodily forms. Those who are not Vaisnavas consider only human society worthy of their sympathy, but Krsna claims to be the supreme father of all life forms. Consequently the Vaisnava takes care not to annihilate untimely or unnecessarily any life form. All living entities have to fulfill a certain duration for being engaged in a particular type of material body. They have to finish the duration allotted a particular body before being promoted or evolved to another body. Killing an animal or any other living being simply places an impediment in the way of his completing his term of imprisonment in a certain body. One should therefore not kill bodies for one's sense gratification, for this will implicate one in sinful activity.

TEXT 3

TEXT

atha ta isvara-vacah sopalambham upakarnyopaya-turiyac chankita-manasas tam vijnapayam babhuvuh.

SYNONYMS

atha--thus; te--they (the carriers of the palanquin); isvara-vacah--the words of the master, King Rahugana; sa-upalambham--with reproach; upakarnya--hearing; upaya--the means; turiyat--from the fourth one; sankita-manasah--whose minds were afraid; tam--him (the King); vijnapayam babhuvuh--informed.

TRANSLATION

When the palanquin carriers heard the threatening words of Maharaja Rahugana, they became very afraid of his punishment and began to speak to him as follows.

PURPORT

According to political science, a king sometimes tries to pacify his subordinates, sometimes chastises them, sometimes derides them and sometimes rewards them. In this way the king rules his subordinates. The bearers of the palanquin could understand that the King was angry and that he would chastise them.

TEXT 4

TEXT

na vayam nara-deva pramatta bhavan-niyamanupathah sadhv eva vahamah; ayam adhunaiva niyukto 'pi na drutam vrajati nanena saha vodhum u ha vayam parayama iti.

SYNONYMS

na--not; vayam--we; nara-deva--O lord among human beings (the king is supposed to be the representative of deva, the Supreme Personality of Godhead); pramattah--neglectful in our duties; bhavati-niyama-anupathah--who are always obedient to your order; sadhu--properly; eva--certainly; vahamah--we are carrying; ayam--this man; adhuna--just recently; eva--indeed; niyuktah--being engaged to work with us; api--although; na--not; drutam--very quickly; vrajati--works; na--not; anena--him; saha--with; vodhum--to carry; u ha--oh; vayam--we; parayamah--are able; iti--thus.

TRANSLATION

O lord, please note that we are not at all negligent in discharging our duties. We have been faithfully carrying this palanquin according to your desire, but this man who has been recently engaged to work with us cannot walk very swiftly. Therefore we are not able to carry the palanquin with him.

PURPORT

The other palanquin carriers were sudras, whereas Jada Bharata was not only a high-caste brahmana but also a great devotee. Sudras do not sympathize with other living beings, but a Vaisnava cannot act like a sudra. Whenever a sudra and a brahmana Vaisnava are combined, there will certainly be imbalance in the execution of duties. The sudras were walking with the palanquin without at all caring for the ants on the ground, but Jada Bharata could not act like a sudra, and therefore difficulty arose.

TEXT 5

TEXT

samsargiko dosa eva nunam ekasyapi sarvesam samsargikanam bhavitum arhatiti niscitya nisamya krpana-vaco raja rahugana upasita-vrddho 'pi nisargena balat krta isad-utthita-manyur avispastra-brahma-tejasam jata-vedasam iva rajasavrtam matir aha.

SYNONYMS

samsargikah--resulting from intimate association; dosah--a fault; eva--indeed; nunam--certainly; ekasya--of one; api--although; sarvesam--of all other; samsargikanam--persons associated with him; bhavitum--to become; arhati--is able; iti--thus; niscitya--ascertaining; nisamya--by hearing; krpana-vacah--the words of the poor servants, who were very afraid of being punished; raja--the King; rahuganah--Rahugana; upasita-vrddhah--having served and heard from many elderly sages; api--in spite of; nisargena--by his personal nature, which was that of a ksatriya; balat--by force; krtah--done; isat--slightly; utthita--awakened; manyuh--whose anger; avispastra--not being distinctly visible; brahma-tejasam--his

(Jada Bharata's) spiritual effulgence; jata-vedasam--a fire covered by ashes in Vedic ritualistic ceremonies; iva--like; rajasa avrta--covered by the mode of passion; matih--whose mind; aha--said.

TRANSLATION

King Rahugana could understand the speeches given by the carriers, who were afraid of being punished. He could also understand that simply due to the fault of one person, the palanquin was not being carried properly. Knowing this perfectly well and hearing their appeal, he became a little angry, although he was very advanced in political science and was very experienced. His anger arose due to his inborn nature as a king. Actually King Rahugana's mind was covered by the mode of passion, and he therefore spoke as follows to Jada Bharata, whose Brahman effulgence was not clearly visible, being covered like a fire covered by ashes.

PURPORT

The distinction between rajo-guna and sattva-guna is explained in this verse. Although the King was very upright and advanced in political science and governmental management, he was nonetheless in the mode of passion, and therefore, due to a slight agitation, he became angry. Jada Bharata, despite all kinds of injustice endured because of his deaf and dumb display, remained silent by the strength of his spiritual advancement. Nonetheless his brahma-tejah, his Brahman effulgence, was indistinctly visible in his person.

TEXT 6

TEXT

aho kastam bhratar vyaktam uru-parisranto dirgham adhvanam eka eva uhivan suciram nati-piva na samhananango jarasa copadruto bhavan sakhe no evapara ete sanghattina iti bahu-vipralabdho 'py avidyaya racita-dravya-guna-karmasaya-sva-carama-kalevare 'vastuni samsthana-visese 'ham mamety anadhyaropita-mithya-pratyayo brahma-bhutas tusnim sibikam purvavad uvaha.

SYNONYMS

aho--alas; kastam--how troublesome it is; bhratah--my dear brother; vyaktam--clearly; uru--very much; parisrantah--fatigued; dirgham--a long; adhvanam--path; ekah--alone; eva--certainly; uhivan--you have carried; su-ciram--for a long time; na--not; ati-piva--very strong and stout; na--nor; samhanana-angah--having a firm, tolerant body; jarasa--by old age; ca--also; upadrutah--disturbed; bhavan--yourself; sakhe--my friend; no eva--not certainly; apare--the other; ete--all these; sanghattinah--co-workers; iti--thus; bahu--very much; vipralabdah--sarcastically criticized; api--although; avidyaya--by nescience; racita--manufactured; dravya-guna-karma-asaya--in a combination of material elements, material qualities, and the results of past activities and desires; sva-carama-kalevare--in the body, which is moved by the subtle elements (mind, intelligence and ego); avastuni--in such physical things; samsthana-visese--having a particular disposition; aham mama--I and mine; iti--in this way; anadhyaropita--not interposed; mithya--false; pratyayah--belief; brahma-bhukah--who was self-realized, standing on the Brahman platform; tusnim--being silent; sibikam--the palanquin; purva-vat--as before; uvaha--carried.

TRANSLATION

King Rahugana told Jada Bharata: How troublesome this is, my dear brother. You certainly appear very fatigued because you have carried this palanquin alone without assistance for a long time and for a long distance. Besides that, due to your old age you have become greatly troubled. My dear friend, I see that you are not very firm, nor very strong and stout. Aren't your fellow carriers cooperating with you?

In this way the King criticized Jada Bharata with sarcastic words, yet despite being criticized in this way, Jada Bharata had no bodily conception of the situation. He knew that he was not the body, for he had

attained his spiritual identity. He was neither fat, lean nor thin, nor had he anything to do with a lump of matter, a combination of the five gross and three subtle elements. He had nothing to do with the material body and its two hands and legs. In other words, he had completely realized his spiritual identity [aham brahmasmi]. He was therefore unaffected by this sarcastic criticism from the King. Without saying anything, he continued carrying the palanquin as before.

PURPORT

Jada Bharata was completely liberated. He did not even care when the dacoits attempted to kill his body; he knew that he certainly was not the body. Even if the body were killed, he would not have cared, for he was thoroughly convinced of the proposition found in Bhagavad-gita (2.20): na hanyate hanyamane sarire. He knew that he could not be killed even if his body were killed. Although he did not protest, the Supreme Personality of Godhead in His agent could not tolerate the injustice of the dacoits; therefore he was saved by the mercy of Krsna, and the dacoits were killed. In this case, while carrying the palanquin, he also knew that he was not the body. This body was very strong and stout, in sound condition and quite competent to carry the palanquin. Due to his being freed from the bodily conception, the sarcastic words of the King did not at all affect him. The body is created according to one's karma, and material nature supplies the ingredients for the development of a certain type of body. The soul the body covers is different from the bodily construction; therefore anything favorable or mischievous done to the body does not affect the spirit soul. The Vedic injunction is asango hy ayam purusah: the spirit soul is always unaffected by material arrangements.

TEXT 7

TEXT

atha punah sva-sibikayam visama-gatayam prakupita uvaca rahuganah kim idam are tvam jivan-mrto mam kdarthi-krya bhartr-sasanam aticarasi pramattasya ca te karomi cikitsam danda-panir iva janataya yatha prakrtim svam bhajisyasa iti.

SYNONYMS

atha--thereafter; punah--again; sva-sibikayam--in his own palanquin; visama-gatayam--being unevenly carried because of Jada Bharata's not walking properly; prakupitah--becoming very angry; uvaca--said; rahuganah--King Rahugana; kim idam--what is this nonsense; are--O fool; tvam--you; jivat--living; mrtah--dead; mam--me; kat-arthi-krya--neglecting; bhartr-sasanam--chastisement by the master; aticarasi--you are overstepping; pramattasya--who are almost crazy; ca--also; te--your; karomi--I shall do; cikitsam--proper treatment; danda-panih iva--like Yamaraja; janatayah--of the people in general; yatha--so that; prakrtim--natural position; svam--your own; bhajisyase--you will take to; iti--thus.

TRANSLATION

Thereafter, when the King saw that his palanquin was still being shaken by the carriers, he became very angry and said: You rascal, what are you doing? Are you dead despite the life within your body? Do you not know that I am your master? You are disregarding me and are not carrying out my order. For this disobedience I shall now punish you just as Yamaraja, the superintendent of death, punishes sinful people. I shall give you proper treatment so that you will come to your senses and do the correct thing.

TEXT 8

TEXT

evam bahv abaddham api bhasamanam nara-devabhimanam rajasa tamasanuiddhena madena
tiraskrtasesa-bhagavat-priya-niketam pandita-maninam sa bhagavan brahmano brahma-bhuta-sarva-
bhuta-suhrd-atma yogesvara-caryayam nati-vyutpanna-matim smayamana iva vigata-smaya idam aha.

SYNONYMS

evam--in this way; bahu--much; abaddham--nonsensical; api--although; bhasamanam--talking; nara-
deva-abhimanam--King Rahugana, who thought himself the ruler; rajasa--by the material mode of
passion; tamasa--as well as by the mode of ignorance; anuiddhena--being increased; madena--by
madness; tiraskrta--who rebuked; asesa--innumerable; bhagavat-priya-niketam--devotees of the Lord;
pandita-maninam--considering himself a very learned scholar; sah--that; bhagavan--spiritually most
powerful (Jada Bharata); brahmanah--a fully qualified brahmana; brahma-bhuta--fully self-realized; sarva-
bhuta-suhrd-atma--who was thus the friend of all living entities; yoga-isvara--of the most advanced mystic
yogis; caryayam--in the behavior; na ati-vyutpanna-matim--unto King Rahugana, who was not actually
experienced; smayamanah--slightly smiling; iva--like; vigata-smayah--who was relieved from all material
pride; idam--this; aha--spoke.

TRANSLATION

Thinking himself a king, King Rahugana was in the bodily conception and was influenced by material
nature's modes of passion and ignorance. Due to madness, he chastised Jada Bharata with uncalled-for and
contradictory words. Jada Bharata was a topmost devotee and the dear abode of the Supreme Personality
of Godhead. Although considering himself very learned, the King did not know about the position of an
advanced devotee situated in devotional service, nor did he know his characteristics. Jada Bharata was the
residence of the Supreme Personality of Godhead; he always carried the form of the Lord within his heart.
He was the dear friend of all living beings, and he did not entertain any bodily conception. He therefore
smiled and spoke the following words.

PURPORT

The distinction between a person in the bodily conception and a person beyond the bodily conception is
presented in this verse. In the bodily conception, King Rahugana considered himself a king and chastised
Jada Bharata in so many unwanted ways. Being self-realized, Jada Bharata, who was fully situated on the
transcendental platform, did not at all become angry; instead, he smiled and began to deliver his teachings
to King Rahugana. A highly advanced Vaisnava devotee is a friend to all living entities, and consequently
he is a friend to his enemies also. In fact, he does not consider anyone to be his enemy. Suhrdah sarva-
dehinam. Sometimes a Vaisnava becomes superficially angry at a nondevotee, but this is good for the
nondevotee. We have several examples of this in Vedic literature. Once Narada became angry with the
two sons of Kuvera, Nalakuvara and Manigriva, and he chastised them by turning them into trees. The
result was that later they were liberated by Lord Sri Krsna. The devotee is situated on the absolute
platform, and when he is angry or pleased, there is no difference, for in either case he bestows his
benediction.

TEXT 9

TEXT

brahmana uvaca
tvayoditam vyaktam avipralabdham
bhartuh sa me syad yadi vira bharah
gantur yadi syad adhigamyam adhva
piveti rasau na vidam pravadah

SYNONYMS

brahmanah uvaca--the learned brahmana (Jada Bharata) spoke; tvaya--by you; uditam--explained; vyaktam--very clearly; avipralabdham--without contradictions; bhartuh--of the bearer, the body; sah--that; me--mine; syat--it would have been; yadi--if; vira--O great hero (Maharaja Rahugana); bharah--a load; gantuh--of the mover, also the body; yadi--if; syat--it had been; adhigamyam--the object to be obtained; adhva--the path; piva--very stout and strong; iti--thus; rasau--in the body; na--not; vidam--of the self-realized persons; pravadah--subject matter for discussion.

TRANSLATION

The great brahmana Jada Bharata said: My dear King and hero, whatever you have spoken sarcastically is certainly true. Actually these are not simply words of chastisement, for the body is the carrier. The load carried by the body does not belong to me, for I am the spirit soul. There is no contradiction in your statements because I am different from the body. I am not the carrier of the palanquin; the body is the carrier. Certainly, as you have hinted, I have not labored carrying the palanquin, for I am detached from the body. You have said that I am not stout and strong, and these words are befitting a person who does not know the distinction between the body and the soul. The body may be fat or thin, but no learned man would say such things of the spirit soul. As far as the spirit soul is concerned, I am neither fat nor skinny; therefore you are correct when you say that I am not very stout. Also, if the object of this journey and the path leading there were mine, there would be many troubles for me, but because they relate not to me but to my body, there is no trouble at all.

PURPORT

In Bhagavad-gita it is stated that one who is advanced in spiritual knowledge is not disturbed by the pains and pleasures of the material body. The material body is completely separate from the spirit soul, and the pains and pleasures of the body are superfluous. The practice of austerity and penance is meant for understanding the distinction between the body and the soul and how the soul can be unaffected by the pleasures and pains of the body. Jada Bharata was actually situated on the platform of self-realization. He was completely aloof from the bodily conception; therefore he immediately took this position and convinced the King that whatever contradictory things the King had said about his body did not actually apply to him as a spirit soul.

TEXT 10

TEXT

sthaulyam karsyam vyadhaya adhayas ca
ksut trd bhayam kalir iccha jara ca
nidra ratir manyur aham madah suco
dehena jatasya hi me na santi

SYNONYMS

sthaulyam--being very stout and strong; karsyam--being skinny and weak; vyadhayah--the pains of the body, such as disease; adhayah--the pains of the mind; ca--and; ksut trd bhayam--hunger, thirst and fear; kalih--quarrels between two persons; iccha--desires; jara--old age; ca--and; nidra--sleep; ratih--attachment for sense gratification; manyuh--anger; aham--false identification (in the bodily concept of life); madah--illusion; sucah--lamentation; dehena--with this body; jatasya--of one who has taken birth; hi--certainly; me--of me; na--not; santi--exist.

TRANSLATION

Fatness, thinness, bodily and mental distress, thirst, hunger, fear, disagreement, desires for material happiness, old age, sleep, attachment for material possessions, anger, lamentation, illusion and identification of the body with the self are all transformations of the material covering of the spirit soul. A person absorbed in the material bodily conception is affected by these things, but I am free from all bodily conceptions. Consequently I am neither fat nor skinny nor anything else you have mentioned.

PURPORT

Srila Narottama dasa Thakura has sung: deha-smṛti nahi yara, saṁsāra-bandhana kahan tara. One who is spiritually advanced has no connection with the body or with the bodily actions and reactions. When one comes to understand that he is not the body and therefore is neither fat nor skinny, one attains the topmost form of spiritual realization. When one is not spiritually realized, the bodily conception entangles one in the material world. At the present moment all human society is laboring under the bodily conception; therefore in the sastras people in this age are referred to as dvipada-pāsu, two-legged animals. No one can be happy in a civilization conducted by such animals. Our Kṛṣṇa consciousness movement is trying to raise fallen human society to the status of spiritual understanding. It is not possible for everyone to become immediately self-realized like Jada Bharata. However, as stated in Srimad-Bhagavatam (1.2.18): nāsta-prayesa bhādrasu nityam bhāgavata-sevaya. By spreading the Bhāgavata principles, we can raise human society to the platform of perfection. When one is not affected by the bodily conceptions, one can advance to the Lord's devotional service.

nāsta-prayesa bhādrasu
nityam bhāgavata-sevaya
bhāgavaty uttamasloke
bhaktir bhavati nāsthiki

The more we advance our freedom from the bodily conception, the more we are fixed in devotional service, and the more we are happy and peaceful. In this regard, Srila Madhvacarya says that those who are too materially affected continue the bodily conception. Such persons are concerned with different bodily symptoms, whereas one freed from bodily conceptions lives without the body even in the material condition.

TEXT 11

TEXT

jivan-mṛtatvam niyamena rajan
adyantavad yad vikṛtasya dr̥ṣṭam
sva-svamyā-bhavo dhruva idya yatra
tarhi ucyate 'sau vidhikṛtya-yogah

SYNONYMS

jivat-mṛtatvam--the quality of being dead while living; niyamena--by the laws of nature; rajan--O King; adi-anta-vat--everything material has a beginning and an end; yat--because; vikṛtasya--of things that are transformed, such as the body; dr̥ṣṭam--is seen; sva-svamyā-bhavaḥ--the condition of servanthood and mastership; dhruvaḥ--unchangeable; idya--O you who are worshiped; yatra--wherein; tarhi--then; ucyate--it is said; asau--that; vidhi-kṛtya-yogaḥ--fitness of order and duty.

TRANSLATION

My dear King, you have unnecessarily accused me of being dead though alive. In this regard, I can only say that this is the case everywhere because everything material has its beginning and end. As far as your thinking that you are the king and master and are thus trying to order me, this is also incorrect because

these positions are temporary. Today you are a king and I am your servant, but tomorrow the position may be changed, and you may be my servant and I your master. These are temporary circumstances created by providence.

PURPORT

The bodily conception is the basic principle of suffering in material existence. In Kali-yuga especially, people are so uneducated that they cannot even understand that the body is changing at every moment and that the ultimate change is called death. In this life one may be a king, and in the next life one may be a dog, according to karma. The spirit soul is in a deep slumber caused by the force of material nature. He is put in one type of condition and again changed into another type. Without self-realization and knowledge, conditional life continues, and one falsely claims himself a king, a servant, a cat or a dog. These are simply different transformations brought about by the supreme arrangement. One should not be misled by such temporary bodily conceptions. Actually no one is master within the material world, for everyone is under the control of material nature, which is under the control of the Supreme Personality of Godhead. Therefore the Supreme Personality of Godhead, Krsna, is the ultimate master. As explained in Caitanya-caritamṛta, ekale isvara krsna, ara saba bhṛtya: the only master is Krsna, and everyone else is His servant. Forgetfulness of our relationship with the Supreme Lord brings about our suffering in the material world.

TEXT 12

TEXT

visesa-buddher vivaram manak ca
pasyama yan na vyavaharato 'nyat
ka isvaras tatra kim isitavyam
tathapi rajan karavama kim te

SYNONYMS

visesa-buddheh--of the conception of the distinction between master and servant; vivaram--the scope; manak--a little; ca--also; pasyamah--I see; yat--which; na--not; vyavaharatah--than the temporary usage or convention; anyat--other; kah--who; isvarah--the master; tatra--in this; kim--who; isitavyam--is to be controlled; tathapi--nevertheless; rajan--O King (if you still think that you are master and I am servant); karavama--I may do; kim--what; te--for you.

TRANSLATION

My dear King, if you still think that you are the King and that I am your servant, you should order me, and I should follow your order. I can then say that this differentiation is temporary, and it expands only from usage or convention. I do not see any other cause. In that case, who is the master, and who is the servant? Everyone is being forced by the laws of material nature; therefore no one is master, and no one is servant. Nonetheless, if you think that you are the master and that I am the servant, I shall accept this. Please order me. What can I do for you?

PURPORT

It is said in Srimad-Bhagavatam, aham mameti: One thinks, "I am this body, and in this bodily relationship he is my master, he is my servant, she is my wife, and he is my son." All these conceptions are temporary due to the inevitable change of body and the arrangement of material nature. We are gathered together like straws floating in the waves of an ocean, straws that are inevitably separated by the laws of the waves. In this material world, everyone is floating on the waves of the ocean of nescience. As described by Bhaktivinoda Thakura:

(miche) mayara vase, yaccha bhese',
khaccha habudubu, bhai
(jiva) krsna-dasa, ei visvasa,
karle ta' ara duhkha nai

Srila Bhaktivinoda Thakura states that all men and women are floating like straws on the waves of material nature. If they come to the understanding that they are the eternal servants of Krsna, they will put an end to this floating condition. As stated in Bhagavad-gita (3.37): kama esa krodha esa rajo-guna-samudbhavah. Due to the mode of passion, we desire many things, and according to our desire or anxiety and according to the order of the Supreme Lord, material nature gives us a certain type of body. For some time we play as master or servant, as actors play on the stage under someone else's direction. While we are in the human form, we should put an end to this nonsensical stage performance. We should come to our original constitutional position, known as Krsna consciousness. At the present moment, the real master is material nature. Daivi hy esa guna-mayi mama maya duratyaya (Bg. 7.14). Under the spell of material nature, we are becoming servants and masters, but if we agree to be controlled by the Supreme Personality of Godhead and His eternal servants, this temporary condition ceases to exist.

TEXT 13

TEXT

unmatta-matta-jadavat sva-samstham
gatasya me vira cikitsitena
arthah kiyan bhavata siksitena
stabdha-pramattasya ca pistapesah

SYNONYMS

unmatta--madness; matta--a drunkard; jada-vat--like a dunce; sva-samstham--situation in my original constitutional position; gatasya--of one who has obtained; me--of me; vira--O King; cikitsitena--by your chastisement; arthah--the meaning or purpose; kiyan--what; bhavata--by you; siksitena--by being instructed; stabdha--dull; pramattasya--of a crazy man; ca--also; pista-pesah--like grinding flour.

TRANSLATION

My dear King, you have said, "You rascal, you dull, crazy fellow! I am going to chastise you, and then you will come to your senses." In this regard, let me say that although I live like a dull, deaf and dumb man, I am actually a self-realized person. What will you gain by punishing me? If your calculation is true and I am a madman, then your punishment will be like beating a dead horse. There will be no effect. When a madman is punished, he is not cured of his madness.

PURPORT

Everyone in this material world is working like a madman under certain impressions falsely acquired in the material condition. For example, a thief who knows that stealing is not good and who knows that it is followed with punishment by a king or by God, who has seen that thieves are arrested and punished by the police, nonetheless steals again and again. He is obsessed with the idea that by stealing he will be happy. This is a sign of madness. Despite repeated punishment, the thief cannot give up his stealing habit; therefore the punishment is useless.

TEXT 14

TEXT

sri-suka uvaca

etavad anuvada-paribhasaya pratyudirya muni-vara upasama-sila uparatanatmya-nimitta upabhogena karmarabdham vyapanayan raja-yanam api tathovaha.

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami continued to speak; etavat--so much; anuvada-paribhasaya--by explanatory repetition of words spoken previously by the King; pratyudirya--giving replies one after another; muni-varah--great sage Jada Bharata; upasama-silah--who was calm and peaceful in character; uparata--ceased; anatmya--things not related to the soul; nimittah--whose cause (ignorance) for identification with things not related to the soul; upabhogena--by accepting the consequences of his karma; karma-arabdham--the resultant action now attained; vyapanayan--finishing; raja-yanam--the palanquin of the King; api--again; tatha--as before; uvaha--continued to carry.

TRANSLATION

Sukadeva Gosvami said: O Maharaja Pariksit, when King Rahugana chastised the exalted devotee Jada Bharata with harsh words, that peaceful, saintly person tolerated it all and replied properly. Nescience is due to the bodily conception, and Jada Bharata was not affected by this false conception. Out of his natural humility, he never considered himself a great devotee, and he agreed to suffer the results of his past karma. Like an ordinary man, he thought that by carrying the palanquin, he was destroying the reactions of his past misdeeds. Thinking in this way, he began to carry the palanquin as before.

PURPORT

An exalted devotee of the Lord never thinks that he is a paramahansa or a liberated person. He always remains a humble servant of the Lord. In all reverse conditions, he agrees to suffer the results of his past life. He never accuses the Lord of putting him into a distressed condition. These are the signs of an exalted devotee. Tat te 'nukampam susamiksyamanah. When suffering reversed conditions, the devotee always considers that the reverse conditions are the Lord's concessions. He is never angry with his master; he is always satisfied with the position his master offers. In any case, he continues performing his duty in devotional service. Such a person is guaranteed promotion back home, back to Godhead. As stated in Srimad-Bhagavatam (10.14.8):

tat te 'nukampam susamiksamano
bhunjana evatma-krtam vipakam
hrd-vag-vapurbbhir vidadhan namas te
jiveta yo mukti-pade sa daya-bhak

"My dear Lord, one who constantly waits for Your causeless mercy to be bestowed upon him and who goes on suffering the reactions of his past misdeeds, offering You respectful obeisances from the core of his heart. is surely eligible for liberation, for it has become his rightful claim."

TEXT 15

TEXT

sa capi pandaveya sindhu-sauvira-patis tattva-jijnasayam samyak-sraddhayadhikrtadhikaras tad dhrdaya-granthi-mocanam dvija-vaca asrutya bahu-yoga-grantha-sammatam tvarayavaruhya sirasa pada-mulam upasrtah ksamapayan vigata-nrpa-deva-smaya uvaca.

SYNONYMS

sah--he (Maharaja Rahugana); ca--also; api--indeed; pandaveya--O best of the Pandu dynasty (Maharaja Pariksit); sindhu-sauvira-patih--the King of the states known as Sindhu and Sauvira; tattva-jijnasayam--in the matter of inquiring about the Absolute Truth; samyak-sraddhaya--by faith consisting of complete control of the senses and the mind; adhikrta-adhikarah--who attained the proper qualification; tat--that; hrdaya-granthi--the knot of false conceptions within the heart; mocanam--which eradicates; dvija-vacah--the words of the brahmana (Jada Bharata); asrutya--hearing; bahu-yoga-grantha-sammatam--approved by all yogic processes and their scriptures; tvaraya--very hastily; avaruhya--getting down (from the palanquin); sirasa--by his head; pada-mulam--at the lotus feet; upasrtah--falling down flat to offer obeisances; ksamapayan--obtaining pardon for his offense; vigata-nrpa-deva-smayah--giving up the false pride of being the King and therefore being worshipable; uvaca--said.

TRANSLATION

Sukadeva Gosvami continued: O best of the Pandu dynasty [Maharaja Pariksit], the King of the Sindhu and Sauvira states [Maharaja Rahugana] had great faith in discussions of the Absolute Truth. Being thus qualified, he heard from Jada Bharata that philosophical presentation which is approved by all scriptures on the mystic yoga process and which slackens the knot in the heart. His material conception of himself as a king was thus destroyed. He immediately descended from his palanquin and fell flat on the ground with his head at the lotus feet of Jada Bharata in such a way that he might be excused for his insulting words against the great brahmana. He then prayed as follows.

PURPORT

In Bhagavad-gita (4.2) Lord Krsna says:

evam parampara-praptam
imam rajarsayo viduh
sa kaleneha mahata
yogo nastah parantapa

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost."

Through the disciplic succession the royal order was on the same platform as great saintly persons (rajarsis). Formerly they could understand the philosophy of life and knew how to train the citizens to come to the same standard. In other words, they knew how to deliver the citizens from the entanglement of birth and death. When Maharaja Dasaratha ruled Ayodhya, the great sage Visvamitra once came to him to take away Lord Ramacandra and Laksmana to the forest to kill a demon. When the saintly person Visvamitra came to the court of Maharaja Dasaratha, the King, in order to receive the saintly person, asked him, ahistam yat tat punar janma jayaya. He asked the sage whether everything was going on well in his endeavor to conquer the repetition of birth and death. The whole process of Vedic civilization is based on this point. We must know how to conquer the repetition of birth and death. Maharaja Rahugana also knew the purpose of life; therefore when Jada Bharata put the philosophy of life before him, he immediately appreciated it. This is the foundation of Vedic society. Learned scholars, brahmanas, saintly persons and sages who were fully aware of the Vedic purpose advised the royal order how to benefit the general masses, and by their cooperation, the general masses were benefited. Therefore everything was successful. Maharaja Rahugana attained this perfection of understanding the value of human life; therefore he regretted his insulting words to Jada Bharata, and he immediately descended from his palanquin and fell down at the lotus feet of Jada Bharata in order to be excused and to hear from him further about the values of life known as brahma jijnasa (inquiry into the Absolute Truth). At the present moment, high government officials are ignorant of the values of life, and when saintly persons endeavor to broadcast the Vedic knowledge, the so-called executives do not offer their respectful obeisances but try

to obstruct the spiritual propaganda. Thus one can say that the former kingly government was like heaven and that the present government is like hell.

TEXT 16

TEXT

kas tvam nigudhas carasi dvijanam
bibharsi sutram katamo 'vadhutah
kasyasi kutratya ihapi kasmat
ksemaya nas ced asi nota suklah

SYNONYMS

kah tvam--who are you; nigudhah--very much covered; carasi--you move within this world; dvijanam--among the brahmanas or saintly persons; bibharsi--you also wear; sutram--the sacred thread belonging to the first-class brahmanas; katamah--which; avadhutah--highly elevated person; kasya asi--whose are you (whose disciple or son are you); kutratyah--from where; iha api--here in this place; kasmat--for what purpose; ksemaya--for the benefit; nah--of us; cet--if; asi--you are; na uta--or not; suklah--the personality of the pure mode of goodness (Kapiladeva).

TRANSLATION

King Rahugana said: O brahmana, you appear to be moving in this world very much covered and unknown to others. Who are you? Are you a learned brahmana and saintly person? I see that you are wearing a sacred thread. Are you one of those exalted, liberated saints such as Dattatreya and other highly advanced, learned scholars? May I ask whose disciple you are? Where do you live? Why have you come to this place? Is your mission in coming here to do good for us? Please let me know who you are.

PURPORT

Maharaja Rahugana was very anxious to receive further enlightenment in Vedic knowledge because he could understand that Jada Bharata belonged to a brahmana family either by disciplic succession or by birth in a brahmana dynasty. As stated in the Vedas: tad vijnanartham sa gurum evabhigacchet. Rahugana was accepting Jada Bharata as a guru, but a guru must prove his position not only by wearing a sacred thread but by advancing knowledge in spiritual life. It is also significant that Rahugana asked Jada Bharata which family he belonged to. There are two types of families--one according to dynasty and the other according to disciplic succession. In either way, one can be enlightened. The word suklah refers to a person in the mode of goodness. If one wants to receive spiritual knowledge, he must approach a bona fide brahmana-guru, either in the disciplic succession or in a family of learned brahmanas.

TEXT 17

TEXT

naham visanke sura-rajavajran
na tryaksa-sulan na yamasya dandat
nagny-arka-somanila-vittapastrac
chanke bhramsam brahma-kulavamanat

SYNONYMS

na--not; aham--I; visanke--am afraid; sura-rajavajrat--from the thunderbolt of the King of heaven, Indra; na--nor; tryaksa-sulat--from the piercing trident of Lord Siva; na--nor; yamasya--of the

superintendent of death, Yamaraja; dandat--from the punishment; na--nor; agni--of fire; arka--of the scorching heat of the sun; soma--of the moon; anila--of the wind; vitta-pa--of the owner of riches, Kuvera, the treasurer of the heavenly planets; astrat--from the weapons; sanke--I am afraid; bhram--very much; brahma-kula--the group of the brahmanas; avamanat--from offending.

TRANSLATION

My dear sir, I am not at all afraid of the thunderbolt of King Indra, nor am I afraid of the serpentine, piercing trident of Lord Siva. I do not care about the punishment of Yamaraja, the superintendent of death, nor am I afraid of fire, scorching sun, moon, wind, nor the weapons of Kuvera. Yet I am afraid of offending a brahmana. I am very much afraid of this.

PURPORT

When Sri Caitanya Mahaprabhu was instructing Rupa Gosvami at the Dasavamedha-ghata in Prayaga, He pointed out very clearly the seriousness of offending a Vaisnava. He compared the vaisnava-aparadha to hati mata, a mad elephant. When a mad elephant enters a garden, it spoils all the fruits and flowers. Similarly, if one offends a Vaisnava, he spoils all his spiritual assets. Offending a brahmana is very dangerous, and this was known to Maharaja Rahugana. He therefore frankly admitted his fault. There are many dangerous things--thunderbolts, fire, Yamaraja's punishment, the punishment of Lord Siva's trident, and so forth--but none is considered as serious as offending a brahmana like Jada Bharata. Therefore Maharaja Rahugana immediately descended from his palanquin and fell flat before the lotus feet of the brahmana Jada Bharata just to be excused.

TEXT 18

TEXT

tad bruhy asango jadavan nigudha-
vijnana-viryō vicarasy aparah
vacamsi yoga-grathitani sadho
na nah ksamante manasapi bhettum

SYNONYMS

tat--therefore; bruhi--please speak; asangah--who have no association with the material world; jada-vat--appearing like a deaf and dumb man; nigudha--completely hidden; vijnana-viryah--who have full knowledge of the spiritual science and are thus very powerful; vicarasi--you are moving; aparah--who possess unlimited spiritual glories; vacamsi--the words uttered by you; yoga-grathitani--bearing the complete meaning of mystic yoga; sadho--O great, saintly person; na--not; nah--of us; ksamante--are able; manasa api--even by the mind; bhettum--to understand by analytical study.

TRANSLATION

My dear sir, it appears that the influence of your great spiritual knowledge is hidden. Factually you are bereft of all material association and fully absorbed in the thought of the Supreme. Consequently you are unlimitedly advanced in spiritual knowledge. Please tell me why you are wandering around like a dullard. O great, saintly person, you have spoken words approved by the yogic process, but it is not possible for us to understand what you have said. Therefore kindly explain it.

PURPORT

Saintly people like Jada Bharata do not speak ordinary words. Whatever they say is approved by great yogis and those advanced in spiritual life. That is the difference between ordinary people and saintly

people. The listener must also be advanced to understand the words of such exalted, spiritually advanced people as Jada Bharata. Bhagavad-gita was spoken to Arjuna, not to others. Lord Krsna especially selected Arjuna for instruction in spiritual knowledge because Arjuna happened to be a great devotee and confidential friend. Similarly, great personalities also speak to the advanced, not to sudras, vaisyas, women or unintelligent men. Sometimes it is very risky to give great philosophical instructions to ordinary people, but Sri Caitanya Mahaprabhu, for the benefit of the fallen souls of Kali-yuga, has given us a very nice instrument, the chanting of the Hare Krsna mantra. The general mass of people, although sudras and less, can be purified by chanting this Hare Krsna mantra. Then they can understand the exalted philosophical statements of Bhagavad-gita and Srimad-Bhagavatam. Our Krsna consciousness movement has therefore adopted the chanting of the Hare Krsna maha-mantra for the general masses. When people gradually become purified, they are instructed in the lessons of Bhagavad-gita and Srimad-Bhagavatam. Materialistic people like stri, sudra and dvija-bandhu cannot understand words of spiritual advancement, yet one can take to the shelter of a Vaisnava, for he knows the art of enlightening even sudras in the highly elevated subject matter spoken in Bhagavad-gita and Srimad-Bhagavatam.

TEXT 19

TEXT

aham ca yogesvaram atma-tattva-
vidam muninam paramam gurum vai
prastum pravrttah kim iharanam tat
saksad dharim jnana-kalavatirnam

SYNONYMS

aham--I; ca--and; yoga-isvaram--the master of all mystic power; atma-tattva-vidam--of the learned scholars who are aware of the spiritual science; muninam--of such saintly persons; paramam--the best; gurum--the preceptor; vai--indeed; prastum--to inquire; pravrttah--engaged; kim--what; iha--in this world; aranam--the most secure shelter; tat--that which; saksat harim--directly the Supreme Personality of Godhead; jnana-kala-avatirnam--who has descended as the incarnation of complete knowledge in His plenary portion known as Kapiladeva.

TRANSLATION

I consider your good self the most exalted master of mystic power. You know the spiritual science perfectly well. You are the most exalted of all learned sages, and you have descended for the benefit of all human society. You have come to give spiritual knowledge, and you are a direct representative of Kapiladeva, the incarnation of God and the plenary portion of knowledge. I am therefore asking you, O spiritual master, what is the most secure shelter in this world?

PURPORT

As Krsna confirms in Bhagavad-gita:

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47)

Jada Bharata was a perfect yogi. He was formerly the emperor Bharata Maharaja, and he was now the most exalted personality among learned sages and the master of all mystic powers. Although Jada Bharata

was an ordinary living entity, he had inherited all the knowledge given by the Supreme Personality of Godhead, Kapiladeva. He could therefore be taken directly as the Supreme Personality of Godhead. As confirmed by Srila Visvanatha Cakravarti Thakura in his stanzas to the spiritual master: saksad-dharitvena samasta-sastraih. An exalted personality like Jada Bharata is as good as the Supreme Personality of Godhead because he fully represents the Lord by giving knowledge to others. Jada Bharata is herein accepted as the direct representative of the Supreme Personality of Godhead because he was imparting knowledge on behalf of the Supreme Lord. Therefore Maharaja Rahugana concluded that it was appropriate to ask him about atma-tattva, the spiritual science. Tad-vijnanartham sa gurum evabhigacchet. This Vedic injunction is also confirmed herein. If anyone is at all interested in knowing the spiritual science (brahma jijnasa), he must approach a guru like Jada Bharata.

TEXT 20

TEXT

sa vai bhaval loka-niriksanartham
avyakta-lingo vicaraty api svit
yogesvaranam gatim andha-buddhih
katham vicaksita grhanubandhah

SYNONYMS

sah--that Supreme Personality of Godhead or His incarnation Kapiladeva; vai--indeed; bhavan--your good self; loka-nirikšana-artham--just to study the characteristics of the people of this world; avyakta-lingah--without manifesting your real identity; vicarati--are traveling in this world; api svit--whether; yoga-isvaranam--of all the advanced yogis; gatim--the characteristics or actual behavior; andha-buddhih--who are illusioned and have become blind to spiritual knowledge; katham--how; vicaksita--may know; grha-anubandhah--I who am bound by attachment to family life, or worldly life.

TRANSLATION

Is it not a fact that your good self is the direct representative of Kapiladeva, the incarnation of the Supreme Personality of Godhead? To examine people and see who is actually a human being and who is not, you have presented yourself to be a deaf and dumb person. Are you not moving this way upon the surface of the world? I am very attached to family life and worldly activities, and I am blind to spiritual knowledge. Nonetheless, I am now present before you and am seeking enlightenment from you. How can I advance in spiritual life?

PURPORT

Although Maharaja Rahugana was playing the part of a king, he had been informed by Jada Bharata that he was not a king nor was Jada Bharata deaf and dumb. Such designations were simply coverings of the spirit soul. Everyone must come to this knowledge. As confirmed in Bhagavad-gita (2.13): dehino 'smin yatha dehe. Everyone is encased within the body. Since the body is never identical with the soul, the bodily activities are simply illusory. In the association of such a sadhu as Jada Bharata, Maharaja Rahugana came to the awareness that his activities as a royal authority were simply illusory phenomena. He therefore agreed to receive knowledge from Jada Bharata, and that was the beginning of his perfection. Tad-vijnanartham sa gurum evabhigacchet. A person like Maharaja Rahugana, who was very inquisitive to know the value of life and the spiritual science, must approach a personality like Jada Bharata. Tasmad gurum prapadyeta jijnasuh sreya uttamam (Bhag. 11.3.21). One must approach a guru like Jada Bharata, a representative of the Supreme Personality of Godhead, to inquire about the goal of human life.

TEXT 21

TEXT

drstah sramah karmata atmano vai
bhartur gantur bhavatas canumanye
yathasatodanayanady-abhavat
samula isto vyavahara-margah

SYNONYMS

drstah--it is experienced by everyone; sramah--fatigue; karmatah--from acting in some way; atmanah--of the soul; vai--indeed; bhartuh--of one who is carrying the palanquin; gantuh--of one who is moving; bhavatah--of yourself; ca--and; anumanye--I guess like that; yatha--as much as; asata--with something that is not an actual fact; uda--of water; anayana-adi--of the bringing and other such tasks; abhavat--from the absence; sa-mulah--based on evidence; istah--respected; vyavahara-margah--phenomenon.

TRANSLATION

You have said, "I am not fatigued from labor." Although the soul is different from the body, there is fatigue because of bodily labor, and it appears to be the fatigue of the soul. When you are carrying the palanquin, there is certainly labor for the soul. This is my conjecture. You have also said that the external behavior exhibited between the master and the servant is not factual, but although in the phenomenal world it is not factual, the products of the phenomenal world can actually affect things. That is visible and experienced. As such, even though material activities are impermanent, they cannot be said to be untrue.

PURPORT

This is a discussion on impersonal Mayavada philosophy and the practical philosophy of Vaisnavas. The Mayavada philosophy explains this phenomenal world to be false, but Vaisnava philosophers do not agree. They know that the phenomenal world is a temporary manifestation, but it is not false. A dream that we see at night is certainly false, but a horrible dream certainly affects the person seeing it. The soul's fatigue is not factual, but as long as one is immersed in the illusory bodily conception, one is affected by such false dreams. When dreaming, it is not possible to avoid the actual facts, and the conditioned soul is forced to suffer due to his dream. A waterpot is made of earth and is temporary. Actually there is no waterpot; there is simply earth. However, as long as the waterpot can contain water, we can use it in that way. It cannot be said to be absolutely false.

TEXT 22

TEXT

sthaly-agni-tapat payaso 'bhitapas
tat-tapatas tandula-garbha-randhih
dehendriyasvasaya-sannikarsat
tat-samsrtih purusasyanurodhat

SYNONYMS

sthali--on the cooking pot; agni-tapat--because of the heat of fire; payasah--the milk put into the pot; abhitapah--becomes hot; tat-tapatah--because of the milk's becoming hot; tandula-garbha-randhih--the center of the rice within the milk becomes cooked; deha-indriya-asvasaya--the bodily senses; sannikarsat--from having connections with; tat-samsrtih--the experience of fatigue and other miseries; purusasya--of the soul; anurodhat--from compliance due to being grossly attached to the body, senses and mind.

TRANSLATION

King Rahugana continued: My dear sir, you have said that designations like bodily fatness and thinness are not characteristics of the soul. That is incorrect because designations like pain and pleasure are certainly felt by the soul. You may put a pot of milk and rice within fire, and the milk and rice are automatically heated one after the other. Similarly, due to bodily pains and pleasures, the senses, mind and soul are affected. The soul cannot be completely detached from this conditioning.

PURPORT

This argument put forward by Maharaja Rahugana is correct from the practical point of view, but it arises from an attachment to the bodily conception. It can be said that a person sitting in his car is certainly different from his car, but if there is damage to the car, the owner of the car, being overly attached to the car, feels pain. Actually, the damage done to the car has nothing to do with the car's proprietor, but because the proprietor has identified himself with the interest of the car, he feels pleasure and pain connected with it. This conditional state can be avoided if attachment is withdrawn from the car. Then the proprietor would not feel pleasure or pain if the car is damaged or whatever. Similarly, the soul has nothing to do with the body and the senses, but due to ignorance, he identifies himself with the body, and he feels pleasure and pain due to bodily pleasure and pain.

TEXT 23

TEXT

sastabhogopta nrpatih prajanam
yah kinkaro vai na pinasti pistam
sva-dharmam aradhanam acyutasya
yad ihamano vijahaty aghaugham

SYNONYMS

sasta--the governor; abhogopta--a well-wisher of the citizens as a father is the well-wisher of his children; nr-patih--the king; prajanam--of the citizens; yah--one who; kinkarah--order carrier; vai--indeed; na--not; pinasti pistam--grinds what is already ground; sva-dharmam--one's own occupational duty; aradhanam--worshipping; acyutasya--of the Supreme personality of Godhead; yat--which; ihamanah--performing; vijahati--they are released from; agha-ogham--all kinds of sinful activity and faulty action.

TRANSLATION

My dear sir, you have said that the relationship between the king and the subject or between the master and the servant are not eternal, but although such relationships are temporary, when a person takes the position of a king, his duty is to rule the citizens and punish those who are disobedient to the laws. By punishing them, he teaches the citizens to obey the laws of the state. Again, you have said that punishing a person who is deaf and dumb is like chewing the chewed or grinding the pulp; that is to say, there is no benefit in it. However, if one is engaged in his own occupational duty as ordered by the Supreme Lord, his sinful activities are certainly diminished. Therefore if one is engaged in his occupational duty by force, he benefits because he can vanquish all his sinful activities in that way.

PURPORT

This argument offered by Maharaja Rahugana is certainly very effective. In his Bhakti-rasamrta-sindhu (1.2.4), Srila Rupa Gosvami says, tasmāt kenapy upayena manah kṛsne nivesayet: somehow or other, one should engage in Kṛsna consciousness. Actually every living being is an eternal servant of Kṛsna, but due to forgetfulness, a living entity engages himself as an eternal servant of maya. As long as one is engaged in maya's service, he cannot be happy. Our Kṛsna consciousness movement aims at engaging people in Lord

Krsna's service. That will help them become freed from all material contamination and sinful activity. This is confirmed in Bhagavad-gita (4.10): vita-raga-bhaya-krodhah. By becoming detached from material activities, we will be freed from fear and anger. By austerity, one becomes purified and eligible to return home, back to Godhead. The duty of the king is to rule his citizens in such a way that they can become Krsna conscious. This would be very beneficial for everyone. Unfortunately the king or president engages people in sense gratification instead of the Lord's service, and such activities are certainly not beneficial for anyone. King Rahugana tried to engage Jada Bharata in carrying the palanquin, which is a form of sense gratification for the King. However, if one is engaged as a palanquin carrier in the Lord's service, that is certainly beneficial. In this godless civilization, if a president engages people somehow or other in devotional service or the awakening of Krsna consciousness, he renders the very best service to the citizens.

TEXT 24

TEXT

tan me bhavan nara-devabhimana-
madena tucchikrta-sattamasya
krsista maitri-drsam arta-bandho
yatha tare sad-avadhyanam amhah

SYNONYMS

tat--therefore; me--unto me; bhavan--your good self; nara-deva-abhimana-madena--by madness due to having the body of a king and thus being proud of it; tucchikrta--who has insulted; sat-tamasya--you who are the best among human beings; krsista--kindly show; maitri-drsam--your causeless mercy upon me like a friend; arta-bandho--O friend of all distressed persons; yatha--so; tare--I can get relief from; sat-avadhyanam--neglecting a great personality like you; amhah--the sin.

TRANSLATION

Whatever you have spoken appears to me to be contradictory. O best friend of the distressed, I have committed a great offense by insulting you. I was puffed up with false prestige due to possessing the body of a king. For this I have certainly become an offender. Therefore I pray that you kindly glance at me with your causeless mercy. If you do so, I can be relieved from sinful activities brought about by insulting you.

PURPORT

Sri Caitanya Mahaprabhu has said that by offending a Vaisnava, one finishes all his spiritual activities. Offending a Vaisnava is considered the mad elephant offense. A mad elephant can destroy an entire garden which has been developed with great labor. One may attain the topmost platform of devotional service, but somehow or other if he offends a Vaisnava, the whole structure collapses. Unconsciously, King Rahugana offended Jada Bharata, but due to his good sense, he asked to be excused. This is the process by which one can be relieved from a vaisnava-aparadha. Krsna is always very simple and by nature merciful. When one commits an offense at the feet of a Vaisnava, one must immediately apologize to such a personality so that his spiritual advancement may not be hampered.

TEXT 25

TEXT

na vikriya visva-suhrt-sakhasya
samyena vitabhimates tavapi
mahad-vimanat sva-krtad dhi madrn

nanksyaty adurad api sulapanih

SYNONYMS

na--not; vikriya--material transformation; visva-suhrt--of the Supreme Personality of Godhead, who is a friend to everyone; sakhasya--of you, the friend; samyena--because of your mental equilibrium; vita-abhimateh--who has completely forsaken the bodily concept of life; tava--your; api--indeed; mahat-vimanat--of insulting a great devotee; sva-krtat--from my own activity; hi--certainly; madrk--a person like me; nanksyati--will be destroyed; adurat--very soon; api--certainly; sula-panih--even though as powerful as Lord Siva (Sulapani).

TRANSLATION

O my dear lord, you are the friend of the Supreme Personality of Godhead, who is the friend of all living entities. You are therefore equal to everyone, and you are free from the bodily conception. Although I have committed an offense by insulting you, I know that there is no loss or gain for you due to my insult. You are fixed in your determination, but I have committed an offense. Because of this, even though I may be as strong as Lord Siva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaisnava.

PURPORT

Maharaja Rahugana was very intelligent and conscious of the inauspicious effects arising from insulting a Vaisnava. He was therefore very anxious to be excused by Jada Bharata. Following in the footsteps of Maharaja Rahugana, everyone should be very cautious not to commit an offense at the lotus feet of a Vaisnava. Srila Vrndavana dasa Thakura in the Caitanya-bhagavata (Madhya 13) says:

sulapani-sama yadi bhakta-ninda kare
bhagavata pramana----tathapi sikhra mare

hena vaisnavere ninde sarvajna ha-i
se janera adhah-pata sarva-sastre ka-i

"Even if one is as strong as Lord Siva, who carries a trident in his hand, one will nonetheless fall down from his spiritual position if he tries to insult a Vaisnava. That is the verdict of all Vedic scriptures." He also says this in Caitanya-bhagavata (Madhya 22):

vaisnavera ninda karibeka yara gana
tara raksa samartha nahika kona jana

sulapani-sama yadi vaisnavere ninde
tathapiha nasa yaya---kahe sastra-vrnde

iha na maniya ye sujana ninda kare
janme janme se papistha daiva-dose mare

"One who blasphemes a Vaisnava cannot be protected by anyone. Even if a person is as strong as Lord Siva, if he blasphemes a Vaisnava, he is sure to be destroyed. This is the verdict of all sastras. If one does not care for the verdict of the sastras and dares blaspheme a Vaisnava, he suffers life after life because of this."

Thus end the Bhaktivedanta purports of the Fifth Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled, "The Discussion Between Jada Bharata and Maharaja Rahugana."

Chapter Eleven

Jada Bharata Instructs King Rahugana

In this chapter the brahmana Jada Bharata instructs Maharaja Rahugana in detail. He tells the King: "You are not very experienced, yet you pose yourself as a learned person because you are very proud of your knowledge. Actually a person who is on the transcendental platform does not care for social behavior that sacrifices spiritual advancement. Social behavior comes within the jurisdiction of karma-kanda, material benefit. No one can spiritually advance by such activities. The conditioned soul is always overpowered by the modes of material nature. and consequently he is simply concerned with material benefits and auspicious and inauspicious material things. In other words, the mind, which is the leader of the senses, is absorbed in material activities life after life. Thus he continuously gets different types of bodies and suffers miserable material conditions. On the basis of mental concoction, social behavior has been formulated. If one's mind is absorbed in these activities, he certainly remains conditioned within the material world. According to different opinions, there are eleven or twelve mental activities, which can be transformed into hundreds and thousands. A person who is not Krsna conscious is subjected to all these mental concoctions and is thus governed by the material energy. The living entity who is free from mental concoctions attains the platform of pure spirit soul. devoid of material contamination. There are two types of living entities--jivatma and Paramatma, the individual soul and the Supreme Soul. That Supreme Soul in His ultimate realization is Lord Vasudeva. Krsna. He enters into everyone's heart and controls the living entity in his different activities. He is therefore the supreme shelter of all living entities. One can understand the Supreme Soul and one's position in relationship with Him when one is completely freed from the unwanted association of ordinary men. In this way one can become fit to cross the ocean of nescience. The cause of conditional Life is attachment to the external energy. One has to conquer these mental concoctions: unless one does so, he will never be freed from material anxieties. Although mental concoctions have no value, their influence is still very formidable. No one should neglect to control the mind. If one does, the mind becomes so powerful that one immediately forgets his real position. Forgetting that he is an eternal servant of Krsna and that service to Krsna is his only business, one is doomed by material nature to serve the objects of the senses. One should kill mental concoctions by the sword of service to the Supreme Personality of Godhead and His devotee [guru-krsna-prasade paya bhakti-lata-bija]"

TEXT 1

TEXT

brahmana uvaca
 akovidah kovida-vada-vadan
 vadasy atho nati-vidam varisthah
 na surayo hi vyavaharam enam
 tattvavamarsena sahamananti

SYNONYMS

brahmanah uvaca--the brahmana said; akovidah--without having experience; kovida-vada-vadan--words used by experienced persons; vadasi--you are speaking; atho--therefore; na--not; ati-vidam--of those who are very experienced; varisthah--the most important; na--not; surayah--such intelligent persons; hi--indeed; vyavaharam--mundane and social behavior; enam--this; tattva--of the truth; avamarsena--fine judgment by intelligence; saha--with; amananti--discuss.

TRANSLATION

The brahmana Jada Bharata said: My dear King, although you are not at all experienced, you are trying to speak like a very experienced man. Consequently you cannot be considered an experienced person. An experienced person does not speak the way you are speaking about the relationship between a master and a servant or about material pains and pleasures. These are simply external activities. Any advanced, experienced man, considering the Absolute Truth, does not talk in this way.

PURPORT

Krsna similarly chastised Arjuna. Asocyan anvasocas tvam prajna-vadams ca bhasase: "While speaking learned words, you are lamenting for what is not worthy of grief." (Bg. 2.11) Similarly, among people in general, 99.9 percent try to talk like experienced advisers, but they are actually devoid of spiritual knowledge and are therefore like inexperienced children speaking nonsensically. Consequently their words cannot be given any importance. One has to learn from Krsna or His devotee. If one speaks on the basis of this experience--that is, on the basis of spiritual knowledge--one's words are valuable. At the present moment, the entire world is full of foolish people. Bhagavad-gita describes these people as mudhas. They are trying to rule human society. but because they are devoid of spiritual knowledge. the entire world is in a chaotic condition. To be released from these miserable conditions. one has to become Krsna conscious and take lessons from an exalted personality like Jada Bharata, Lord Krsna and Kapiladeva. That is the only way to solve the problems of material life.

TEXT 2

TEXT

tathaiva rajann uru-garhamedha-
vitana-vidyuru-vijrmbhitesu
na veda-vadesu hi tattva-vadah
prayena suddho nu cakasti sadhuh

SYNONYMS

tatha--therefore; eva--indeed; rajan--O King; uru-garha-medha--rituals related to material household life; vitana-vidya--in knowledge that expands; uru--very greatly; vijrmbhitesu--among those interested; na--not; veda-vadesu--who speak the version of the Vedas; hi--indeed; tattva-vadah--the spiritual science; prayena--almost always; suddhah--free from all contaminated activities; nu--indeed; cakasti--appear; sadhuh--a person who is advanced in devotional service.

TRANSLATION

My dear King, talks of the relationship between the master and the servant, the king and the subject and so forth are simply talks about material activities. People interested in material activities, which are expounded in the Vedas, are intent on performing material sacrifices and placing faith in their material activities. For such people, spiritual advancement is definitely not manifest.

PURPORT

In this verse, two words are significant--veda-vada and tattva-vada. According to Bhagavad-gita, those who are simply attached to the Vedas and who do not understand the purpose of the Vedas or the Vedanta-sutra are called veda-vada-ratah.

yam imam puspitam vacam
pravadanty avipascitah
veda-vada-ratah partha
nanyad astiti vadinah

kamatmanah svarga-para
janma-karma-phala-pradam
kriya-visesa-bahulam
bhogaisvarya-gatim prati

"Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power and so forth. Being desirous of sense gratification and opulent life, they say there is nothing more than this." (Bg. 2.42-43)

The veda-vada followers of the Vedas are generally inclined to karma-kanda, the performance of sacrifice according to the Vedic injunctions. They are thereby promoted to higher planetary systems. They generally practice the Caturmasya system. Aksayyam ha vai caturmasya-yajinah sukrtam bhavati: one who performs the caturmasya-yajna becomes pious. By becoming pious, one may be promoted to the higher planetary systems (urdhvam gacchanti sattva-sthah). Some of the followers of the Vedas are attached to karma-kanda, the fruitive activities of the Vedas, in order to be promoted to a higher standard of life. Others argue that this is not the purpose of the Vedas. Tad yathaiveha karma jitah lokah ksiyate evam evam utra punya jitah lokah ksiyate. In this world someone may become very highly elevated by taking birth in an aristocratic family, by being well educated, beautiful or very rich. These are the gifts for pious activities enacted in the past life. However, these will be finished when the stock of pious activity is finished. If we become attached to pious activities, we may get these various worldly facilities in the next life and may take birth in the heavenly planets. But all this will eventually be finished. Ksine punye martya-lokam visanti (Bg. 9.21): when the stock of pious activity is finished, one again has to come to this martya-loka. According to the Vedic injunctions, the performance of pious activity is not really the objective of the Vedas. The objective of the Vedas is explained in Bhagavad-gita. Vedais ca sarvair aham eva vedyah: the objective of the Vedas is to understand Krsna, the Supreme Personality of Godhead. Those who are veda-vadis are not actually advanced in knowledge, and those who are followers of jnana-kanda (Brahman understanding) are also not perfect. However, when one comes to the platform of upasana and accepts the worship of the Supreme Personality of Godhead, he becomes perfect (aradhanam sarvesam visnor aradhanam param). In the Vedas the worship of different demigods and the performance of sacrifice are certainly mentioned, but such worship is inferior because the worshipers do not know that the ultimate goal is Visnu (na te viduh svartha-gatim hi visnum). When one comes to the platform of visnor aradhanam, or bhakti-yoga, one has attained the perfection of life. Otherwise, as indicated in Bhagavad-gita, one is not a tattva-vadi but a veda-vadi, a blind follower of the Vedic injunctions. A veda-vadi cannot be purified from material contamination unless he becomes a tattva-vadi, that is, one who knows tattva, the Absolute Truth. Tattva is also experienced in three features--brahmeti paramatmeti bhagavan iti sabdyate. Even after coming to the platform of understanding tattva, one must worship Bhagavan, Visnu and His expansions, or one is not yet perfect. Bahunam janmanam ante jnanavan mam prapadyate: after many births, one who is actually in knowledge surrenders unto Krsna. The conclusion is that unintelligent men with a poor fund of knowledge cannot understand Bhagavan, Brahman or Paramatma, but after studying the Vedas and attaining the understanding of the Absolute Truth, the Supreme Personality of Godhead, one is supposed to be on the platform of perfect knowledge.

TEXT 3

TEXT

na tasya tattva-grahanaya saksad
variyasir api vacah samasan
svapne niruktya grhamedhi-saukhyam
na yasya hey anumitam svayam syat

SYNONYMS

na--not; tasya--of him (a student studying the Vedas); tattva-grahanaya--for accepting the real purpose of Vedic knowledge; saksat--directly; variyasih--very exalted; api--although; vacah--words of the Vedas; samasan--sufficiently became; svapne--in a dream; niruktya--by example; grha-medhi-saukhyam--happiness within this material world; na--not; yasya--of him who; hey-anumitam--concluded to be inferior; svayam--automatically; syat--become.

TRANSLATION

A dream becomes automatically known to a person as false and immaterial, and similarly one eventually realizes that material happiness in this life or the next, on this planet or a higher planet, is insignificant. When one realizes this, the Vedas, although an excellent source, are insufficient to bring about direct knowledge of the truth.

PURPORT

In Bhagavad-gita (2.45), Kṛṣṇa advised Arjuna to become transcendental to the material activities impelled by the three material modes of nature (traiguṇya-visaya veda nīstraiguṇyo bhavarjuna). The purpose of Vedic study is to transcend the activities of the three modes of material nature. Of course in the material world the mode of goodness is accepted as the best, and one can be promoted to the higher planetary systems by being on the sattva-guṇa platform. However, that is not perfection. One must come to the conclusion that even the sattva-guṇa platform is also not good. One may dream that he has become a king with a good family, wife and children, but immediately at the end of that dream he comes to the conclusion that it is false. Similarly, all kinds of material happiness are undesirable for a person who wants spiritual salvation. If a person does not come to the conclusion that he has nothing to do with any kind of material happiness, he cannot come to the platform of understanding the Absolute Truth, or tattva jñāna. Karmīs, jñānis and yogīs are after some material elevation. The karmīs work hard day and night for some bodily comfort, and the jñānis simply speculate about how to get out of the entanglement of karma and merge into the Brahman effulgence. The yogīs are very much addicted to the acquisition of material perfection and magical powers. All of them are trying to be materially perfect, but a devotee very easily comes to the platform of nirguṇa in devotional service, and consequently for the devotee the results of karma, jñāna and yoga become very insignificant. Therefore only the devotee is on the platform of tattva jñāna, not the others. Of course the jñāni's position is better than that of the karmī but that position is also insufficient. The jñāni must actually become liberated, and after liberation he may be situated in devotional service (mad-bhaktim labhate param).

TEXT 4

TEXT

yavan mano rajasa purusasya
sattvena va tamasa vanuruddham
cetobhir akutibhir atanoti
nirankusam kusalam cetaram va

SYNONYMS

yavat--as long as; manah--the mind; rajasa--by the mode of passion; purusasya--of the living entity; sattvena--by the mode of goodness; va--or; tamasa--by the mode of darkness; va--or; anuruddham--controlled; cetobhih--by the knowledge-acquiring senses; akutibhih--by the senses of action; atanoti--expands; nirankusam--independent like an elephant not controlled by a trident; kusalam--auspiciousness; ca--also; itaram--other than auspiciousness, sinful activities; va--or.

TRANSLATION

As long as the mind of the living entity is contaminated by the three modes of material nature (goodness, passion and ignorance), his mind is exactly like an independent, uncontrolled elephant. It simply expands its jurisdiction of pious and impious activities by using the senses. The result is that the living entity remains in the material world to enjoy and suffer pleasures and pains due to material activity.

PURPORT

In Caitanya-caritamṛta it is said that material pious and impious activities are both opposed to the principle of devotional service. Devotional service means mukti, freedom from material entanglement, but pious and impious activities result in entanglement within this material world. If the mind is captivated by the pious and impious activities mentioned in the Vedas, one remains eternally in darkness; one cannot attain the absolute platform. To change the consciousness from ignorance to passion or from passion to goodness does not really solve the problem. As stated in Bhagavad-gīta (14.26), sa guṇaṁ samatīyāitān brahma-bhūyāya kalpate. One must come to the transcendental platform; otherwise life's mission is never fulfilled.

TEXT 5

TEXT

sa vasanatma visayoparakto
guṇa-pravaho vikṛtaḥ sodasatma
bibhrat prathan-namabhi rupa-bhedam
antar-bahistvam ca purais tanoti

SYNONYMS

sah--that; vasana--endowed with many desires; atma--the mind; visaya-uparaktah--attached to material happiness, sense gratification; guṇa-pravahah--driven by the force of either sattva-guṇa, rajo-guṇa or tamo-guṇa; vikṛtaḥ--transformed by lust and so on; sodasa-atma--the chief of the sixteen material elements (the five gross elements, the ten senses and the mind); bibhrat--wandering; prthak-namabhih--with separate names; rupa-bhedam--assuming different forms; antah-bahistvam--the quality of being first-class or last-class; ca--and; puraih--with different bodily forms; tanoti--manifests.

TRANSLATION

Because the mind is absorbed in desires for pious and impious activities, it is naturally subjected to the transformations of lust and anger. In this way, it becomes attracted to material sense enjoyment. In other words, the mind is conducted by the modes of goodness, passion and ignorance. There are eleven senses and five material elements, and out of these sixteen items, the mind is the chief. Therefore the mind brings about birth in different types of bodies among demigods, human beings, animals and birds. When the mind is situated in a higher or lower position, it accepts a higher or lower material body.

PURPORT

Transmigration among the 8,400,000 species is due to the mind's being polluted by certain material qualities. Due to the mind, the soul is subjected to pious and impious activities. The continuation of material existence is like the waves of material nature. In this regard, Śrīla Bhaktivinoda Thakura says, mayara vāse, yaccha bhese', khaccha habudubu, bhāi: "My dear brother, the spirit soul is completely under the control of māyā, and you are being carried away by its waves." This is also confirmed in Bhagavad-gīta:

prakṛteḥ kriyamanāni
guṇāni karmanī sarvasaḥ
ahankāra-vimudhatmā
kartāham itī manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities, which are in actuality carried out by nature." (Bg. 3.27)

Material existence means being fully controlled by material nature. The mind is the center for accepting the dictations of material nature. In this way the living entity is carried away in different types of bodies continuously, millennium after millennium.

krsna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsara-duhkha

(Caitanya-caritamṛta, Madhya 20.117)

Due to the living entity's forgetfulness of Kṛṣṇa, one is bound by the laws of material nature.

TEXT 6

TEXT

duhkham sukham vyatiriktam ca tivram
kalopapannam phalam avyanakti
alingya maya-racitantaratma
sva-dehinam samsṛti-cakra-kutah

SYNONYMS

duhkham--unhappiness due to impious activities; sukham--happiness due to pious activities; vyatiriktam--illusion; ca--also; tivram--very severe; kala-upapannam--obtained in the course of time; phalam--the resultant action; avyanakti--creates; alingya--embracing; maya-racita--created by material nature; antah-atma--the mind; sva-dehinam--the living being himself; samsṛti--of the actions and reactions of material existence; cakra-kutah--which deceives the living entity into the wheel.

TRANSLATION

The materialistic mind covering the living entity's soul carries it to different species of life. This is called continued material existence. Due to the mind, the living entity suffers or enjoys material distress and happiness. Being thus illusioned, the mind further creates pious and impious activities and their karma, and thus the soul becomes conditioned.

PURPORT

Mental activities under the influence of material nature cause happiness and distress within the material world. Being covered by illusion, the living entity eternally continues conditioned life under different designations. Such living entities are known as nitya-baddha, eternally' conditioned. On the whole, the mind is the cause of conditioned life; therefore the entire yogic process is meant to control the mind and the senses. If the mind is controlled, the senses are automatically controlled, and therefore the soul is saved from the reactions of pious and impious activity. If the mind is engaged at the lotus feet of Lord Kṛṣṇa (sa vai manah kṛṣṇa-padaravindayoh), the senses are automatically engaged in the Lord's service. When the mind and senses are engaged in devotional service, the living entity naturally becomes Kṛṣṇa conscious. As soon as one always thinks of Kṛṣṇa, he becomes a perfect yogi, as confirmed in Bhagavad-gīta (yoginam api sarvesam mad-gatenantaratmana). This antaratma, the mind, is conditioned by material nature. As stated here, maya-racitantaratma sva-dehinam samsṛti-cakra-kutah: the mind, being most powerful, covers the living entity and puts him in the waves of material existence.

TEXT 7

TEXT

tavan ayam vyavaharah sadaviih
ksetrajna-saksyo bhavati sthula-suksmah
tasman mano lingam ado vadanti
gunagunatvasya paravarasya

SYNONYMS

tavan--until that time; ayam--this; vyavaharah--the artificial designations (being fat or skinny, or belonging to the demigods or human beings); sada--always; avih--manifesting; ksetra-jna--of the Living entity; saksyah--testimony; bhavati--is; sthula-suksmah--fat and skinny; tasmat--therefore; manah--the mind; lingam--the cause; adah--this; vadanti--they say; guna-agunatvasya--of being absorbed in material qualities or devoid of material qualities; para-avarasya--and of lower and higher conditions of life.

TRANSLATION

The mind makes the living entity within this material world wander through different species of life, and thus the living entity experiences mundane affairs in different forms as a human being, demigod, fat person, skinny person and so forth. Learned scholars say that bodily appearance, bondage and liberation are caused by the mind.

PURPORT

Just as the mind is the cause of bondage, it can also be the cause of liberation. The mind is described here as para-avara. para means transcendental, and avara means material. When the mind is engaged in the Lord's service (sa vai manah krsna-padaravindayoh), it is called para, transcendental. When the mind is engaged in material sense gratification, it is called avara, or material. At the present moment, in our conditioned state, our mind is fully absorbed in material sense gratification, but it can be purified and brought to its original Krsna consciousness by the process of devotional service. We have often given the example of Ambarisa Maharaja. Sa vai manah krsna-padaravindayor vacamsi vaikuntha-gunanuvarnane. The mind must be controlled in Krsna consciousness. The tongue can be utilized to spread the message of Krsna and glorify the Lord or take prasada, the remnants of food offered to Krsna. Sevnmukhe hi jihvadau: when one utilizes the tongue in the service of the Lord, the other senses can become purified. As stated in the Narada-pancaratra, sarvopadhi-vinirmuktam tat-paratvena nirmalam: when the mind and senses are purified, one's total existence is purified, and one's designations are also purified. One no longer considers himself a human being, a demigod, cat, dog, Hindu, Muslim and so forth. When the senses and mind are purified and one is fully engaged in Krsna's service, one can be liberated and return home, back to Godhead.

TEXT 8

TEXT

gunanuraktam vyasanaya jantoh
ksemaya nairgunyam atho manah syat
yatha pradipo ghrta-vartim asnan
sikhah sadhuma bhajati hy anyada svam
padam tatha guna-karmanubaddham
vrttir manah srayate 'nyatra tattvam

SYNONYMS

guna-anuraktam--being attached to the material modes of nature; vyasanaya--for the conditioning in material existence; jantoh--of the living entity; ksemaya--for the ultimate welfare; nairgunyam--being unaffected by the material modes of nature; atho--thus; manah--the mind; syat--becomes; yatha--as much

as; pradipah--a lamp; ghrta-vartim--a wick within clarified butter; asnan--burning; sikhah--the flame; sadhumah--with smoke; bhajati--enjoys; hi--certainly; anyada--otherwise; svam--its own original; padam--position; tatha--so; guna-karma-anubaddham--bound by the modes of nature and the reactions of material activities; vrttih--various engagements; manah--the mind; srayate--takes shelter of; anyatra--otherwise; tattvam--its original condition.

TRANSLATION

When the living entity's mind becomes absorbed in the sense gratification of the material world, it brings about his conditioned life and suffering within the material situation. However, when the mind becomes unattached to material enjoyment, it becomes the cause of liberation. When the flame in a lamp burns the wick improperly, the lamp is blackened, but when the lamp is filled with ghee and is burning properly, there is bright illumination. Similarly, when the mind is absorbed in material sense gratification, it causes suffering, and when detached from material sense gratification, it brings about the original brightness of Krsna consciousness.

PURPORT

It is therefore concluded that the mind is the cause of material existence and liberation also. Everyone is suffering in this material world because of the mind; it is therefore proper to train the mind or to cleanse the mind from material attachment and engage it fully in the Lord's service. This is called spiritual engagement. As confirmed in Bhagavad-gita:

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

We should engage the mind fully in Krsna conscious activities. Then it will be the cause of our liberation, for our returning home. back to Godhead. However, if we keep the mind engaged in material activities for sense gratification, it will cause continuous bondage and will make us remain in this material world in different bodies, suffering the consequences of our different actions.

TEXT 9

TEXT

ekadasasan manaso hi vrttaya
akutayah panca dhiyo 'bhimanah
matrani karmani puram ca tasam
vadanti haikadasa vira bhumih

SYNONYMS

ekadasa--eleven; asan--there are; manasah--of the mind; hi--certainly; vrttayah--activities; akutayah--senses of action; panca--five; dhiyah--senses for gathering knowledge; abhimanah--the false ego; matrani--different sense objects; karmani--different material activities; puram ca--and the body, society, nation, family or place of nativity; tasam--of those functions; vadanti--they say; ha--oh; ekadasa--eleven; vira--O hero; bhumih--fields of activity.

TRANSLATION

There are five working senses and five knowledge-acquiring senses. There is also the false ego. In this way, there are eleven items for the mind's functions. O hero, the objects of the senses [such as sound and touch], the organic activities [such as evacuation] and the different types of bodies, society, friendship and personality are considered by learned scholars the fields of activity for the functions of the mind.

PURPORT

The mind is the controller of the five knowledge-acquiring senses and the five working senses. Each sense has its particular field of activity. In all cases, the mind is the controller or owner. By the false ego one thinks oneself the body and thinks in terms of "my body, my house, my family, my society, my nation" and so on. These false identifications are due to the expansions of the false ego. Thus one thinks that he is this or that. Thus the living entity becomes entangled in material existence.

TEXT 10

TEXT

gandhakrti-sparsa-rasa-sravamsi
visarga-raty-arty-abhijalpa-silpah
ekadasam svikaranam mameti
sayyam aham dvadasam eka ahuh

SYNONYMS

gandha--smell; akrti--form; sparsa--touch; rasa--taste; sravamsi--and sound; visarga--evacuating; rati--sexual intercourse; arti--movement; abhijalpa--speaking; silpah--grasping or releasing; ekadasam--eleventh; svikaranam--accepting as; mama--mine; iti--thus; sayyam--this body; aham--I; dvadasam--twelfth; eke--some; ahuh--have said.

TRANSLATION

Sound, touch, form, taste and smell are the objects of the five knowledge-acquiring senses. Speech, touch, movement, evacuation and sexual intercourse are the objects of the working senses. Besides this, there is another conception by which one thinks, "This is my body, this is my society, this is my family, this is my nation," and so forth. This eleventh function, that of the mind, is called the false ego. According to some philosophers, this is the twelfth function, and its field of activity is the body.

PURPORT

There are different objects for the eleven items. Through the nose we can smell. by the eyes we can see, by the ears we can hear, and in this way we gather knowledge. Similarly, there are the karmendriyas, the working senses--the hands, legs, genitals, rectum, mouth and so forth. When the false ego expands, it makes one think. "This is my body, family, society, country," etc.

TEXT 11

TEXT

dravya-svabhasaya-karma-kalair
ekadasami manaso vikarah
sahasrasah satah kotisah ca
ksetrajnato na mitho na svatah syuh

SYNONYMS

dravya--by physical objects; sva-bhava--by nature as the cause of development; asaya--by culture; karma--by predestined resultant actions; kalaih--by time; ekadasa--eleven; ami--all these; manasah--of the mind; vikarah--transformations; sahasrasah--in thousands; satasah--in hundreds; kotisah ca--and in millions; ksetra-jnatah--from the original Supreme Personality of Godhead; na--not; mithah--one another; na--nor; svatah--from themselves; syuh--are.

TRANSLATION

The physical elements, nature, the original cause, culture, destiny and the time element are all material causes. Agitated by these material causes, the eleven functions transform into hundreds of functions and then into thousands and then into millions. But all these transformations do not take place automatically by mutual combination. Rather, they are under the direction of the Supreme Personality of Godhead.

PURPORT

One should not think that all the interactions of the physical elements, gross and subtle, that cause the transformation of mind and consciousness are working independently. They are under the direction of the Supreme Personality of Godhead. In Bhagavad-gita (15.15), Krsna says that the Lord is situated in everyone's heart (sarvasya caham hr̥di sannivisto mattah smrtir jnanam apohanam ca). As mentioned herein, Supersoul (ksetrajna) is directing everything. The living entity is also ksetrajna, but the supreme ksetrajna is the Supreme Personality of Godhead. He is the witness and order giver. Under His direction, everything takes place. The different inclinations of the living entity are created by his own nature or his expectations, and he is trained by the Supreme Personality of Godhead through the agency of material nature. The body, nature and the physical elements are under the direction of the Supreme Personality of Godhead. They do not function automatically. Nature is neither independent nor automatic. As confirmed in Bhagavad-gita, the Supreme Personality of Godhead is behind nature.

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction. O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

TEXT 12

TEXT

ksetrajna eta manaso vibhutir
jivasya maya-racitasya nityah
avirhitah kvapi tirohitas ca
suddho vicaste hy avisuddha-kartuh

SYNONYMS

ksetra-jnah--the individual soul; etah--all these; manasah--of the mind; vibhutih--different activities; jivasya--of the living entity; maya-racitasya--created by the external, material energy; nityah--from time immemorial; avirhitah--sometimes manifested; kvapi--somewhere; tirohitah ca--and not manifested; suddhah--purified; vicaste--sees this; hi--certainly; avisuddha--unpurified; kartuh--of the doer.

TRANSLATION

The individual soul bereft of Krsna consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the wakening state and in the dream state, but during deep sleep [unconsciousness] or trance, they disappear. A person who is liberated in this life [jivan-mukta] can see all these things vividly.

PURPORT

As stated in Bhagavad-gita (13.3), ksetrajnam capi mam viddhi sarva-ksetresu bhārata. There are two kinds of ksetrajna, or living beings. One is the individual living being, and the other is the supreme living being. The ordinary living being knows about his body to some extent, but the Supreme, Paramatma, knows the condition of all bodies. The individual living being is localized, and the Supreme, Paramatma, is all-pervading. In this sloka the word ksetrajna refers to an ordinary living being, not the supreme living being. This ordinary living being is of two kinds--nitya-baddha or nitya-mukta. One is eternally conditioned and the other eternally liberated. The eternally liberated living being; are in the Vaikuntha jagat, the spiritual world, and they never fall into the material world. Those in the material world are conditioned souls, nitya-baddha. The nitya-baddhas can become liberated by controlling the mind because the cause of conditioned life is the mind. When the mind is trained and the soul is not under the mind's control, the soul can be liberated even in this material world. When it is liberated, one is called jivan-mukta. A jivan-mukta knows how he has become conditioned; therefore he tries to purify himself and return home, back to Godhead. The eternally conditioned soul is eternally conditioned because he is controlled by the mind. The conditioned state and liberated state are compared to the sleeping, unconscious state and the awakened state. Those who are sleeping and unconscious are eternally conditioned, but those who are awake understand that they are eternally part and parcel of the Supreme Personality of Godhead, Krsna. Therefore even in this material world, they engage in Krsna's service. As confirmed by Srila Rupa Gosvami: iha yasya harer dasye. If one takes to Krsna's service, he is liberated, even though he appears to be a conditioned soul within the material world. Jivan-muktah sa ucyate. In any condition, one is to be considered liberated if his only business is to serve Krsna.

TEXTS 13-14

TEXT

ksetrajna atma purusah puranah
saksat svayam jyotir ajah paresah
narayano bhagavan vasudevah
sva-mayayatmany avadhiyamanah

yathanilah sthavara-jangamanam
atma-svarupena nivista iset
evam paro bhagavan vasudevah
ksetrajna atmedam anupravistah

SYNONYMS

ksetra-jnah--the Supreme Personality of Godhead; atma--all-pervading, present everywhere; purusah--the unrestricted controller, who has unlimited power; puranah--the original; saksat--perceivable by hearing from the authorities and by direct perception; svayam--personal; jyotih--manifesting His bodily rays (the Brahman effulgence); ajah--never born; paresah--the Supreme Personality of Godhead; narayanah--the resting place of all living entities; bhagavan--the Personality of Godhead with six full opulences; vasudevah--the shelter of everything, manifested and nonmanifest; sva-mayaya--by His own potency; atmani--in His own self, or in the ordinary living entities; avadhiyamanah--existing as the controller; yatha--as much as; anilah--the air; sthavara--of nonmoving living entities; jangamanam--and of the moving living entities; atma-svarupena--by His expansion as the Supersoul; nivistah--entered; iset--controls; evam--thus; parah--transcendental; bhagavan--the Supreme personality of Godhead; vasudevah--

the shelter of everything; ksetra-jnah--known as ksetrajna; atma--the vital force; idam--this material world; anupravistah--entered within.

TRANSLATION

There are two kinds of ksetrajna--the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old age or disease. He is the controller of all the demigods, beginning with Lord Brahma. He is called Narayana, and He is the shelter of living entities after the annihilation of this material world. He is full of all opulences, and He is the resting place of everything material. He is therefore known as Vasudeva, the Supreme Personality of Godhead. By His own potency, He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature, the Supreme Personality of Godhead enters all bodies and controls them.

PURPORT

This is confirmed in Bhagavad-gita (15.15). Sarvasya caham hr̥di sannivisto mattah smrtir jnanam apohanam ca. Every living being is controlled by the supreme living being, Paramatma, who resides within everyone's heart. He is the purusa, the purusa-avatara, who creates this material world. The first purusa-avatara is Maha-Visnu, and that Maha-Visnu is the plenary portion of the plenary portion of the Supreme Personality of Godhead, Krsna. Krsna's first expansion is Baladeva, and His next expansions are Vasudeva, Sankarsana, Aniruddha and Pradyumna. Vasudeva is the original cause of the brahmajyoti, and the brahmajyoti is the expansion of the rays of the body of Vasudeva.

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinna-
tad brahma niskalam anantam asesa-bhutam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." (Brahma-samhita 5.40) The Supreme Personality of Godhead is thus described in Bhagavad-gita:

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

This is the position of the plenary expansions of Krsna as the all-pervading Vasudeva, Sankarsana, Pradyumna and Aniruddha.

TEXT 15

TEXT

na yavad etam tanu-bhr̥n narendra
vidhuya mayam vayunodayena
vimukta-sango jita-sat-sapatno

vedatma-tattvam bhramatiha tavat

SYNONYMS

na--not; yavat--as long as; etam--this; tanu-bhrt--one who has accepted a material body; narendra--O King; vidhuya mayam--washing away the infection accumulated because of contamination by the material world; vayuna udayena--by awakening of transcendental knowledge due to good association and study of the Vedic literatures; vimukta-sangah--free from all material association; jita-sat-sapatnah--conquering the six enemies (the five knowledge-acquiring senses and the mind); veda--knows; atma-tattvam--spiritual truth; bhramati--he wanders; iha--in this material world; tavat--until that time.

TRANSLATION

My dear King Rahugana, as long as the conditioned soul accepts the material body and is not freed from the contamination of material enjoyment, and as long as he does not conquer his six enemies and come to the platform of self-realization by awakening his spiritual knowledge, he has to wander among different places and different species of life in this material world.

PURPORT

When one's mind is absorbed in the material conception, he thinks that he belongs to a particular nation, family, country or creed. These are all called upadhis, designations, and one has to become freed from them (sarvopadhi-vinirmuktam). As long as one is not freed, he has to continue conditioned life in material existence. The human form of life is meant for cleansing away these misconceptions. If this is not done, one has to repeat the cycle of birth and death and thus suffer all material conditions.

TEXT 16

TEXT

na yavad etan mana atma-lingam
samsara-tapavapanam janasya
yac choka-mohamaya-raga-lobha-
vairanubandham mamatam vidhatte

SYNONYMS

na--not; yavat--as long as; etat--this; manah--mind; atma-lingam--existing as the false designation of the soul; samsara-tapa--of the miseries of this material world; avapanam--the growing ground; janasya--of the living being; yat--which; soka--of lamentation; moha--of illusion; amaya--of disease; raga--of attachment; lobha--of greed; vaira--of enmity; anubandham--the consequence; mamatam--the sense of ownership; vidhatte--gives.

TRANSLATION

The soul's designation, the mind, is the cause of all tribulations in the material world. As long as this fact is unknown to the conditioned living entity, he has to accept the miserable condition of the material body and wander within this universe in different positions. Because the mind is affected by disease, lamentation, illusion, attachment, greed and enmity, it creates bondage and a false sense of intimacy within this material world.

PURPORT

The mind is the cause of both material bondage and liberation. The impure mind thinks, "I am this body." The pure mind knows that he is not the material body; therefore the mind is considered to be the root of all material designations. Until the living entity is aloof from the association and contaminations of this material world, the mind will be absorbed in such material things as birth, death, disease, illusion, attachment, greed and enmity. In this way the living entity is conditioned, and he suffers material miseries.

TEXT 17

TEXT

bhratrvyam enam tad adabhra-viryam
upeksayadhyedhitam apramattah
guror hares caranopasanastro
jahi vyalikam svayam atma-mosam

SYNONYMS

bhratrvyam--the formidable enemy; enam--this mind; tat--that; adabhra-viryam--very, very powerful; upeksaya--by neglecting; adhyedhitam--unnecessarily increased in power; apramattah--one who is without illusion; guroh--of the spiritual master; hareh--of the Supreme Personality of Godhead; carana--of the lotus feet; upasana--applying the weapon of worshiping; jahi--conquer; vyalikam--false; svayam--personally; atma-mosam--which covers the constitutional position of the living entity.

TRANSLATION

This uncontrolled mind is the greatest enemy of the living entity. If one neglects it or gives it a chance, it will grow more and more powerful and will become victorious. Although it is not factual, it is very strong. It covers the constitutional position of the soul. O King, please try to conquer this mind by the weapon of service to the lotus feet of the spiritual master and of the Supreme Personality of Godhead. Do this with great care.

PURPORT

There is one easy weapon with which the mind can be conquered--neglect. The mind is always telling us to do this or that; therefore we should be very expert in disobeying the mind's orders. Gradually the mind should be trained to obey the orders of the soul. It is not that one should obey the orders of the mind. Srila Bhaktisiddhanta Sarasvati Thakura used to say that to control the mind one should beat it with shoes many times just after awakening and again before going to sleep. In this way one can control the mind. This is the instruction of all the sastras. If one does not do so, one is doomed to follow the dictations of the mind. Another bona fide process is to abide strictly by the orders of the spiritual master and engage in the Lord's service. Then the mind will be automatically controlled. Sri Caitanya Mahaprabhu has instructed Srila Rupa Gosvami:

brahmāṇḍa bhramite kona bhāgyavan jīva
guru-kṛṣṇa-prasāde paya bhakti-lāṭā-bijā

When one receives the seed of devotional service by the mercy of the guru and Kṛṣṇa, the Supreme Personality of Godhead, one's real life begins. If one abides by the orders of the spiritual master, by the grace of Kṛṣṇa he is freed from service to the mind. Thus end the Bhaktivedānta purports of the Fifth Canto, Eleventh Chapter of the Srimad-Bhagavatam, entitled "Jada Bharata Instructs King Rahugana."

Chapter Twelve

Conversation Between Maharaja Rahugana and Jada Bharata

Because Maharaja Rahugana was still doubtful about his enlightenment, he asked the brahmana Jada Bharata to repeat his instructions and clarify ideas he could not understand. In this chapter, Maharaja Rahugana offers his respectful obeisances to Jada Bharata, who was concealing his real position. The King could understand by his speech how exalted and advanced he was in spiritual knowledge. He very much regretted his offense against him. Maharaja Rahugana was bitten by the serpent of ignorance, but was cured by the nectarean words of Jada Bharata. Later, because he was doubtful about the subjects discussed, he made further inquiries, one question after another. First he wanted to be released from the offense he had committed at the lotus feet of Jada Bharata.

Maharaja Rahugana was somewhat unhappy at not being able to grasp Jada Bharata's instructions, which were full of meaning that could not be understood by a materialistic person. Therefore Jada Bharata repeated his instructions more clearly. He said that on the surface of the globe all living entities, moving and unmoving, were but transformations of the earth in different ways. The King was very proud of his king's body, but that body was simply another transformation of the earth. Out of his false prestige, the King was misbehaving toward the palanquin carrier, as a master toward a servant, and he was actually very unkind to other living entities. Consequently King Rahugana was unfit to give protection to the citizens, and because he was ignorant, he was unfit to be counted among advanced philosophers. Everything in the material world is but a transformation of the earth, although things have different names according to their transformations. Actually the varieties are one and the same, and ultimately all these varieties are vanquished into atoms. Nothing is permanent in this material world. The variety of things and their distinctions are simply mental concoctions. The Absolute Truth is beyond illusion and is manifest in three features--impersonal Brahman, localized Paramatma and the Supreme personality of Godhead. Ultimate realization of the Absolute Truth is the Supreme Personality of Godhead, called Vasudeva by His devotees. Unless one is blessed with the dust from the feet of a pure devotee on his head, one cannot possibly become a devotee of the Supreme Personality of Godhead.

Jada Bharata also told about his own previous birth and informed the King that by the grace of the Lord he still remembered all the incidents of his past life. Due to the activities of his past life, Jada Bharata was being very cautious and was therefore assuming the characteristics of a deaf and dumb man to avoid mingling with the material world. Association with the material modes of nature is very powerful. The bad association of materialistic men can be avoided only in the association of devotees. In the association of devotees, one is given an opportunity to render devotional service in nine different ways--sravanam kirtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam sakhyam atma-nivedanam. In this way, in the association of devotees, one can pass over material association, cross over the ocean of nescience and return home, back to Godhead.

TEXT 1

TEXT

rahugana uvaca
namo namah karana-vigrahaya
svarupa-tucchikrta-vigrahaya
namo 'vadhuta dvija-bandhu-linga-
nigudha-nityanubhavaya tubhyam

SYNONYMS

rahuganah uvaca--King Rahugana said; namah--my respectful obeisances; namah--obeisances; karana-vigrahaya--to one whose body emanates from the Supreme Person, the cause of all causes; svarupa-tucchikrta-vigrahaya--who has completely removed all the contradictions of the scriptures by manifesting his true self; namah--respectful obeisances; avadhuta--O master of all mystic power; dvija-bandhu-linga--by the characteristics of a person born in a brahmana family but not executing the duties of a brahmana; nigudha--covered; nitya-anubhavaya--to him whose eternal self-realization; tubhyam--to you.

TRANSLATION

King Rahugana said: O most exalted personality, you are not different from the Supreme Personality of Godhead. By the influence of your true self, all kinds of contradiction in the sastras have been removed. In the dress of a friend of a brahmana, you are hiding your transcendental blissful position. I offer my respectful obeisances unto you.

PURPORT

From the Brahma-samhita we understand the Supreme Personality of Godhead is the cause of all causes (sarva-karana-karanam). Rsabhadeva was the direct incarnation of the Supreme Personality of Godhead, the cause of all causes. His son, Bharata Maharaja, who was now acting as the brahmana Jada Bharata, had received his body from the cause of all causes. Therefore he is addressed as karana-vigrahaya.

TEXT 2

TEXT

jvaramayartasya yathagadam sat
nidagha-dagdhasya yatha himambhah
kudeha-manahi-vidasta-drsteh
brahman vacas te 'mrtam ausadham me

SYNONYMS

jvara--of a fever; amaya--by the disease; artasya--of a distressed person; yatha--just as; agadam--the medicine; sat--right; nidagha-dagdhasya--of one scorched by the heat of the sun; yatha--just as; himambhah--very cold water; ku-deha--in this body made of matter and full of dirty things such as stool and urine; mana--of pride; ahi--by the serpent; vidasta--bitten; drsteh--of one whose vision; brahman--O best of the brahmanas; vacah--words; te--your; amrtam--nectar; ausadham--medicine; me--for me.

TRANSLATION

O best of the brahmanas, my body is filled with dirty things, and my vision has been bitten by the serpent of pride. Due to my material conceptions, I am diseased. Your nectarean instructions are the proper medicine for one suffering from such a fever, and they are cooling waters for one scorched by the heat.

PURPORT

The conditioned soul has a body full of dirty things--bones, blood, urine, stool and so forth. Nonetheless, the most intelligent men in this material world think they are these combinations of blood, bone, urine and stool. If this is so, why can't other intelligent men be made with these ingredients, which are so readily available? The entire world is going on under the bodily conception and creating a hellish condition unfit for any gentleman's living. The instructions given to King Rahugana by Jada Bharata are very valuable. They are like the medicine that can save one from a snakebite. The Vedic instructions are like nectar and cool water for one suffering from scorching heat.

TEXT 3

TEXT

tasmad bhavantam mama samsartham
praksyami pascad adhuna subodham

adhyatma-yoga-grathitam tavoktam
akhyahi kautuhala-cetaso me

SYNONYMS

tasmat--therefore; bhavantam--to you; mama--of me; samsaya-artham--the subject matter that is not clear to me; praksyami--I shall submit; pascata--afterwards; adhuna--now; su-bodham--so that it can be clearly understood; adhyatma-yoga--of mystic instruction for self-realization; grathitam--as composed; tava--your; uktam--speech; akhyahi--please explain again; kautuhala-cetasah--whose mind is very inquisitive to understand the mystery of such statements; me--to me.

TRANSLATION

Whatever doubts I have about a particular subject matter I shall ask you about later. For the time being, these mysterious yoga instructions you have given me for self-realization appear very difficult to understand. Please repeat them in a simple way so that I can understand them. My mind is very inquisitive, and I want to understand this clearly.

PURPORT

The Vedic literature instructs: tasmad gurum prapadyeta jijnasuh sreya uttamam. An intelligent man must be very inquisitive to know the transcendental science deeply. Therefore one must approach a guru, a spiritual master. Although Jada Bharata explained everything to Maharaja Rahugana, it appears that his intelligence was not perfect enough to understand clearly. He therefore requested a further explanation. As stated in Bhagavad-gita (4.34): tad viddhi pranipatena pariprasnena sevaya. The student must approach a spiritual master and surrender unto him fully (pranipatena). He must also question him in order to understand his instructions (pariprasnena). One should not only surrender to the spiritual master but also render loving service unto him (sevaya) so that the spiritual master will be pleased with the student and explain the transcendental subject matter more clearly. A challenging spirit before the spiritual master should be avoided if one is at all interested in learning the Vedic instructions in depth.

TEXT 4

TEXT

yad aha yogesvara drsyamanam
kriya-phalam sad-vyavahara-mulam
na hy anjasa tattva-vimarsanaya
bhavan amusmin bhramate mano me

SYNONYMS

yat--that which; aha--have said; yoga-isvara--O master of mystic power; drsyamanam--being clearly seen; kriya-phalam--the results of moving the body here and there, such as feeling fatigue; sat--existing; vyavahara-mulam--whose basis is etiquette alone; na--not; hi--certainly; anjasa--on the whole, or in fact; tattva-vimarsanaya--for understanding the truth by consultation; bhavan--your good self; amusmin--in that explanation; bhramate--is bewildered; manah--mind; me--my.

TRANSLATION

O master of yogic power, you said that fatigue resulting from moving the body here and there is appreciated by direct perception, but actually there is no fatigue. It simply exists as a matter of formality. By such inquiries and answers, no one can come to the conclusion of the Absolute Truth. Because of your presentation of this statement, my mind is a little disturbed.

PURPORT

Formal inquiries and answers about the bodily conception do not constitute knowledge of the Absolute Truth. Knowledge of the Absolute Truth is quite different from the formal understanding of bodily pains and pleasures. In Bhagavad-gita Lord Krsna informs Arjuna that the pains and pleasures experienced in relation to the body are temporary; they come and go. One should not be disturbed by them but should tolerate them and continue with spiritual realization.

TEXTS 5-6

TEXT

brahmana uvaca
ayam jano nama calan prthivyam
yah parthivah parthiva kasya hetoh
tasyapi canghryor adhi gulpha-jangha-
januru-madhyora-sirodharamsah

amse 'dhi darvi sibika ca yasyam
sauvira-rajety apadesa aste
yasmin bhavan rudha-nijabhimano
rajasmī sindhusv iti durmadandhah

SYNONYMS

brahmanah uvaca--the brahmana said; ayam--this; janah--person; nama--celebrated as such; calan--moving; prthivyam--on the earth; yah--who; parthivah--a transformation of the earth; parthiva--O King, who possesses a similar earthly body; kasya--for what; hetoh--reason; tasya api--of him also; ca--and; anghryoh--feet; adhi--above; gulpha--ankles; jangha--calves; janu--knees; uru--thighs; madhyora--waist; sirah-dhara--neck; amsah--shoulders; amse--shoulder; adhi--upon; darvi--made of wood; sibika--palanquin; ca--and; yasyam--on which; sauvira-rajah--the King of Sauvira; iti--thus; apadesah--known as; aste--there is; yasmin--in which; bhavan--Your Lordship; rudha--imposed upon; nija-abhimanah--having a conception of false prestige; raja asmi--I am the King; sindhusu--in the state of Sindhu; iti--thus; durmada-andhah--captivated by false prestige.

TRANSLATION

The self-realized brahmana Jada Bharata said: Among the various material combinations and permutations, there are various forms and earthly transformations. For some reason, these move on the surface of the earth and are called palanquin carriers. Those material transformations which do not move are gross material objects like stones. In any case, the material body is made of earth and stone in the form of feet, ankles, calves, knees, thighs, torso, throat and head. Upon the shoulders is the wooden palanquin, and within the palanquin is the so-called King of Sauvira. The body of the King is simply another transformation of earth, but within that body Your Lordship is situated and falsely thinking that you are the King of the state of Sauvira.

PURPORT

After analyzing the material bodies of the palanquin carrier and the palanquin passenger, Jada Bharata concludes that the real living force is the living entity. The living entity is the offshoot or offspring of Lord Visnu; therefore within this material world, among moving and nonmoving things, the real principle is Lord Visnu. Due to His presence, everything is working, and there are actions and reactions. One who understands Lord Visnu as the original cause of everything is to be understood to be perfectly situated in

knowledge. Although he was falsely proud of being a king, King Rahugana was not really situated in knowledge. Therefore he was rebuking the palanquin carriers, including the self-realized brahmana, Jada Bharata. This is the first accusation Jada Bharata made against the King, who was daring to talk to a learned brahmana from the flimsy ground of ignorance, identifying everything with matter. King Rahugana argued that the living entity is within the body and that when the body is fatigued the living entity within must therefore be suffering. It is clearly explained in the following verses that the living entity does not suffer due to the body's fatigue. Srila Visvanatha Cakravarti gives an example of a child heavily decorated with ornaments; although the child's body is very delicate, he does not feel fatigue, nor do the parents think that his ornaments should be taken away. The living entity has nothing to do with bodily pains and pleasures. These are simply mental concoctions. An intelligent man will find the original cause of everything. Material combinations and permutations may be a matter of fact in worldly dealings, but actually the living force, the soul, has nothing to do with them. Those who are materially upset take care of the body and manufacture daridra-narayana (poor Narayana). However, it is not a fact that the soul or Supersoul becomes poor simply because the body is poor. These are the statements of ignorant people. The soul and Supersoul are always apart from bodily pleasure and pain.

TEXT 7

TEXT

socyan imams tvam adhikasta-dinan
vistya nigrhnan niranugraho 'si
janasya goptasmi vikatthamano
na sobhase vrddha-sabhasu dhrstah

SYNONYMS

socyan--lamentable; iman--all these; tvam--you; adhi-kasta-dinan--poor persons suffering more pains because of their poverty-stricken position; vistya--by force; nigrhnan--seizing; niranugraha asi--you have no mercy in your heart; janasya--of the people in general; gopta asmi--I am the protector (king); vikatthamanah--bragging; na sobhase--you do not look very good; vrddha-sabhasu--in the society of learned persons; dhrstah--simply impudent.

TRANSLATION

It is a fact, however, that these innocent people carrying your palanquin without payment are certainly suffering due to this injustice. Their condition is very lamentable because you have forcibly engaged them in carrying your palanquin. This proves that you are cruel and unkind, yet due to false prestige you were thinking that you were protecting the citizens. This is ludicrous. You were such a fool that you could not have been adored as a great man in an assembly of persons advanced in knowledge.

PURPORT

King Rahugana was proud of being king, and he felt he had the right to control the citizens as he liked, but actually he was engaging men in carrying his palanquin without payment, and therefore he was causing them trouble without reason. Nonetheless, the King was thinking that he was the protector of the citizens. Actually the king should be the representative of the Supreme Personality of Godhead. For this reason he is called nara-devata, the Lord among human beings. However, when a king thinks that because he is the head of the state, he can utilize the citizens for his sense gratification, he is in error. Such an attitude is not appreciated by learned scholars. According to the Vedic principles, the king should be advised by learned sages, brahmanas and scholars, who advise him according to the injunctions given in the dharma-sastra. The duty of the king is to follow these instructions. Learned circles do not appreciate the king's utilizing public endeavor for his own benefit. His duty is to give protection to the citizens instead. The king should not become such a rogue that he exploits the citizens for his own benefit.

It is stated in Srimad-Bhagavatam that in Kali-yuga the heads of government will be plunderers and thieves. These thieves and plunderers take the money and property of the public by force or connivance. Therefore it is said in Srimad-Bhagavatam, rajanyair nirghrñair dasyu-dharmabñih. As Kali-yuga advances, we can see that these characteristics are already visible. We can certainly imagine how deteriorated human civilization will be by the end of Kali-yuga. Indeed, there will no longer be a sane man capable of understanding God and our relationship with Him. In other words, human beings will be just like animals. At that time, in order to reform human society, Lord Kṛṣṇa will come in the form of the Kalki avatara. His business will be to kill all the atheists because ultimately the real protector is Viṣṇu, or Kṛṣṇa.

The Lord incarnates and sets things in order when things are mismanaged by so-called kings and heads of government. As Kṛṣṇa says in Bhagavad-gīta, yada yada hi dharmasya glanir bhavati bhārata. Of course this takes many years, but the principle is there. When the king or governmental head does not follow the proper principles, nature deals out the punishments in the forms of war, famine and so forth. Therefore if the governmental head is not aware of life's goal, he should not take charge of ruling the people. Actually the supreme proprietor of everything is Lord Viṣṇu. He is the maintainer of everyone. The king, the father, and the guardian are simply representatives of Lord Viṣṇu, empowered by Him to look after the management and maintain things. It is therefore the duty of the head of the state to maintain the general populace in such a way that people will ultimately know the goal of life. Na te viduḥ svartha-gatim hi viṣṇum. Unfortunately the foolish governmental head and the general populace do not know that the ultimate goal of life is to understand and approach Lord Viṣṇu. Without this knowledge, everyone is in ignorance, and all society is crowded with cheaters and cheated.

TEXT 8

TEXT

yada ksitav eva caracarasya
vidama nistham prabhavam ca nityam
tan namato 'nyad vyavahara-mulam
nirupyatam sat-kriyayanumeyam

SYNONYMS

yada--therefore; ksitau--in the earth; eva--certainly; cara-acarasya--of different bodies, some moving and some not moving; vidama--we know; nistham--annihilation; prabhavam--appearance; ca--and; nityam--regularly by the principles of nature; tat--that; namatah--than simply by name; anyat--other; vyavahara-mulam--cause of material activities; nirupyatam--let it be ascertained; sat-kriyaya--by actual employment; anumeyam--to be inferred.

TRANSLATION

All of us on the surface of the globe are living entities in different forms. Some of us are moving and some not moving. All of us come into existence, remain for some time and are annihilated when the body is again mingled with the earth. We are all simply different transformations of the earth. Different bodies and capacities are simply transformations of the earth that exist in name only, for everything grows out of the earth and when everything is annihilated it again mingles with the earth. In other words, we are but dust, and we shall but be dust. Everyone can consider this point.

PURPORT

In the Brahma-sūtra it is said: tad-ananyatvam arabhambhāna-sabdādibhyah (2.1.14). This cosmic manifestation is a mixture of matter and spirit, but the cause is the Supreme Brahman, the Supreme Personality of Godhead. Therefore in Srimad-Bhagavatam (1.5.20) it is said: idam hi visvam bhagavan ivetarah. The entire cosmic manifestation is but a transformation of the energy of the Supreme Personality of Godhead, but because of illusion, no one can appreciate that God is nondifferent from the material

world. Actually He is not different, but this material world is simply a transformation of His different energies; *parasya saktir vividhaiva srutyate*. There are also other versions of this in the Vedas: *sarvam khalv idam brahma*. Matter and spirit are all nondifferent from the Supreme Brahman, Bhagavan. Lord Sri Krsna confirms this statement in the Bhagavad-gita (7.4): *me bhinna prakrtir astadha*. The material energy is Krsna's energy, but it is separated from Him. The spiritual energy is also His energy, but it is not separated from Him. When the material energy is engaged in the service of the Supreme Spirit, so-called material energy is also transformed into spiritual energy, just as an iron rod becomes fire when placed in contact with fire. When we can understand by an analytical study that the Supreme Personality of Godhead is the cause of all causes, our knowledge is perfect. Simply understanding the transformations of different energies is partial knowledge. We must come to the ultimate cause. *Na te viduh svartha gatim hi visnum*. The knowledge of those who are not interested in knowing the original cause of all emanations is never perfect knowledge. There is nothing in the phenomenal world that is not produced by the supreme energy of the Supreme personality of Godhead. Aromas from the earth are different scents manufactured and used for different purposes, but the original cause is the earth, nothing else. A waterpot made of earth can be used to carry water for some time, but ultimately the pot is nothing but earth. Therefore there is no difference between the pot and its original ingredient, earth. It is simply a different transformation of the energy. Originally the cause or primary ingredient is the Supreme Personality of Godhead, and the varieties are only by-products. In the Chandogya Upanisad it is stated: *yatha saumy ekena mrt-pindena sarvam mrmmayam vijnatam syad vacarambhanam vikaro namadheyam mrttikety eva satyam*. If one studies the earth, he naturally understands the by-products of the earth. The Vedas therefore enjoin, *yasmin vijnate sarvam evam vijnatam bhavati*: if one simply understands the original cause, Krsna, the cause of all causes, then naturally everything else is understood, although it may be presented in different varieties. By understanding the original cause of different varieties, one can understand everything. If we understand Krsna, the original cause of everything, we do not need to separately study the subsidiary varieties. Therefore from the very beginning it is said: *satyam param dhimahi*. One has to concentrate one's understanding on the Supreme Truth, Krsna or Vasudeva. The word Vasudeva indicates the Supreme Personality of Godhead, who is the cause of all causes. *Mat-sthani sarva-bhutani na caham tesv avasthitah*. This is a summary of phenomenal and noumenal philosophy. The phenomenal world depends on the noumenal existence; similarly, everything exists by virtue of the potency of the Supreme Lord, although due to our ignorance the Supreme Lord is not perceived in everything.

TEXT 9

TEXT

evam niruktam ksiti-sabda-vrttam
 asan nidhanat paramanavo ye
 avidyaya manasa kalpitas te
 yesam samuhena krto visesah

SYNONYMS

evam--thus; niruktam--falsely described; ksiti-sabda--of the word "earth"; vrttam--the existence; asat--not real; nidhanat--from the dissolution; parama-anavah--atomic particles; ye--all of which; avidyaya--because of less intelligence; manasa--in the mind; kalpitas--imagined; te--they; yesam--of which; samuhena--by the aggregate; krtah--made; visesah--the particulars.

TRANSLATION

One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the varieties found in this material world simply result from atomic juxtaposition or combination.

PURPORT

Those who follow the atomic theory think that the protons and electrons of atoms combine in such a way as to bring all material existence into being. However, the scientists fail to discover the cause of atomic existence itself. Under these circumstances, we cannot accept that the atom is the cause of the universe. Such theories are advanced by unintelligent people. According to real intelligence, the real cause of the cosmic manifestation is the Supreme Lord. Janmady asya yatah: He is the original cause of all creation. As stated in Bhagavad-gita (10.8): aham sarvasya prabhavo mattah sarvam pravartate. Krsna is the original cause. Sarva-karana-karanam: He is the cause of all causes. Krsna is the cause of atoms, the material energy.

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

(Bg. 7.4)

The ultimate cause is the Supreme Personality of Godhead, and only those in ignorance try to find out other causes by posing different theories.

TEXT 10

TEXT

evam krsam sthulam anur brhad yad
asac ca saj jivam ajivam anyat
dravya-svabhavasaya-kala-karma-
namnajayavehi krtam dvitiyam

SYNONYMS

evam--thus; krsam--skinny or short; sthulam--fat; anuh--tiny; brhat--big; yat--which; asat--impermanent; ca--and; sat--existing; jivam--the living entities; ajivam--inanimate, lifeless matter; anyat--other causes; dravya--phenomena; sva-bhava--nature; asaya--disposition; kala--time; karma--activities; namna--only by such names; ajaya--by material nature; avehi--you should understand; krtam--done; dvitiyam--duality.

TRANSLATION

Since this universe has no real ultimate existence, the things within it--shortness, differences, grossness, skinniness, smallness, bigness, result, cause, living symptoms, and materials--are all imagined. They are all pots made of the same substance, earth, but they are named differently. The differences are characterized by the substance, nature, predisposition, time and activity. You should know that all these are simply mechanical manifestations created by material nature.

PURPORT

The temporary manifestations and varieties within this material world are simply creations of material nature under various circumstances: prakrteh kriyamana-ni gunaih karmani sarvasah. The actions and reactions carried out by the material nature are sometimes accepted as our scientific inventions; therefore we want to take credit for them and defy the existence of God. This is described in Bhagavad-gita (3.27), ahankara-vimudhatma kartaham iti manyate: due to being covered by the illusory external energy, the

living entity tries to take credit for the differentiated creations within the material world. Actually all these are being created automatically by the material force set in motion by the energy of the Supreme Personality of Godhead. Therefore the ultimate cause is the Supreme Person. As stated in Brahma-samhita:

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

He is the cause of all causes, the ultimate cause. In this regard Srila Madhvacarya says: *evam sarvam tatha prakrtvayai kalpitam visnor anyat. evam prakrtyadharah svayam ananyadharo visnur eva. atah sarva-sabdah ca tasminn eva.* Actually the original cause is Lord Visnu, but out of ignorance people think that matter is the cause of everything.

raja goptasrayo bhumi
saranam ceti laukikah
vyavaharo na tat satyam
taylor brahmasrayo vibhuh

Things are contemplated on the ephemeral or external platform, but actually this is not the truth. The actual protector and shelter of everyone is Brahman, the Supreme, not the king.

goptri ca tasya prakrtis
tasya visnuh svayam prabhuh
tava goptri tu prthivi
na tvam gopta ksitih smrtah

atah sarvasrayais caiva
gopta ca harir isvarah
sarva-sabdabhidheyas ca
sabda-vertter hi karanam
sarvantarah sarva-bahir
eka eva janardana

The actual protectress is the material nature, but Visnu is her Lord. He is the Lord of everything. Lord Janardana is the director both externally and internally. He is the cause of the function of words and what is expressed in all sound.

sirasodharata yadvad
grivayas tadvad eva tu
asrayatvam ca goptrtvam
anyesam upacaratah

Lord Visnu is the resting place of the entire creation: *brahmano hi pratisthaham* (Bg. 14.27). On Brahman, everything is resting. All the universes are resting on the brahmajyoti, and all the planets are resting on the universal atmosphere. In each and every planet there are oceans, hills, states and kingdoms, and each planet is giving shelter to so many living entities. They are all standing on the earth of feet and legs, torso and shoulders, but actually everything is resting ultimately on the potencies of the Supreme Personality of Godhead. Therefore He is known ultimately as *sarva-karana-karanam*, the cause of all causes.

TEXT

jnanam visuddham paramartham ekam
anantaram tv abahir brahma satyam
pratyak prasantam bhagavac-chabda-samjnam
yad vasudevam kavayo vadanti

SYNONYMS

jnanam--the supreme knowledge; visuddham--without contamination; parama-artham--giving the ultimate goal of life; ekam--unified; anantaram--without interior, unbroken; tu--also; abahih--without exterior; brahma--the Supreme; satyam--Absolute Truth; pratyak--inner; prasantam--the calm and peaceful Supreme Lord, worshiped by the yogis; bhagavat-sabda-samjnam--known in the higher sense as Bhagavan, or full of all opulences; yat--that; vasudevam--Lord Krsna, the son of Vasudeva; kavayah--the learned scholars; vadanti--say.

TRANSLATION

What, then, is the ultimate truth? The answer is that nondual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Paramatma, the Supersoul, is realized by the yogis who try to see Him without grievance. This is the second stage of realization. Finally, full realization of the same supreme knowledge is realized in the Supreme Person. All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman, Paramatma and others.

PURPORT

In Caitanya-caritamṛta it is said: yad advaitam brahmopanisadi tad apy asya tanu-bha. The impersonal Brahman effulgence of the Absolute Truth consists of the bodily rays of the Supreme personality of Godhead. Ya atmantaryami purusa iti so 'syamsa-vibhavah. What is known as atma and antaryami, the Supersoul, is but an expansion of the Supreme Personality of Godhead. Sad-aisvaryaih purno ya iha bhagavan sa svayam ayam. What is described as the Supreme Personality of Godhead, complete with all six opulences, is Vasudeva, and Sri Caitanya Mahāprabhu is nondifferent from Him. Great learned scholars and philosophers accept this after many, many births. Vasudevah sarvam iti sa mahatma sudurlabhah (Bg. 7.19). The wise man can understand that ultimately Vasudeva, Krsna, is the cause of Brahman, and Paramatma, the Supersoul. Thus Vasudeva is sarva-karana-karanam, the cause of all causes. This is confirmed in Srimad-Bhagavatam. The real tattva, Absolute Truth, is Bhagavan, but due to incomplete realization of the Absolute Truth, people sometimes describe the same Visnu as impersonal Brahman or localized Paramatma.

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

(Bhag. 1.2.11)

From the very beginning, Srimad-Bhagavatam says, satyam param dhimahi: we meditate on the supreme truth. The supreme truth is explained here as jnanam visuddham satyam. The Absolute Truth is devoid of material contamination and is transcendental to the material qualities. It gives all spiritual success and liberation from this material world. That Supreme Absolute Truth is Krsna, Vasudeva. There is no difference between Krsna's inner self and outward body. Krsna is purna, the complete whole. There is no distinction between His body and soul as there is between ours. Sometimes so-called scholars, not knowing the constitutional position of Krsna, mislead people by saying that the Krsna within is different

from the Kṛṣṇa without. When Kṛṣṇa says, *man-mana bhava mad-bhakto mad-yaji mam namaskuru*, so-called scholars advise the reader that it is not the person Kṛṣṇa to whom we must surrender but the Kṛṣṇa within. So-called scholars, Mayavadis, cannot understand Kṛṣṇa with their poor fund of knowledge. One should therefore approach an authorized person to understand Kṛṣṇa. The spiritual master has actually seen Kṛṣṇa; therefore he can explain Him properly.

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

(Bg. 4.34)

Without approaching an authorized person, one cannot understand Kṛṣṇa.

TEXT 12

TEXT

rahuganaitat tapasa na yati
na cejyaya nirvapanad grhad va
na cchandasa naiva jalagni-suryair
vina mahat-pada-rajo-'bhisekam

SYNONYMS

rahugana--O King Rahugana; etat--this knowledge; tapasa--by severe austerities and penances; na yati--does not become revealed; na--not; ca--also; ijjaya--by a great arrangement for worshiping the Deity; nirvapanat--or from finishing all material duties and accepting sannyasa; grhat--from ideal householder life; va--or; na--nor; chandasa--by observing celibacy or studying Vedic literature; na eva--nor; jala-agni-suryaih--by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; vina--without; mahat--of the great devotees; pada-rajah--the dust of the lotus feet; abhisekam--smearing all over the body.

TRANSLATION

My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacharya], strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.

PURPORT

Actual knowledge of transcendental bliss can be bestowed upon anyone by a pure devotee. Vedesu durlabham adurlabham atma-bhaktau. One cannot attain the perfection of spiritual life simply by following the directions of the Vedas. One has to approach a pure devotee: anyabhilasita-sunyam jnanakarmady-anavrtam. By the grace of such a devotee, one can understand the Absolute Truth, Kṛṣṇa, and one's relationship with Him. A materialistic person sometimes thinks that simply by executing pious activities and remaining at home one can understand the Absolute Truth. That is denied in this verse. Nor can one understand the Absolute Truth simply by observing the rules and regulations of brahmacharya

(celibacy). One only has to serve the pure devotee. That will help one understand the Absolute Truth without fail.

TEXT 13

TEXT

yattottamasloka-gunanuvadah
prastuyate gramya-katha-vighatah
nisevyamano 'nudinam mumuksor
matim satim yacchati vasudeve

SYNONYMS

yatra--in which place (in the presence of exalted devotees); uttama-sloka-guna-anuvadah--discussion of the pastimes and glories of the Supreme Personality of Godhead; prastuyate--is presented; gramya-katha-vighatah--due to which there is no chance of talking of worldly matters; nisevyamanah--being heard very seriously; anudinam--day after day; mumuksoh--of persons who are very serious about getting out of material entanglement; matim--meditation; satim--pure and simple; yacchati--is turned; vasudeve--unto the lotus feet of Lord Vasudeva.

TRANSLATION

Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vasudeva.

PURPORT

The symptoms of pure devotees are described in this verse. The pure devotee is never interested in material topics. Sri Caitanya Mahaprabhu has strictly prohibited His devotees to talk about worldly matters. Gramya-varta na kahibe: one should not indulge in talking unnecessarily about news of the material world. One should not waste time in this way. This is a very important feature in the life of a devotee. A devotee has no other ambition than to serve Krsna, the Supreme Personality of Godhead. This Krsna consciousness movement was started to engage people twenty-four hours daily in the service of the Lord and in His glorification. The students in this institution engage in the cultivation of Krsna consciousness from five in the morning to ten at night. They actually have no opportunity to waste their time unnecessarily by discussing politics, sociology and current events. These will go their own way. A devotee is concerned only with serving Krsna positively and seriously.

TEXT 14

TEXT

aham pura bharato nama raja
vimukta-drsta-sruta-sanga-bandhah
aradhanam bhagavata ihamano
mrgo 'bhavam mrga-sangad dhatarthah

SYNONYMS

aham--I; pura--formerly (in my previous birth); bharatah nama raja--a King named Maharaja Bharata; vimukta--liberated from; drsta-sruta--by experiencing personally through direct association, or by getting knowledge from the Vedas; sanga-bandhah--bondage by association; aradhanam--the worship; bhagavatah--of the Supreme Personality of Godhead, Vasudeva; ihamanah--always performing; mrgah abhavam--I became a deer; mrga-sangat--because of my intimate association with a deer; hata-arthah--having neglected the regulative principles in the discharge of devotional service.

TRANSLATION

In a previous birth I was known as Maharaja Bharata. I attained perfection by becoming completely detached from material activities through direct experience, and through indirect experience I received understanding from the Vedas. I was fully engaged in the service of the Lord, but due to my misfortune, I became very affectionate to a small deer, so much so that I neglected my spiritual duties. Due to my deep affection for the deer, in my next life I had to accept the body of a deer.

PURPORT

The incident herein described is very significant. In a previous verse it is stated, vina mahat-pada-rajo-'bhisekam: one cannot attain perfection without smearing the dust from the lotus feet of an exalted devotee on his head. If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down. Yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto 'pi. If the spiritual master is considered an ordinary man, the disciple surely loses his chance to advance further. Despite a very rigid life in devotional service, Bharata Maharaja did not consult a spiritual master when he became overly attached to a deer. Consequently he became strongly attached to the deer, and, forgetting his spiritual routine, he fell down.

TEXT 15

TEXT

sa mam smrtir mrga-dehe 'pi vira
krsnarcana-prabhava no jahati
atho aham jana-sangad asango
visankamano 'vivrtas carami

SYNONYMS

sa--that; mam--me; smrtih--remembrance of the activities of my previous life; mrga-dehe--in the body of a deer; api--although; vira--O great hero; krsna-arcana-prabhava--which appeared because of the influence of sincere service to Kṛṣṇa; no jahati--did not leave; atho--therefore; aham--I; jana-sangat--from the association of ordinary men; asangah--completely detached; visankamanah--being afraid; avivrtah--unobserved by others; carami--I go here and there.

TRANSLATION

My dear heroic King, due to my past sincere service to the Lord, I could remember everything of my past life even while in the body of a deer. Because I am aware of the falldown in my past life, I always keep myself separate from the association of ordinary men. Being afraid of their bad, materialistic association, I wander alone unnoticed by others.

PURPORT

In Bhagavad-gita it is said: svalpam apy asya dharmasya (Bg. 2.40). It is certainly a great fall to go from human life to animal life, but in the case of Bharata Maharaja or any devotee, devotional service to the Lord never goes in vain. As stated in Bhagavad-gita (8.6): yam yam vapi smaran bhavam tyajaty ante kalevaram. At the time of death, by nature's law the mind is absorbed in a certain type of thinking. This may lead one to animal life, yet for a devotee there is no loss. Even though Bharata Maharaja received the body of a deer, he didn't forget his position. Consequently, in the body of a deer he was very careful to remember the cause of his downfall. As a result, he was given a chance to be born in a family of very pure brahmanas. Thus his service to the Lord never went in vain.

TEXT 16

TEXT

tasman naro 'sanga-susanga-jata-
jnanasinehaiva vivrkna-mohah
harim tad-iha-kathana-srutabhyam
labdha-smrtir yaty atiparam adhvanah

SYNONYMS

tasmat--for this reason; narah--every person; asanga--by detachment from the association of worldly people; su-sanga--by the association of devotees; jata--produced; jnana-asina--by the sword of knowledge; iha--in this material world; eva--even; vivrkna-mohah--whose illusion is completely cut to pieces; harim--the Supreme Personality of Godhead; tad-iha--of His activities; kathana-srutabhyam--by the two processes of hearing and chanting; labdha-smrtih--the lost consciousness is regained; yati--achieves; atiparam--the ultimate end; adhvanah--of the path back home, back to Godhead.

TRANSLATION

Simply by associating with exalted devotees, anyone can attain perfection of knowledge and with the sword of knowledge can cut to pieces the illusory associations within this material world. Through the association of devotees, one can engage in the service of the Lord by hearing and chanting [sravanam kirtanam]. Thus one can revive his dormant Krsna consciousness and, sticking to the cultivation of Krsna consciousness, return home, back to Godhead, even in this life.

PURPORT

To become liberated from material bondage, one must give up the association of worldly people and accept the association of devotees. positive and negative processes are mentioned in this regard. Through the association of devotees, one develops Krsna consciousness, which is dormant within. This Krsna consciousness movement is giving this chance to everyone. We are giving shelter to everyone who is serious about progressing in Krsna consciousness. We arrange for their lodging and board so that they can peacefully cultivate Krsna consciousness and return home, back to Godhead, even in this life. Thus end the Bhaktivedanta purports of the Fifth Canto, Twelfth Chapter of the Srimad-Bhagavatam, entitled, "The Conversation Between Maharaja Rahugana and Jada Bharata."

Chapter Thirteen

Further Talks Between King Rahugana and Jada Bharata

The brahmana Jada Bharata became very kind to King Rahugana, and to disassociate him from the material world, he spoke figuratively of the forest of the material world. He explained that this material world is like a great forest in which one becomes entangled due to association with material life. In this forest there are plunderers (the six senses) as well as carnivorous animals like jackals, wolves and lions (wife, children and other relatives) who are always anxious to suck the blood from the head of the family. The forest plunderers and the carnivorous blood-sucking animals combine to exploit the energy of a man

within this material world. In this forest there is also a black hole, covered by grass, into which one may fall. Coming into the forest and being captivated by so many material attractions, one identifies himself with this material world, society, friendship, love and family. Having lost the path and not knowing where to go, being harassed by animals and birds, one is also victimized by many desires. Thus one works very hard within the forest and wanders here and there. He becomes captivated by temporary happiness and becomes aggrieved by so-called distress. Actually one simply suffers in the forest from so-called happiness and distress. Sometimes he is attacked by a snake (deep sleep), and due to the snakebite he loses consciousness and becomes puzzled and bewildered about discharging his duties. Sometimes he is attracted by women other than his wife, and thus he thinks he enjoys extramarital love with another woman. He is attacked by various diseases, by lamentation and by summer and winter. Thus one within the forest of the material world suffers the pains of material existence. Expecting to become happy, the living entity changes his position from one place to another, but actually a materialistic person within the material world is never happy. Being constantly engaged in materialistic activities, he is always disturbed. He forgets that one day he has to die. Although he suffers severely, being illusioned by the material energy, he still hankers after material happiness. In this way he completely forgets his relationship with the Supreme Personality of Godhead.

By hearing this from Jada Bharata, Maharaja Rahugana revived his Krsna consciousness and thus benefited from Jada Bharata's association. He could understand that his illusion was over, and he begged pardon from Jada Bharata for his misbehavior. All this was told to Maharaja Pariksit by Sukadeva Gosvami.

TEXT 1

TEXT

brahmana uvaca
 duratyaye 'dhvany ajaya nivesito
 rajas-tamah-sattva-vibhakta-karmadrk
 sa esa sartho 'rtha-parah paribhraman
 bhavatavim yati na sarma vindati

SYNONYMS

brahmanah uvaca--the brahmana Jada Bharata continued to speak; duratyaye--which is very difficult to traverse; adhvani--on the path of fruitive activities (performing actions in this life, creating a body in the next life by those actions, and in this way continuously accepting birth and death); ajaya--by maya, the external energy of the Supreme Personality of Godhead; nivesitah--caused to enter; rajah-tamah-sattva-vibhakta-karma-drk--a conditioned soul who sees only immediately beneficial fruitive activities and their results, which are divided into three groups by the modes of goodness, passion and ignorance; sah--he; esah--this; sa-arthah--the living entity falsely seeking sense gratification; artha-parah--intent upon gaining wealth; paribhraman--wandering all over; bhava-atavim--the forest known as bhava, which means the repetition of birth and death; yati--enters; na--not; sarma--happiness; vindati--obtains.

TRANSLATION

Jada Bharata, who had fully realized Brahman, continued: My dear King Rahugana, the living entity wanders on the path of the material world, which is very difficult for him to traverse, and he accepts repeated birth and death. Being captivated by the material world under the influence of the three modes of material nature (sattva-guna, rajo-guna and tamo-guna), the living entity can see only the three fruits of activities under the spell of material nature. These fruits are auspicious, inauspicious and mixed. He thus becomes attached to religion, economic development, sense gratification and the monistic theory of liberation (merging with the Supreme). He works very hard day and night exactly like a merchant who enters a forest to acquire some articles to sell later for profit. However, he cannot really achieve happiness within this material world.

PURPORT

One can very easily understand how difficult and insurmountable the path of sense gratification is. Not knowing what the path of sense gratification is, one becomes implicated in the repetition of birth and accepts different types of bodies again and again. Thus one suffers in material existence. In this life one may think that he is very happy being an American, Indian, Englishman or German, but in the next life one has to accept another body among 8,400,000 species. The next body has to be immediately accepted according to karma. One will be forced to accept a certain type of body, and protesting will not help. That is the stringent law of nature. Due to the living entity's ignorance of his eternal blissful life, he becomes attracted to material activities under the spell of maya. In this world, he can never experience happiness, yet he works very hard to do so. This is called maya.

TEXT 2

TEXT

yasyam ime san nara-deva dasyavah
sartham vilumpanti kunayakam balat
gomayavo yatra haranti sarthikam
pramattam avisya yathoranam vrkah

SYNONYMS

yasyam--in which (in the forest of material existence); ime--these; sat--six; nara-deva--O King; dasyavah--the plunderers; sa-artham--the conditioned souls, who are interested in false ideas; vilumpanti--plunder, regularly taking away all the possessions; ku-nayakam--who are always misguided by so-called gurus, or spiritual masters; balat--by force; gomayavah--exactly like foxes; yatra--in which forest; haranti--they take away; sa-arthikam--the conditioned soul who is seeking material profits to maintain the body and soul; pramattam--who is a crazy man not knowing his self-interest; avisya--entering the heart; yatha--just as; uranam--nicely protected lambs; vrkah--the tigers.

TRANSLATION

O King Rahugana, in this forest of material existence there are six very powerful plunderers. When the conditioned soul enters the forest to acquire some material gain, the six plunderers misguide him. Thus the conditioned merchant does not know how to spend his money, and it is taken away by these plunderers. Like tigers, jackals and other ferocious animals in a forest that are ready to take away a lamb from the custody of its protector, the wife and children enter the heart of the merchant and plunder him in so many ways.

PURPORT

In the forest there are many plunderers, dacoits, jackals and tigers. The jackals are compared to one's wife and children. In the dead of night, jackals cry very loudly, and similarly one's wife and children in this material world also cry like jackals. The children say, "Father, this is wanted; give me this. I am your dear son." Or the wife says, "I am your dear wife. Please give me this. This is now needed." In this way one is plundered by the thieves in the forest. Not knowing the aim of human life, one is constantly being misguided. The aim of life is Visnu (na te viduh svartha-gatim hi visnum). Everyone works very hard to earn money, but no one knows that his real self-interest is in serving the Supreme Personality of Godhead. Instead of spending money for advancing the Krsna consciousness movement, one spends his hard-earned money on clubs, brothels, liquor, slaughterhouses and so forth. Due to sinful activities, one becomes implicated in the process of transmigration and thus has to accept one body after another. Being thus absorbed in a distressed condition, one never attains happiness.

TEXT 3

TEXT

prabhuta-virut-trna-gulma-gahvare
kathora-damsair masakair upadrutah
kvacit tu gandharva-puram prapasyati
kvacit kvacic casu-rayolmuka-graham

SYNONYMS

prabhuta--a very large number; virut--of creepers; trna--of varieties of grass; gulma--of thickets; gahvare--in bowers; kathora--cruel; damsaih--by bites; masakaih--by mosquitoes; upadrutah--disturbed; kvacit--sometimes; tu--but; gandharva-puram--a false palace created by the Gandharvas; prapasyati--be sees; kvacit--and sometimes; kvacit--sometimes; ca--and; asu-raya--very quickly; ulmuka--like a meteor; graham--a fiend.

TRANSLATION

In this forest there are dense bowers composed of thickets of bushes, grass and creepers. In these bowers the conditioned soul is always disturbed by cruelly biting mosquitoes [envious people]. Sometimes he sees an imaginary palace in the forest, and sometimes he is bewildered by seeing a fleeting fiend or ghost, which appears like a meteor in the sky.

PURPORT

The material household is actually a hole of fruitive activity. To earn a livelihood one engages in different industries and trades, and sometimes one performs great sacrifices to go to higher planetary systems. Apart from this, at least everyone is engaged in earning a livelihood in some profession or occupation. In these dealings, one has to meet many undesirable people, and their behavior is compared to the biting of mosquitoes. This creates very undesirable conditions. Even in the midst of these disturbances, one imagines that he is going to construct a grand house and live there permanently, although he knows that he cannot. Gold is compared to a quickly fleeting fiend, which appears like a meteor in the sky. It displays itself for a moment and is then gone. Generally karmis are attracted to gold or money, but these are compared herein to ghosts and witches.

TEXT 4

TEXT

nivasa-toya-dravinatma-buddhis
tatas tato dhavati bho atavyam
kvacic ca vatyothita-pamsu-dhumra
diso na janati rajas-valaksah

SYNONYMS

nivasa--residential place; toya--water; dravina--wealth; atma-buddhih--who considers these material things the atma, or self; tatas tatas--here and there; dhavati--he runs; bhoh--O King; atavyam--on that forest path of material existence; kvacit ca--and sometimes; vatyaa--by the whirlwind; utthita--raised; pamsu--by dust; dhumrah--appear smoke-colored; disah--the directions; na--not; janati--knows; rajah-vala-aksah--whose eyes are covered by the dust of the wind or who is captivated by his wife during her menstrual period.

TRANSLATION

My dear King, the merchant on the forest path of the material world, his intelligence victimized by home, wealth, relatives and so forth, runs from one place to another in search of success. Sometimes his eyes are covered by the dust of a whirlwind--that is to say, in his lust he is captivated by the beauty of his wife, especially during her menstrual period. Thus his eyes are blinded, and he cannot see where to go or what he is doing.

PURPORT

It is said that household attraction resides in the wife because sex is the center of household life: yan maithunadi-grhamedhi-sukham hi tuccham. A materialistic person, making his wife the center of attraction, works very hard day and night. His only enjoyment in material life is sexual intercourse. Therefore karmis are attracted to women as friends or wives. Indeed, they cannot work without sex. Under the circumstances the wife is compared to a whirlwind. especially during her menstrual period. Those who strictly follow the rules and regulations of householder life engage in sex only once a month, at the end of the menstrual period. As one looks forward to this opportunity, his eyes are overwhelmed by the beauty of his wife. Thus it is said that the whirlwind covers the eyes with dust. Such a lusty person does not know that all his material activities are being observed by different demigods. especially the sun-god, and are being recorded for the karma of one's next body. Astrological calculations are called jyoti-sastra. Because the jyoti, or effulgence, in the material world comes from the different stars and planets, the science is called jyoti-sastra, the science of the luminaries. By the calculations of jyoti, our future is indicated. In other words, all the luminaries--the stars, sun and moon--witness the activities of the conditioned soul. Thus he is awarded a particular type of body. A lusty, person whose eyes are covered by the dust of the whirlwind or material existence does not at all consider that his activities are being observed by different stars and planets and are being recorded. Not knowing this, the conditioned soul commits all kinds of sinful activities for the satisfaction of his lusty desires.

TEXT 5

TEXT

adrsya-jhilli-svana-karna-sula
uluka-vagbhir vyathitantaratra
apunya-vrksan srayate ksudhardito
marici-toyany abhidhavati kvacit

SYNONYMS

adrsya--invisible; jhilli--of crickets or a kind of bee; svana--by the sounds; karna-sula--whose ears are disturbed; uluka--of the owls; vagbhir--by sound vibrations; vyathita--very disturbed; antah-atma--whose mind and heart; apunya-vrksan--impious trees that have no fruits or flowers; srayate--he takes shelter of; ksudha--from hunger; arditah--suffering; marici-toyany--the waters of a mirage in the desert; abhidhavati--he runs after; kvacit--sometimes.

TRANSLATION

Wandering in the forest of the material world, the conditioned soul sometimes hears an invisible cricket making harsh sounds, and his ears become very much aggrieved. Sometimes his heart is pained by the sounds of owls, which are just like the harsh words of his enemies. Sometimes he takes shelter of a tree that has no fruits or flowers. He approaches such a tree due to his strong appetite, and thus he suffers. He would like to acquire water, but he is simply illusioned by a mirage, and he runs after it.

PURPORT

In Srimad-Bhagavatam it is said that the Bhagavata philosophy is meant for people who are completely free from envy (paramo nirmatsaranam). The material world is full of envious people. Even within one's inner circle there is much backbiting, and this is compared to the sound vibration of a cricket in the forest. One cannot see the cricket, but one bears its sounds and thus becomes aggrieved. When one takes to Krsna consciousness, one always hears unpalatable words from relatives. This is the nature of the world; one cannot avoid mental distress due to the backbiting of envious people. Being very much aggrieved, sometimes one goes to a sinful person for help, but he has no means to help because he has no intelligence. Thus the living entity is disappointed. This is like running after a mirage in the desert in an effort to find water. Such activities do not produce any tangible results. Due to being directed by the illusory energy, a conditioned soul suffers in so many ways.

TEXT 6

TEXT

kvacid vitoyah sarito 'bhiyati
parasparam calasate nirandhah
asadya davam kvacid agni-tapto
nirvidyate kva ca yaksair hrtasuh

SYNONYMS

kvacit--sometimes; vitoyah--without depth to the water; saritah--rivers; abhiyati--he goes to bathe or jumps into; parasparam--one another; ca--and; alasate--desires; nirandhah--being with no stock of food; asadya--experiencing; davam--a forest fire in family life; kvacit--sometimes; agni-taptah--burned by fire; nirvidyate--is despondent; kva--somewhere; ca--and; yaksaih--by kings resembling rogues and thieves; hrta--taken away; asuh--wealth. which is as dear as one's life.

TRANSLATION

Sometimes the conditioned soul jumps into a shallow river, or being short of food grains, he goes to beg food from people who are not at all charitable. Sometimes he suffers from the burning heat of household life, which is like a forest fire, and sometimes he becomes sad to have his wealth, which is as dear as life, plundered by kings in the name of heavy income taxes.

PURPORT

When one is hot due to the scorching sun, one sometimes jumps into a river to gain relief. However, if the river is almost dried up and the water is too shallow, one may break his bones by jumping in. The conditioned soul is always experiencing miserable conditions. Sometimes his efforts to get help from friends are exactly like jumping into a dry river. By such actions, he does not derive any benefit. He only breaks his bones. Sometimes, suffering from a shortage of food, one may go to a person who is neither able to give charity nor willing to do so. Sometimes one is stationed in household life, which is compared to a forest fire (samsara-davanala-lidha-loka). When a man is heavily taxed by the government, he becomes very sad. Heavy taxation obliges one to hide his income, but despite this endeavor the government agents are often so vigilant and strong that they take all the money anyway, and the conditioned soul becomes very aggrieved.

Thus people are trying to become happy within the material world, but this is like trying to be happy in a forest fire. No one need go to a forest to set it ablaze: fire takes place automatically. Similarly, no one wants to be unhappy in family life or worldly life, but by the laws of nature unhappiness and distress are forced upon everyone. To become dependent on another's maintenance is very degrading; therefore, according to the Vedic system, everyone should live independently. Only the sudras are unable to live

independently. They are obliged to serve someone for maintenance. It is said in the sastras: kalau sudra-sambhavah. In this age of Kali, everyone is dependent on another's mercy for the maintenance of the body; therefore everyone is classified as a sudra. In the Twelfth Canto of Srimad-Bhagavatam it is said that in Kali-yuga the government will levy taxes without reciprocally benefiting the citizens. Anavrstyā vinanksyanti durbhikṣa-kara-piditah. In this age there will also be a shortage of rain; therefore a scarcity of food will arise, and the citizens will be very much harassed by government taxation. In this way the citizens will abandon their attempts to lead a peaceful life and will leave their homes and hearths and go to the forest in sheer disappointment.

TEXT 7

TEXT

surair hrta-svah kva ca nirvinna-cetah
socan vimuhyann upayati kasmalam
kvacit ca gandharva-puram pravistah
pramodate nirvrtavan muhurtam

SYNONYMS

suraih--by very powerful enemies; hrta-svah--all of whose possessions have been stolen; kva ca--sometimes; nirvinna-cetah--very morose and aggrieved at heart; socan--deeply lamenting; vimuhyann--becoming bewildered; upayati--achieves; kasmalam--unconsciousness; kvacit--sometimes; ca--also; gandharva-puram--an imaginary city in the forest; pravistah--having entered; pramodate--he enjoys; nirvrtav--exactly like a person who has achieved success; muhurtam--for a moment only.

TRANSLATION

Sometimes, being defeated or plundered by a superior, powerful agent, a living entity loses all his possessions. He then becomes very morose, and lamenting their loss, he sometimes becomes unconscious. Sometimes he imagines a great palatial city in which he desires to live happily with his family members and riches. He thinks himself fully satisfied if this is possible, but such so-called happiness continues only for a moment.

PURPORT

The word gandharva-puram is very significant in this verse. Sometimes in the forest a very big castle appears, and this is called a castle in the air. Actually this castle does not exist anywhere but in one's imagination. This is called gandharva-pura. In the material forest, the conditioned soul sometimes contemplates great castles and skyscrapers, and he wastes his energy for such things, hoping to live in them very peacefully with his family forever. However, the laws of nature do not allow this. When he enters such castles, he temporarily thinks that he is very happy, even though his happiness is impermanent. His happiness may last for a few years, but because the owner of the castle has to leave the castle at the time of death, everything is eventually lost. This is the way of worldly transactions. Such happiness is described by Vidyapati as the happiness one derives upon seeing a drop of water in the desert. The desert is heated by scorching sunshine, and if we want to reduce the desert temperature, we need huge amounts of water--millions and millions of gallons. What effect will one drop have? Water certainly has value, but one drop of water cannot reduce the heat of the desert. In this material world everyone is ambitious, but the heat is very scorching. What will an imaginary castle in the air do to help? Srila Vidyapati has therefore sung: tatala saikate, vari-bindu-sama, suta-mita-ramani-samaje. The happiness of family life, friends and society is compared to a drop of water in the scorching desert. The entire material world is busy trying to attain happiness because happiness is the prerogative of the living being. Unfortunately, due to falling in contact with the material world, the living entity simply struggles for existence. Even if one becomes happy for a while, a very powerful enemy may plunder everything.

There are many instances in which big businessmen suddenly become paupers in the street. Yet the nature of material existence is such that foolish people are attracted to these transactions and they forget the real business of self-realization.

TEXT 8

TEXT

calan kvacit kantaka-sarkaranghrir
nagaruruksur vimana ivaste
pade pade 'bhyantara-vahninarditah
kautumbikah krudhyati vai janaya

SYNONYMS

calan--wandering; kvacit--sometimes; kantaka-sarkara--pierced by thorns and small stones; anghrih--whose feet; naga--the hills; aruruksuh--one desiring to climb; vimanah--disappointed; iva--like; aste--becomes; pade pade--step by step; abhyantara--within the abdomen; vahnina--by the strong fire of appetite; arditah--being fatigued and aggrieved; kautumbikah--a person living with his family members; krudhyati--becomes angry; vai--certainly; janaya--at the family members.

TRANSLATION

Sometimes the merchant in the forest wants to climb the hills and mountains, but due to insufficient footwear, his feet are pricked by small stone fragments and by thorns on the mountain. Being pricked by them, he becomes very aggrieved. Sometimes a person who is very attached to his family becomes overwhelmed with hunger, and due to his miserable condition he becomes furious with his family members.

PURPORT

The ambitious conditioned soul wants to be very happy in this material world with his family, but he is compared to a traveler in the forest who desires to climb a hill full of thorns and small stones. As stated in the previous verse, the happiness derived from society, friendship and love is like a drop of water in the scorching heat of the desert. One may want to become very great and powerful in society, but this is like attempting to climb a hill full of thorns. Srila Visvanatha Cakravarti Thakura compares one's family to high mountains. Becoming happy in their association is like a hungry man's endeavoring to climb a mountain full of thorns. Almost 99.9 percent of the population is unhappy in family life. despite all the attempts being made to satisfy the family members. In the Western countries, due to the dissatisfaction of the family members. there is actually no family life. There are many cases of divorce, and out of dissatisfaction, the children leave the protection of their parents. Especially in this age of Kali, family life is being reduced. Everyone is becoming self-centered because that is the law of nature. Even if one has sufficient money to maintain a family, the situation is such that no one is happy in family life. Consequently according to the varnasrama institution, one has to retire from family life in middle age: pancasordhvam vanam vrajet. One should voluntarily retire from family life at the age of fifty and go to Vrndavana or a forest. This is recommended by Srila Prahlada Maharaja (Bhag. 7.5.5):

tat sadhu manye 'sura-varya dehinam
sada samudvigna-dhiyam asad-grahat
hitvatma-patam grham andha-kupam
vanam gato yad dharim asrayeta

There is no benefit in transferring from one forest to another. One must go to the Vrndavana forest and take shelter of Govinda. That will make one happy. The International Society for Krishna Consciousness

is therefore constructing a Krsna-Balarama temple to invite its members as well as outsiders to come and live peacefully in a spiritual atmosphere. That will help one become elevated to the transcendental world and return home, back to Godhead. Another sentence in this verse is very significant: kautumbikah krudhyati vai janaya. When one's mind is disturbed in so many ways, he satisfies himself by becoming angry with his poor wife and children. The wife and children are naturally dependent on the father, but the father, being unable to maintain the family properly, becomes mentally distressed and therefore chastises the family members unnecessarily. As stated in Srimad-Bhagavatam (12.2.9): acchinna-dara-dravina yasyanti giri-kananam. Being disgusted with family life, one separates from the family by divorce or some other means. If one has to separate, why not separate willingly? Systematic separation is better than forced separation. Forced separation cannot make anyone happy, but by mutual consent or by the Vedic arrangement one must separate from his family affairs at a certain age and fully depend on Krsna. This makes one's life successful.

TEXT 9

TEXT

kvacin nigirno 'jagarahina jano
navaiti kincid vipine 'pavidhah
dastah sma sete kva ca danda-sukair
andho 'ndha-kupe patitas tamisre

SYNONYMS

kvacit--sometimes; nigirnah--being swallowed; ajagara-ahina--by the great snake known as the python; janah--the conditioned soul; na--not; avaiti--understands; kincit--anything; vipine--in the forest; apavidhah--pierced by arrows of suffering; dastah--being bitten; sma--indeed; sete--lies down; kva ca--sometimes; danda-sukair--by other kinds of snakes; andhah--blind; andha-kupe--in a blind well; patitah--fallen; tamisre--in a hellish condition of life.

TRANSLATION

The conditioned soul in the material forest is sometimes swallowed by a python or crushed. At such a time he is left lying in the forest like a dead person, devoid of consciousness and knowledge. Sometimes other poisonous snakes bite him. Being blind to his consciousness, he falls down into a dark well of hellish life with no hope of being rescued.

PURPORT

When one becomes unconscious due to being bitten by a snake, one cannot understand what is taking place outside the body. This unconscious condition is the condition of deep sleep. Similarly, the conditioned soul is actually sleeping on the lap of the illusory energy. Bhaktivinoda Thakura has sung,

kota nidra yao maya-pisacira kole: "O living entity, how long will you sleep in this condition on the lap of the illusory energy?" People do not understand that they are actually sleeping in this material world, being devoid of knowledge of spiritual life. Caitanya Mahaprabhu therefore says:

enechi ausadhi maya nasibara lagi'
hari-nama-maha-mantra lao tumi magi'

"I have brought medicine to awaken every living being from perpetual sleep. Please receive the holy name of the Lord, the Hare Krsna maha-mantra, and awaken." The Katha Upanisad (1.3.14) also says, uttistha jagrata prapya varan nibodhata: "O living entity, you are sleeping in this material world. Please get up and take advantage of your human form of life." The sleeping condition means loss of all

knowledge. In Bhagavad-gita (2.69) it is also said, *ya nisa sarva-bhutanam tasyam jagarti samyami*: "What is night for all beings is the time of awakening for the self-controlled." Even in the higher planets, everyone is under the spell of the illusory energy. No one is really interested in the real values of life. The sleeping condition, called *kala-sarpa* (the time factor), keeps the conditioned soul in a state of ignorance, and therefore pure consciousness is lost. In the forest there are many blind wells, and if one falls down in one there is no chance of being rescued. In a state of sleep, one remains perpetually bitten by some animals, especially snakes.

TEXT 10

TEXT

karhi sma cit ksudra-rasan vicinvams
tan-maksikabhir vyathito vimanah
tatrati-krcchrat pratilabdhmano
balad vilumpanty atha tam tato 'nye

SYNONYMS

karhi sma cit--sometimes; ksudra--very insignificant; rasan--sexual enjoyment; vicinvan--searching for; tat--of those women; maksikabhir--by honeybees, or the husbands or family members; vyathitah--very much aggrieved; vimanah--insulted; tatra--in that; ati--very much; krcchrat--with difficulty because of spending money; pratilabdhamanah--obtaining sexual enjoyment; balat--by force; vilumpanti--kidnapped; atha--thereafter; tam--the object of sense enjoyment (the woman); tatah--from him; anye--another debauchee.

TRANSLATION

Sometimes, in order to have a little insignificant sex enjoyment, one searches after debauched women. In this attempt, one is insulted and chastised by the women's kinsmen. This is like going to take honey from a beehive and being attacked by the bees. Sometimes, after spending lots of money, one may acquire another woman for some extra sense enjoyment. Unfortunately, the object of sense enjoyment, the woman, is taken away or kidnapped by another debauchee.

PURPORT

In a great forest, honeycombs are very important. People often go there to collect honey from the combs. and sometimes the bees attack and punish them. In human society, those who are not Krsna conscious remain in the forest of material life simply for the honey of sex life. Such debauchees are not at all satisfied with one wife. They want many women. Day after day, with great difficulty, they try to secure such women, and sometimes, while trying to taste this kind of honey, one is attacked by a woman's kinsmen and chastised very heavily. By bribing others, one may secure another woman for enjoyment, yet another debauchee may kidnap her or offer her something better. This woman hunting is going on in the forest of the material world, sometimes legally, and sometimes illegally. Consequently in this Krsna consciousness movement the devotees are forbidden to have illicit sex. Thus they avoid so many difficulties. One should remain satisfied with one woman, being duly married. One can satisfy one's lusty desires with his wife without creating disturbances in society and being punished for doing so.

TEXT 11

TEXT

kvacic ca sitatapa-vata-varsa-
pratikriyam kartum anisa aste

kvacin mitho vipanan yac ca kincid
vidvesam rcchaty uta vitta-sathyat

SYNONYMS

kvacit--sometimes; ca--also; sita-atapa-vata-varsa--of freezing cold, scorching heat, strong wind and excessive rainfall; pratikriyam--counteraction; kartum--to do; anisah--being unable; aste--remains in misery; kvacit--sometimes; mithah--one another; vipanan--selling; yat ca--whatever; kincit--a little bit; vidvesam--mutual enmity; rcchati--obtain; uta--it is so said; vitta-sathyat--because of cheating one another merely for money.

TRANSLATION

Sometimes the living entity is busy counteracting the natural disturbances of freezing cold, scorching heat, strong wind, excessive rainfall and so forth. When he is unable to do so, he becomes very unhappy. Sometimes he is cheated in business transactions one after another. In this way, by cheating, living entities create enmity among themselves.

PURPORT

This is an example of the struggle for existence, the attempt to counteract the onslaught of material nature. This creates enmity in society, and consequently society is filled with envious people. One person is envious of another, and this is the way of the material world. The Krsna consciousness movement aims at creating an atmosphere of non-envy. Of course it is not possible for everyone to become Krsna conscious, but the Krsna consciousness movement can create an exemplary society wherein there is no envy.

TEXT 12

TEXT

kvacit kvacit ksina-dhanas tu tasmin
sayyasana-sthana-vihara-hinah
yacan parad apratilabdha-kamah
parakya-drstir labhate 'vamanam

SYNONYMS

kvacit kvacit--sometimes; ksina-dhanah--becoming bereft of all riches; tu--but; tasmin--in that forest; sayya--of bedding for lying down; asana--of a sitting place; sthana--of a residential house; vihara--of enjoyment with a family; hinah--being bereft; yacan--begging; parat--from others (friends and relatives); apratilabdha-kamah--not getting his desires fulfilled; parakya-drstih--becomes greedy for the wealth of others; labhate--he obtains; avamanam--dishonor.

TRANSLATION

On the forest path of material existence, sometimes a person is without wealth and due to this does not have a proper home, bed or sitting place, nor proper family enjoyment. He therefore goes to beg money from others, but when his desires are not fulfilled by begging, he wants to borrow or steal the property of others. Thus he is insulted in society.

PURPORT

The principles of beg, borrow or steal are very appropriate in this material world. When one is in want, he begs, borrows or steals. If begging is unsuccessful, he borrows. If he cannot pay, he steals, and when he is caught, he is insulted. This is the law of material existence. No one can live here very honestly; therefore by trickery, cheating, begging, borrowing or stealing, one tries to satisfy his senses. Thus no one in this material world is living peacefully.

TEXT 13

TEXT

anyonya-vitta-vyatisanga-vrddha-
vairanubandho vivahan mithas ca
adhvany amusminn uru-krcchra-vitta-
badhopasargair viharan vipannah

SYNONYMS

anyonya--with one another; vitta-vyatisanga--by monetary transactions; vrddha--increased; vaira-anubandhah--one is encumbered by enmity; vivahan--sometimes marrying; mithah--one another; ca--and; adhvani--on the path of material existence; amusmin--that; uru-krcchra--by great difficulties; vitta-badha--by scarcity of money; upasargaih--by diseases; viharan--wandering; vipannah--one becomes fully embarrassed.

TRANSLATION

Due to monetary transactions, relationships become very strained and end in enmity. Sometimes the husband and wife walk on the path of material progress, and to maintain their relationship they work very hard. Sometimes due to scarcity of money or due to diseased conditions, they are embarrassed and almost die.

PURPORT

In this material world, there are many transactions between peoples and societies as well as between nations, but gradually these end in enmity between the two parties. Similarly, in the marriage relationship, monetary transactions are sometimes overpowered by the dangerous conditions of material life. One then becomes diseased or monetarily embarrassed. In the modern age most countries have developed economically, but due to business exchanges, relationships seem to be strained. Finally wars are declared between nations, and as a result of these upheavals there is destruction all over the world, and people suffer heavily.

TEXT 14

TEXT

tams tan vipannan sa hi tatra tatra
vihaya jatam parigrhya sarthah
avartate 'dyapi na kascid atra
viradhvanah param upaiti yogam

SYNONYMS

tan tan--all of them; vipannan--embarrassed in various ways; sah--the living being; hi--certainly; tatra tatra--here and there; vihaya--giving up; jatam--those who are newly born; parigrhya--taking; sa-arthah--the living being searching for his own interest; avartate--wanders in this forest; adya api--even until now;

na--not; kascit--any of them; atra--here in this forest; vira--O hero; adhvanah--of the path of material life; param--the ultimate end; upaiti--gets; yogam--the process of devotional service to the Supreme Personality of Godhead.

TRANSLATION

My dear King, on the forest path of material life, first a person is bereft of his father and mother, and after their death he becomes attached to his newly born children. In this way he wanders on the path of material progress and is eventually embarrassed. Nonetheless, no one knows how to get out of this, even up to the moment of death.

PURPORT

In this material world, family life is an institution of sex. Yan maithunadi-grhamedhi-sukham (Bhag. 7.9.45). Through sex, the father and mother beget children, and the children get married and go down the same path of sexual life. After the death of the father and mother, the children get married and beget their own children. Thus generation after generation these things go on in the same way without anyone's attaining liberation from the embarrassment of material life. No one accepts the spiritual processes of knowledge and renunciation, which end in bhakti-yoga. Actually human life is meant for jnana and vairagya, knowledge and renunciation. Through these one can attain the platform of devotional service. Unfortunately people in this age avoid the association of liberated people (sadhu-sanga) and continue in their stereotyped way of family life. Thus they are embarrassed by the exchange of money and sex.

TEXT 15

TEXT

manasvino nirjita-dig-gajendra
mameti sarve bhuvī baddha-vairah
mrdhe sayiran na tu tad vrajanti
yan nyasta-dando gata-vairo 'bhiyati

SYNONYMS

manasvinah--very great heroes (mental speculators); nirjita-dik-gajendrah--who have conquered many other heroes as powerful as elephants; mama--my (my land, my country, my family, my community, my religion); iti--thus; sarve--all (great political, social and religious leaders); bhuvī--in this world; baddha-vairah--who have created enmity among themselves; mrdhe--in battle; sayiran--fall dead on the ground; na--not; tu--but; tat--the abode of the Supreme Personality of Godhead; vrajanti--approach; yat--which; nyasta-dandah--a sannyasi; gata-vairah--who has no enmity throughout the whole world; abhiyati--attains that perfection.

TRANSLATION

There were and are many political and social heroes who have conquered enemies of equal power, yet due to their ignorance in believing that the land is theirs, they fight one another and lay down their lives in battle. They are not able to take up the spiritual path accepted by those in the renounced order. Although they are big heroes and political leaders, they cannot take to the path of spiritual realization.

PURPORT

Big political leaders might be able to conquer equally powerful political enemies, but unfortunately they cannot subdue their strong senses, the enemies that always accompany them. Not being able to conquer these nearby enemies, they simply try to conquer other enemies. and ultimately they die in the struggle

for existence. They do not take to the path of spiritual realization or become sannyasis. Sometimes these big leaders take up the guise of a sannyasi and call themselves mahatmas, but their only business is conquering their political enemies. Because they spoil their lives with the illusion of "this is my land and my family," they cannot progress spiritually and attain liberation from the clutches of maya.

TEXT 16

TEXT

prasajjati kvapi lata-bhujasrayas
tad-asrayavyakta-pada-dvija-sprhah
kvacit kadacid dhari-cakratas trasan
sakhyam vidhatte baka-kanka-grdhraih

SYNONYMS

prasajjati--becomes more and more attached; kvapi--sometimes; lata-bhuja-asrayah--who takes shelter of the soft arms of his beautiful wife which are like creepers; tat-asraya--who are sheltered by such creepers; avyakta-pada--who sing unclear songs; dvija-sprhah--desiring to hear birds; kvacit--sometimes; kadacid--somewhere; hari-cakratah trasan--being afraid of the roaring sound of a lion; sakhyam--friendship; vidhatte--makes; baka-kanka-grdhraih--with cranes, herons and vultures.

TRANSLATION

Sometimes the living entity in the forest of material existence takes shelter of creepers and desires to hear the chirping of the birds in those creepers. Being afraid of roaring lions in the forest, he makes friends with cranes, herons and vultures.

PURPORT

In the forest of the material world there are many animals and birds, trees and creepers. Sometimes the living entity wants to take shelter of the creepers; in other words, he wants to be happy by being embraced by the creeperlike arms of his wife. Within the creepers there are many chirping birds; this indicates that he wants to satisfy himself by hearing the sweet voice of his wife. In old age, however, he sometimes becomes afraid of imminent death, which is compared to a roaring lion. To save himself from the lion's attack, he takes shelter of some bogus svamis, yogis, incarnations, pretenders and cheaters. Being misled by the illusory energy in this way, he spoils his life. It is said, harim vina mrtim na taranti: no one can be saved from the imminent danger of death without taking shelter of the Supreme Personality of Godhead. The word hari indicates the lion as well as the Supreme Lord. To be saved from the hands of Hari, the lion of death, one must take shelter of the supreme Hari, the Supreme Personality of Godhead. People with a poor fund of knowledge take shelter of nondevotee cheaters and pretenders in order to be saved from the clutches of death. In the forest of the material world, the living entity first of all wants to be very happy by taking shelter of the creeperlike arms of his wife and hearing her sweet voice. Later, he sometimes takes shelter of so-called gurus and sadhus who are like cranes, herons and vultures. Thus he is cheated both ways by not taking shelter of the Supreme Lord.

TEXT 17

TEXT

tair vancito hamsa-kulam samavisann
arocayan silam upaiti vanaran
taj-jati-rasena sunirvrtendriyah
parasparodviksana-vismrtavadhih

SYNONYMS

taih--by them (the cheaters and pretenders, the so-called yogis, svamis, incarnations and gurus); vancitah--being cheated; hamsa-kulam--the association of great paramahamsas, or devotees; samavisan--contacting; arocayan--not being satisfied with; silam--their behavior; upaiti--approaches; vanaran--the monkeys, which are all debauchees with no good character; tat-jati-rasena--by sense gratification in the association of such debauchees; sunirvrta-indriyah--being very satisfied with getting the opportunity of sense gratification; paraspara--of one another; udviksana--by seeing the faces; vismrta--who has forgotten; avadhih--the end of life.

TRANSLATION

Being cheated by them, the living entity in the forest of the material world tries to give up the association of these so-called yogis, svamis and incarnations and come to the association of real devotees, but due to misfortune he cannot follow the instructions of the spiritual master or advanced devotees; therefore he gives up their company and again returns to the association of monkeys who are simply interested in sense gratification and women. He derives satisfaction by associating with sense gratifiers and enjoying sex and intoxication. In this way he spoils his life simply by indulging in sex and intoxication. Looking into the faces of other sense gratifiers, he becomes forgetful and thus approaches death.

PURPORT

Sometimes a foolish person becomes disgusted with bad association and comes to the association of devotees and brahmanas and takes initiation from a spiritual master. As advised by the spiritual master, he tries to follow the regulative principles, but due to misfortune he cannot follow the instructions of the spiritual master. He therefore gives up the company of devotees and goes to associate with simian people who are simply interested in sex and intoxication. Those who are so-called spiritualists are compared to monkeys. Outwardly, monkeys sometimes resemble sadhus because they live naked in the forest and pick fruits, but their only desire is to keep many female monkeys and enjoy sex life. Sometimes so-called spiritualists seeking a spiritual life come to associate with Kṛṣṇa conscious devotees, but they cannot execute the regulative principles or follow the path of spiritual life. Consequently they leave the association of devotees and go to associate with sense gratifiers, who are compared to monkeys. Again they revive their sex and intoxication, and looking at one another's faces, they are thus satisfied. In this way they pass their lives up to the point of death.

TEXT 18

TEXT

drumesu ramsyan suta-dara-vatsalo
vyavaya-dino vivasah sva-bandhane
kvacit pramadad giri-kandare patan
vallim grhitva gaja-bhita asthitah

SYNONYMS

drumesu--in the trees (or in houses standing like trees in which monkeys jump from one branch to another); ramsyan--enjoying; suta-dara-vatsalah--being attached to the children and wife; vyavaya-dinah--who is poor-hearted because of acting on the platform of sex desire; vivasah--unable to give up; sva-bandhane--in bondage to the reactions of one's own activities; kvacit--sometimes; pramadat--from fear of imminent death; giri-kandare--in a cave in a mountain; patan--falling down; vallim--the branches of a

creeper; grhitva--capturing; gaja-bhitah--being afraid of the elephant of death; asthitah--remains in that position.

TRANSLATION

When the living entity becomes exactly like a monkey jumping from one branch to another, he remains in the tree of household life without any profit but sex. Thus he is kicked by his wife just like the he-ass. Unable to gain release, he remains helplessly in that position. Sometimes he falls victim to an incurable disease, which is like falling into a mountain cave. He becomes afraid of death, which is like the elephant in the back of that cave, and he remains stranded, grasping at the twigs and branches of a creeper.

PURPORT

The precarious condition of a householder's life is described herein. A householder's life is full of misery, and the only attraction is sex with the wife who kicks him during sexual intercourse, just as the she-ass does her mate. Due to continuous sex life, he falls victim to many incurable diseases. At that time, being afraid of death, which is like an elephant, he remains hanging from the twigs and branches of the tree, just like a monkey.

TEXT 19

TEXT

atah kathancit sa vimukta apadah
punas ca sartham pravisaty arindama
adhvany amusminn ajaya nivesito
bhraman jano 'dyapi na veda kascana

SYNONYMS

atah--from this; kathancit--somehow; sah--he; vimuktah--liberated; apadah--from the danger; punah ca--again; sa--artham--taking interest in that life; pravisati--begins; arim-dama--O King, killer of the enemies; advhani--on the path of enjoyment; amusmin--that; ajaya--by the influence of the illusory energy; nivesitah--being absorbed; bhraman--traveling; janah--the conditioned soul; adya api--even up to death; na veda--does not understand; kascana--anything.

TRANSLATION

O killer of enemies, Maharaja Rahugana, if the conditioned soul somehow or other gets out of his dangerous position, he again returns to his home to enjoy sex life, for that is the way of attachment. Thus, under the spell of the Lord's material energy, he continues to loiter in the forest of material existence. He does not discover his real interest even at the point of death.

PURPORT

This is the way of material life. When one is captured by sexual attraction, he becomes implicated in so many ways and cannot understand the real aim of life. Therefore Srimad-Bhagavatam (7.5.31) says, na te viduh svartha-gatim hi visnum: generally people do not understand the ultimate goal of life. As stated in the Vedas, om tad visnoh paramam padam sada pasyanti surayah: those who are spiritually advanced simply look to the lotus feet of Visnu. The conditioned soul, however, not being interested in reviving his relationship with Visnu, becomes captivated by material activities and remains in everlasting bondage, being misled by so-called leaders.

TEXT 20

TEXT

rahugana tvam api hy adhvano 'sya
sannyasta-dandah krta-bhuta-maitrah
asaj-jitatma hari-sevaya sitam
jnanasim adaya tarati-param

SYNONYMS

rahugana--O King Rahugana; tvam--you; api--also; hi--certainly; adhvana--of the path of material existence; asya--this; sannyasta-dandah--having given up the king's rod for punishing criminals; krta-bhuta-maitrah--having become friendly to everyone; asat-jita-atma--whose mind is not attracted to the material pleasure of life; hari-sevaya--by the means of loving service to the Supreme Lord; sitam--sharpened; jnana-asim--the sword of knowledge; adaya--taking in hand; tara--cross over; ati-param--to the ultimate end of spiritual existence.

TRANSLATION

My dear King Rahugana, you are also a victim of the external energy, being situated on the path of attraction to material pleasure. So that you may become an equal friend to all living entities, I now advise you to give up your kingly position and the rod by which you punish criminals. Give up attraction to the sense objects and take up the sword of knowledge sharpened by devotional service. Then you will be able to cut the hard knot of illusory energy and cross to the other side of the ocean of nescience.

PURPORT

In Bhagavad-gita Lord Krsna compares the material world to a tree of illusion from which one must cut oneself free:

na rupam asyeha tathopalabhyate
nanto na cadir na ca sampratistha
asvattham enam suvirudha-mulam
asanga-sastrena drdhena chittva

tatah padam tat parimargitavyam
yasmin gata na nivartanti bhuyah
tam eva cadyam purusam prapadye
yatah pravrttih prasrta purani

"The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination, one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has begun and in whom everything is abiding since time immemorial." (Bg. 15.3-4)

TEXT 21

TEXT

rajovaca
aho nr-janmakhila-janma-sobhanam
kim janmabhis tv aparair apy amusmin
na yad dharsikesa-yasah-krtatmanam

mahatmanam vah pracurah samagamah

SYNONYMS

raja uvaca--King Rahugana said; aho--alas; nr-janma--you who have taken birth as a human being; akhila-janma-sobhanam--the best of all species of life; kim--what need; janmabhiih--with births in a higher species like the demigods in the heavenly planets; tu--but; aparaih--not superior; api--indeed; amusmin--in the next birth; na--not; yat--which; hrsikesa-yasah--by the glories of the Supreme Personality of Godhead, Hrsikesa, the master of all senses; krta-atmanam--of those whose hearts are purified; maha-atmanam--who are actually great souls; vah--of us; pracurah--abundant; samagamah--the association.

TRANSLATION

King Rahugana said: This birth as a human being is the best of all. Even birth among the demigods in the heavenly planets is not as glorious as birth as a human being on this earth. What is the use of the exalted position of a demigod? In the heavenly planets, due to profuse material comforts, there is no possibility of associating with devotees.

PURPORT

Human birth is a great opportunity for self-realization. One may take birth in a high planetary system among the demigods, but due to the profusion of material comforts, one cannot gain release from material bondage. Even on this earth those who are very opulent do not generally care to take to Krsna consciousness. An intelligent person actually interested in getting freed from the material clutches must associate with pure devotees. By such association, one can gradually become detached from the material attraction of money and women. Money and women are the basic principles of material attachment. Sri Caitanya Mahaprabhu therefore advised those who are actually serious about returning back to Godhead to give up money and women in order to be fit to enter the kingdom of God. Money and women can be fully utilized in the service of the Lord, and one who can utilize them in this way can become freed from material bondage. Satam prasangan mama virya-samvido bhavanti hrt-karna-rasayanah kathah (Bhag. 3.25.25). Only in the association of devotees can one relish the glorification of the Supreme personality of Godhead. Just through a little association with a pure devotee, one can become successful in his journey back to Godhead.

TEXT 22

TEXT

na hy adbhutam tvac-caranabja-renubhir
hatamhaso bhaktir adhoksaje 'mala
mauhurtikad yasya samagamac ca me
dustarka-mulo 'pahato 'vivekah

SYNONYMS

na--not; hi--certainly; adbhutam--wonderful; tvat-carana-abja-renubhih--by the dust of your lotus feet; hata-amhasah--who am completely freed from the reactions of sinful life; bhaktih--love and devotion; adhoksaje--unto the Supreme Personality of Godhead, who is beyond the capture of experimental knowledge; amala--completely freed from all material contamination; mauhurtikat--momentary; yasya--of whom; samagamat--by the visit and association; ca--also; me--my; dustarka--of false arguments; mulah--the root; apahatah--completely vanquished; avivekah--not discriminating.

TRANSLATION

It is not at all wonderful that simply by being covered by the dust of your lotus feet, one immediately attains the platform of pure devotional service to Adhoksaja, which is not available even to great demigods like Brahma. By associating with you just for a moment, I am now freed from all argument, false prestige and lack of discrimination, which are the roots of entanglement in the material world. Now I am free from all these problems.

PURPORT

Association with pure devotees certainly frees one from the material clutches. This is certainly true of King Rahugana's association with Jada Bharata. King Rahugana was immediately freed from the misgivings of material association. The arguments offered by pure devotees to their disciples are so convincing that even a dull-headed disciple is immediately enlightened with spiritual knowledge.

TEXT 23

TEXT

namo mahadbhyo 'stu namah sisubhyo
namo yuvabhyo nama avatubhyah
ye brahmana gam avadhuta-lingas
caranti tebhya sivam astu rajnam

SYNONYMS

namah--all obeisances; mahadbhyah--unto the great personalities; astu--let there be; namah--my obeisances; sisubhyah--unto those great personalities who appear as boys; namah--respectful obeisances; yuvabhyah--unto those who appear as young men; namah--respectful obeisances; avatubhyah--unto those who appear as children; ye--all those who; brahmanah--self-realized in transcendental knowledge; gam--the earth; avadhuta-lingah--who remain hidden under different bodily guises; caranti--they traverse; tebhya--from them; sivam astu--let there be all good fortune; rajnam--unto the royal dynasties or kings (who are always very puffed up).

TRANSLATION

I offer my respectful obeisances unto the great personalities, whether they walk on the earth's surface as children, young boys, avadhutas or great brahmanas. Even if they are hidden under different guises, I offer my respects to all of them. By their mercy, may there be good fortune in the royal dynasties that are always offending them.

PURPORT

King Rahugana was very repentant because he had forced Jada Bharata to carry his palanquin. He therefore began offering prayers to all kinds of brahmanas and self-realized persons, even though they might be playing like children or hiding in some guises. The four Kumaras walked everywhere in the guise of five-year-old boys, and similarly there are many brahmanas, knowers of Brahman, who traverse the globe either as young men, children or avadhutas. Being puffed up due to their position, the royal dynasties generally offend these great personalities. Therefore King Rahugana began to offer his respectful obeisances unto them so that the offensive royal dynasties might not glide down into a hellish condition. If one offends a great personality, the Supreme Personality of Godhead does not excuse one, although the great personalities themselves might not take offense. Maharaja Ambarisa was offended by Durvasa, who even approached Lord Visnu for pardon. Lord Visnu would not grant him pardon; therefore he had to fall down at the lotus feet of Maharaja Ambarisa, even though Maharaja Ambarisa was a ksatriya-grhastha. One should be very careful not to offend the lotus feet of Vaisnavas and brahmanas.

TEXT 24

TEXT

sri-suka uvaca

ity evam uttara-matah sa vai brahmarsi-sutah sindhu-pataya atma-satattvam viganayatah paranubhavah parama-karunikatayopadisya rahuganena sakarunam abhivandita-carana apurnarnava iva nibhrta-karanormy-asayo dharanim imam vicacara.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti evam--in this way; uttara-matah--O Maharaja Pariksit, son of mother Uttara; sah--that brahmana; vai--indeed; brahma-rsi-sutah--Jada Bharata, the son of a highly educated brahmana; sindhu-pataye--unto the king of the province of Sindhu; atma-sa-tattvam--the actual constitutional position of the soul; viganayatah--although insulting Jada Bharata; para-anubhavah--who was very exalted in spiritual realization; parama-karunikataya--by his quality of being very kind to the fallen souls; upadisya--instructing; rahuganena--by King Rahugana; sa-karunam--piteously; abhivandita-carana--whose lotus feet were worshiped; apurna-arnavah iva--like the full ocean; nibhrta--completely silenced; karana--of the senses; urmi--the waves; asayah--possessing a heart in which; dharanim--the earth; imam--this; vicacara--continued to roam.

TRANSLATION

Srila Sukadeva Gosvami continued: My dear King, O son of mother Uttara, there were some waves of dissatisfaction in the mind of Jada Bharata due to his being insulted by King Rahugana, who made him carry his palanquin, but Jada Bharata neglected this, and his heart again became calm and quiet like an ocean. Although King Rahugana had insulted him, he was a great paramahamsa. Being a Vaisnava, he was naturally very kindhearted, and he therefore told the King about the constitutional position of the soul. He then forgot the insult because King Rahugana pitifully begged pardon at his lotus feet. After this, he began to wander all over the earth, just as before.

PURPORT

In Srimad-Bhagavatam (3.25.21), Kapiladeva describes the symptoms of great personalities: titiksavah karunikah suhrdah sarva-dehinam. A saintly devotee is certainly very tolerant. He is the friend of all living entities, and he does not create enemies within the world. A pure devotee has all the qualities of a sadhu. Jada Bharata is an example of this. Due to the material body, his senses were certainly agitated when he was insulted by King Rahugana, but later, due to the King's humble submission, Jada Bharata excused him. It is the duty of everyone desiring to return to Godhead to become submissive like King Rahugana and beg pardon of Vaisnavas one may have offended. Vaisnavas are generally very kindhearted; therefore if one immediately submits himself at the lotus feet of a Vaisnava, one is immediately cleared of offensive reactions. If one does not do so, the reactions will remain, and the results will not be very palatable.

TEXT 25

TEXT

sauvira-patir api sujana-samavagata-paramatma-satattva atmany avidyadhyaropitam ca dehatma-matim visasarja; evam hi nrpa bhagavad-asritasritanubhavah.

SYNONYMS

sauvira-patih--the King of the state of Sauvira; api--certainly; su-jana--from an elevated person; samavagata--having completely understood; paramatma-sa-tattvah--the truth of the constitutional position of the spirit soul and the Supersoul; atmani--in himself; avidya--by nescience; adhyaropitam--erroneously attributed; ca--and; deha--in the body; atma-matim--the concept of the self; visasarja--completely gave up; evam--thus; hi--certainly; nrpa--O King; bhagavat-asrita-asrita-anubhavah--the consequence of taking shelter of a devotee who has similarly taken shelter of a spiritual master in the parampara system (one is sure to get out of the great nescience of the bodily concept of life).

TRANSLATION

After receiving lessons from the great devotee Jada Bharata, King Rahugana of the state of Sauvira became completely aware of the constitutional position of the soul. He thus gave up the bodily conception completely. My dear King, whoever takes shelter of the servant of the servant of the Lord is certainly glorified because he can without difficulty give up the bodily conception.

PURPORT

As stated in Caitanya-caritamṛta (Madhya 22.54):

"sadhū-saṅga", "sadhū-saṅga"----sarva-sastre kaya
lava-matra sadhū-saṅge sarva-siddhi haya

It is a fact that if one takes shelter of a pure devotee, one attains all perfection, even if the association is a short one. A sadhu is a pure devotee of the Lord. It has been our practical experience that the first instruction of our spiritual master infused us with Kṛṣṇa consciousness so that now we are at least on the path of Kṛṣṇa consciousness and can understand the philosophy. As a result, there are many devotees engaged in this Kṛṣṇa consciousness movement. The whole world is revolving under the bodily conception; therefore there must be devotees all over the world to deliver people from the false bodily conception and fully engage them in Kṛṣṇa consciousness.

TEXT 26

TEXT

rajovaca

yo ha va iha bahu-vida maha-bhagavata tvayabhihitah paroksena vacasa jiva-loka-bhavadhva sa hy arya-manisaya kalpita-visayo nanjasavyutpanna-loka-samadhigamah; atha tad evaitad duravagamam samavetanukalpena nirdisyatam iti.

SYNONYMS

raja uvaca--King Parikṣit said; yah--which; ha--certainly; va--or; iha--in this narration; bahu-vida--who are aware of many incidents of transcendental knowledge; maha-bhagavata--O great devotee sage; tvaya--by you; abhihitah--described; paroksena--figuratively; vacasa--by words; jiva-loka-bhava-adhva--the path of material existence of the conditioned soul; sah--that; hi--indeed; arya-manisaya--by the intelligence of advanced devotees; kalpita-visayah--the subject matter is imagined; na--not; anjasa--directly; avyutpanna-loka--of persons who are not very experienced or intelligent; samadhigamah--the complete understanding; atha--therefore; tat eva--because of that; etat--this matter; duravagamam--which is difficult to understand; samaveta-anukalpena--by substituting the direct meaning of such incidents; nirdisyatam--let it be described; iti--thus.

TRANSLATION

King Pariksit then told Sukadeva Gosvami: My dear lord, O great devotee sage, you are omniscient. You have very nicely described the position of the conditioned soul, who is compared to a merchant in the forest. From these instructions intelligent men can understand that the senses of a person in the bodily conception are like rogues and thieves in that forest, and one's wife and children are like jackals and other ferocious animals. However, it is not very easy for the unintelligent to understand the purport of this story because it is difficult to extricate the exact meaning from the allegory. I therefore request Your Holiness to give the direct meaning.

PURPORT

There are many stories and incidents in Srimad-Bhagavatam that are described figuratively. Such allegorical descriptions may not be understood by unintelligent men; therefore it is the duty of the student to approach a bona fide spiritual master for the direct explanation.

Thus end the Bhaktivedanta purports of the Fifth Canto, Thirteenth Chapter, of the Srimad-Bhagavatam, entitled, "Further Talks Between King Rahugana and Jada Bharata."

Chapter Fourteen

The Material World as the Great Forest of Enjoyment

The direct meaning of the forest of material existence is given in this chapter. Merchants sometimes enter the forest to collect many rare things and sell them at a good profit in the city, but the forest path is always bedecked with dangers. When the pure soul wants to give up the Lord's service to enjoy the material world, Krsna certainly gives him a chance to enter the material world. As stated in the prema-vivarta: *krsna-bahirmukha hana bhoga vancha kare*. This is the reason the pure spirit soul falls down to the material world. Due to his activities under the influence of the three modes of material nature, the living entity takes different positions in different species. Sometimes he is a demigod in the heavenly planets and sometimes a most insignificant creature in the lower planetary systems. In this regard, Srila Narottama dasa Thakura says, *nana yoni sada phire*: the living entity passes through various species. *Kardarya bhaksana kare*: he is obliged to eat and enjoy abominable things. *Tara janma adhah-pate yaya*: in this way his whole life is spoiled. Without the protection of an all-merciful Vaisnava, the conditioned soul cannot get out of the clutches of maya. As stated in Bhagavad-gita (*manah sasthanindriyani prakrti-sthani karsati*), the living entity begins material life with his mind and the five knowledge-acquiring senses, and with these he struggles for existence within the material world. These senses are compared to rogues and thieves within the forest. They take away a man's knowledge and place him in a network of nescience. Thus the senses are like rogues and thieves that plunder his spiritual knowledge. Over and above this, there are family members, wife and children, who are exactly like ferocious animals in the forest. The business of such ferocious animals is to eat a man's flesh. The living entity allows himself to be attacked by jackals and foxes (wife and children), and thus his real spiritual life is finished. In the forest of material life, everyone is envious like mosquitoes, and rats and mice are always creating disturbances. Everyone in this material world is placed in many awkward positions and surrounded by envious people and disturbing animals. The result is that the living entity in the material world is always plundered and bitten by many living entities. Nonetheless, despite these disturbances, he does not want to give up his family life, and he continues his fruitive activities in an attempt to become happy in the future. He thus becomes more and more entangled in the results of karma, and thus he is forced to act impiously. His witnesses are the sun during the day and the moon during the night. The demigods also witness, but the conditioned soul thinks that his attempts at sense gratification are not being witnessed by anyone. Sometimes, when he is detected, he temporarily renounces everything, but due to his great attachment for the body, his renunciation is given up before he can attain perfection.

In this material world there are many envious people. There is the tax-exacting government, which is compared to an owl, and there are invisible crickets that create unbearable sounds. The conditioned soul is certainly greatly harassed by the agents of material nature, but his intelligence is lost due to undesirable association. In an attempt to gain relief from the disturbances of material existence, he falls victim to so-called yogis, sadhus and incarnations who can display some magic but who do not understand devotional service. Sometimes the conditioned soul is bereft of all money, and consequently he becomes unkind to his family members. In this material world there is not a pinch of actual happiness, for which the

conditioned soul is longing life after life. The government officials are like carnivorous Raksasas who exact heavy taxes for the maintenance of the government. The hard-working conditioned soul is very saddened due to these heavy taxes.

The path of fruitive activities leads to difficult mountains, and sometimes the conditioned soul wants to cross these mountains, but he is never successful, and consequently he becomes more and more aggrieved and disappointed. Becoming materially and financially embarrassed, the conditioned soul unnecessarily chastises his family. In the material condition there are four principal needs, out of which sleep is compared to a python. When asleep, the conditioned soul completely forgets his real existence, and in sleep he does not feel the tribulations of material life. Sometimes, being in need of money, the conditioned soul steals and cheats, although he may apparently be associated with devotees for spiritual advancement. His only business is getting out of the clutches of maya, but due to improper guidance he becomes more and more entangled in material dealings. This material world is simply an embarrassment and is composed of tribulations presented as happiness, distress, attachment, enmity and envy. On the whole it is simply full of tribulation and misery. When a person loses his intelligence due to attachment to wife and sex, his entire consciousness becomes polluted. He thus only thinks of the association of women. The time factor, which is like a serpent, takes away everyone's life, including that of Lord Brahma and the insignificant ant. Sometimes the conditioned soul tries to save himself from inexorable time and thus takes shelter of some bogus savior. Unfortunately, the bogus savior cannot even save himself. How, then, can he protect others? The bogus saviors do not care for bona fide knowledge received from qualified brahmanas and Vedic sources. Their only business is indulging in sex and recommending sexual freedom even for widows. Thus they are like monkeys in the forest. Srila Sukadeva Gosvami thus explains the material forest and its difficult path to Maharaja Pariksit.

TEXT 1

TEXT

sa hovaca

sa esa dehatma-maninam sattvadi-guna-visesa-vikalpita-kusalaku-sala-samavahara-vinirmitta-vividha-dehavalibhir viyoga-samyogady-anadi-samsaranubhavasya dvara-bhutena sad-indriya-vargena tasmin durgadhavad asugame 'dhvany apatita isvarasya bhagavato visnor vasa-vartinya mayaya jiva-loko 'yam yatha vanik-sartha 'rtha-parah sva-deha-nispadita-karmanubhavah smasanavad asivatamayam samsaratavyam gato nadyapi viphalabahu-pratijogehas tat-tapopasamanim hari-guru-caranaravindamadhukaranupadavim avarundhe.

SYNONYMS

sah--the self-realized devotee (Sri Sukadeva Gosvami); ha--indeed; uvaca--spoke; sah--he (the conditioned soul); esah--this one; deha-atma-maninam--of those who foolishly take the body to be the self; sattva-adi--of sattva, rajah and tamah; guna--by the modes; visesa--particular; vikalpita--falsely constituted; kusala--sometimes by favorable actions; akusala--sometimes by very unfavorable actions; samavahara--by a mixture of both; vinirmitta--obtained; vividha--various types; deha-avalibhir--by the series of bodies; viyoga-samyoga-adi--symptomized by giving up one type of body (viyoga) and accepting another (samyoga); anadi-samsara-anubhavasya--of the perception of the beginningless process of transmigration; dvara-bhutena--existing as the doorways; sat-indriya-vargena--by these six senses (the mind and five knowledge-acquiring senses, namely the eyes, ears, tongue, nose and skin); tasmin--on that; durga-adhva-vat--like a path that is very difficult to traverse; asugame--being difficult to pass through; adhvani--on a path in the forest; apatitah--happened; isvarasya--of the controller; bhagavatah--the Supreme personality of Godhead; visnoh--of Lord Visnu; vasa-vartinya--acting under the control; mayaya--by the material energy; jiva-lokah--the conditioned living entity; ayam--this; yatha--exactly like; vanik--a merchant; sa-arthah--having an object; artha-parah--who is very attached to money; sva-deha-nispadita--performed by his own body; karma--the fruits of activities; anubhavah--who experiences; smasana-vat asivatamayam--like an inauspicious cemetery or place of burial; samsara-atavyam--in the

forest of material life; gatah--having entered; na--not; adya api--until now; viphalah--unsuccessful; bahu-pratiyoga--full of great difficulties and varieties of miserable conditions; ihah--whose activities here in this material world; tat-tapa-upasa-manim--which pacifies the miseries of the forest of material life; hari-guru-carana-aravinda--to the lotus feet of the Lord and His devotee; madhukara-anupadavim--the road followed in pursuance of devotees who are attached like bumblebees; avarundhe--gain.

TRANSLATION

When King Pariksit asked Sukadeva Gosvami about the direct meaning of the material forest, Sukadeva Gosvami replied as follows: My dear King, a man belonging to the mercantile community [vanik] is always interested in earning money. Sometimes he enters the forest to acquire some cheap commodities like wood and earth and sell them in the city at good prices. Similarly, the conditioned soul, being greedy, enters this material world for some material profit. Gradually he enters the deepest part of the forest, not really knowing how to get out. Having entered the material world, the pure soul becomes conditioned by the material atmosphere, which is created by the external energy under the control of Lord Visnu. Thus the living entity comes under the control of the external energy, daivi maya. Living independently and bewildered in the forest, he does not attain the association of devotees who are always engaged in the service of the Lord. Once in the bodily conception, he gets different types of bodies one after the other under the influence of material energy and impelled by the modes of material nature [sattva-guna, rajo-guna and tamo-guna]. In this way the conditioned soul goes sometimes to the heavenly planets, sometimes to the earthly planets and sometimes to the lower planets and lower species. Thus he suffers continuously due to different types of bodies. These sufferings and pains are sometimes mixed. Sometimes they are very severe, and sometimes they are not. These bodily conditions are acquired due to the conditioned soul's mental speculation. He uses his mind and five senses to acquire knowledge, and these bring about the different bodies and different conditions. Using the senses under the control of the external energy, maya, the living entity suffers the miserable conditions of material existence. He is actually searching for relief, but he is generally baffled, although sometimes he is relieved after great difficulty. Struggling for existence in this way, he cannot get the shelter of pure devotees, who are like bumblebees engaged in loving service at the lotus feet of Lord Visnu.

PURPORT

The most important information in this verse is hari-guru-carana-aravinda-madhukara-anupadavim. In this material world the conditioned souls are baffled by their activities, and sometimes they are relieved after great difficulty. On the whole the conditioned soul is never happy. He simply struggles for existence. Actually his only business is to accept the spiritual master, the guru, and through him he must accept the lotus feet or the Lord. This is explained by Sri Caitanya Mahaprabhu: guru-krsna-prasade paya bhakti-lata-bija. people struggling for existence in the forests or cities of the material world are not actually enjoying life. They are simply suffering different pains and pleasures, generally pains that are always inauspicious. They try to gain release from these pains, but they cannot due to ignorance. For them it is stated in the Vedas: tad-vijnanartham sa gurum evabhigacchet. When the living entity is lost in the forest of the material world, in the struggle for existence, his first business is to find a bona fide guru who is always engaged at the lotus feet of the Supreme personality of Godhead, Visnu. After all, if he is at all eager to be relieved of the struggle for existence, he must find a bona fide guru and take instructions at his lotus feet. In this way he can get out of the struggle.

Since the material world is compared herein to a forest, it may be argued that in Kali-yuga modern civilization is mainly situated in the cities. A great city, however, is like a great forest. Actually city life is more dangerous than life in the forest. If one enters an unknown city without friend or shelter, living in that city is more difficult than living in a forest. There are many big cities all over the surface of the globe, and wherever one looks he sees the struggle for existence going on twenty-four hours a day. people rush about in cars going seventy and eighty miles an hour, constantly coming and going, and this sets the scene of the great struggle for existence. One has to rise early in the morning and travel in that car at breakneck speed. There is always the danger of an accident, and one has to take great care. In his automobile, the living entity is full of anxieties, and his struggle is not at all auspicious. Apart from human beings, other

species like cats and dogs are also struggling very hard day and night for existence. Thus the struggle for existence continues, and the conditioned soul changes from one position to another. For a while, he is a child, but he has to become a boy. From a boy, he has to change into a youth, and from youth to manhood and old age. Finally, when the body is no longer workable, he has to accept a new body in a different species. Giving up the body is called death, and accepting another body is called birth. The human form is an opportunity to take shelter of the bona fide spiritual master and, through him, the Supreme Lord. This Krsna consciousness movement has been started to give an opportunity to all the members of human society, who are misled by foolish leaders. No one can get out of this struggle for existence, which is full of miseries, without accepting a pure devotee of the Lord. The material attempt changes from one position to another, and no one actually gains relief from the struggle for existence. The only resort is the lotus feet of a bona fide spiritual master, and, through him, the lotus feet of the Lord.

TEXT 2

TEXT

yasyam u ha va ete sad-indriya-namanah karmana dasyava eva te; tad yatha purusasya dhanam yat kincid dharmaupayikam bahu-krcchradhigatam saksat parama-purusaradhana-laksano yo 'sau dharmas tam tu samparaya udaharanti; tad-dharmyam dhanam darsana-sparsana-sravanasvadanavaghrana-sankalpa-vyavasaya-grha-gramyopabhogena kunathasyajitatmano yatha sarthasya vilum-panti.

SYNONYMS

yasyam--in which; u ha--certainly; va--or; ete--all these; sat-indriya-namanah--who are named the six senses (the mind and the five knowledge-acquiring senses); karmana--by their activity; dasyavah--the plunderers; eva--certainly; te--they; tat--that; yatha--as; purusasya--of a person; dhanam--the wealth; yat--whatever; kincit--something; dharm-aupayikam--which is a means to religious principles; bahu-krcchra-adhigatam--earned after much hard labor; saksat--directly; parama-purusa-aradhana-laksanah--whose symptoms are worship of the Supreme Lord by performance of sacrifices and so on; yah--which; asau--that; dharmah--religious principles; tam--that; tu--but; samparaye--for the benefit of the living entity after death; udaharanti--the wise declare; tat-dharmyam--religious (relating to the prosecution of the varnasrama-dharma); dhanam--wealth; darsana--by seeing; sparsana--by touching; sravana--by hearing; asvada--by tasting; avaghrana--by smelling; sankalpa--by determination; vyavasaya--by a conclusion; grha--in the material home; gramya-upabhogena--by material sense gratification; kunathasya--of the misguided conditioned soul; ajita-atmanah--who has not controlled himself; yatha--just as; sarthasya--of the living entity interested in sense gratification; vilumpanti--they plunder.

TRANSLATION

In the forest of material existence, the uncontrolled senses are like plunderers. The conditioned soul may earn some money for the advancement of Krsna consciousness, but unfortunately the uncontrolled senses plunder his money through sense gratification. The senses are plunderers because they make one spend his money unnecessarily for seeing, smelling, tasting, touching, hearing, desiring and willing. In this way the conditioned soul is obliged to gratify his senses, and thus all his money is spent. This money is actually acquired for the execution of religious principles, but it is taken away by the plundering senses.

PURPORT

purva janmarjita vidya purva janmarjitam dhanam agre dhavati dhavati. By following the principles of the varnasrama-dharma, one attains a better position in the material world. One may be rich, learned, beautiful or highborn. One who has all these assets should know that they are all meant for the advancement of Krsna consciousness. Unfortunately, when a person is misguided he misuses his high position for sense gratification. Therefore the uncontrolled senses are considered plunderers. The good position one attains by executing religious principles is wasted as the plundering senses take it away. By

executing religious principles under the laws of varna-srama-dharma, one is placed in a comfortable position. One may very easily use his assets for the further advancement of Krsna consciousness. One should understand that the wealth and opportunity one gets in the material world should not be squandered in sense gratification. They are meant for the advancement of Krsna consciousness. This Krsna consciousness movement is therefore teaching people to control the mind and five knowledge-acquiring senses by a definite process. One should practice a little austerity and not spend money on anything other than the regulative life of devotional service. The senses demand that one see beautiful things; therefore money should be spent for decorating the Deity in the temple. Similarly, the tongue has to taste good food, which should be bought and offered to the Deity. The nose can be utilized in smelling the flowers offered to the Deity, and the hearing can be utilized by listening to the vibration of the Hare Krsna mantra. In this way the senses can be regulated and utilized to advance Krsna consciousness. Thus a good position might not be spoiled by material sense gratification in the form of illicit sex, meat-eating, intoxication and gambling. One spoils an opulent position in the material world by driving cars, spending time in nightclubs or tasting abominable food in restaurants. In these ways, the plundering senses take away all the assets that the conditioned soul has acquired with great difficulty.

TEXT 3

TEXT

atha ca yatra kautumbika darapatyadayo namna karmana vrka-srgala evanicchato 'pi kadaryasya kutumbina uranakavat samraksyamanam misato 'pi haranti.

SYNONYMS

atha--in this way; ca--also; yatra--in which; kautumbikah--the family members; dara-apatya-adayah--beginning with the wife and children; namna--by name only; karmana--by their behavior; vrka-srgalah--tigers and jackals; eva--certainly; anicchatah--of one who does not desire to spend his wealth; api--certainly; kadaryasya--being too miserly; kutumbinah--who is surrounded by family members; uranaka-vat--like a lamb; samraksyamanam--although protected; misatah--of one who is observing; api--even; haranti--they forcibly take away.

TRANSLATION

My dear King, family members in this material world go under the names of wife and children, but actually they behave like tigers and jackals. A herdsman tries to protect his sheep to the best of his ability, but the tigers and foxes take them away by force. Similarly, although a miserly man wants to guard his money very carefully, his family members take away all his assets forcibly, even though he is very vigilant.

PURPORT

One Hindi poet has sung: din ka dakini rat ka baghini palak palak rahu cuse. During the daytime, the wife is compared to a witch, and at night she is compared to a tigress. Her only business is sucking the blood of her husband both day and night. During the day there are household expenditures, and the money earned by the husband at the cost of his blood is taken away. At night, due to sex pleasure, the husband discharges blood in the form of semen. In this way he is bled by his wife both day and night, yet he is so crazy that he very carefully maintains her. Similarly, the children are also like tigers, jackals and foxes. As tigers, jackals and foxes take away lambs despite the herdsman's vigilant protection, children take away the father's money, although the father supervises the money himself. Thus family members may be called wives and children, but actually they are plunderers.

TEXT 4

TEXT

yatha hy anuvatsaram krsyamanam apy adagdha-bijam ksetram punar evavapana-kale gulma-trna-
virudbhir gahvaram iva bhavaty evam eva grhasramah karma-ksetram yasmin na hi karmany utsidanti yad
ayam kama-karanda esa avasathah.

SYNONYMS

yatha--just as; hi--certainly; anuvatsaram--every year; krsyamanam--being plowed; api--although;
adagdha-bijam--in which the seeds are not burned; ksetram--the field; punah--again; eva--certainly;
avapana-kale--at the times for sowing the seeds; gulma--by bushes; trna--by grasses; virudbhir--by the
creepers; gahvaram iva--like a bower; bhavati--becomes; evam--thus; eva--certainly; grha-asramah--family
life; karma-ksetram--the field of activities; yasmin--in which; na--not; hi--certainly; karmani utsidanti--
fruitive activities disappear; yat--therefore; ayam--this; kama-karandah--the storehouse of fruitive desire;
esah--this; avasathah--abode.

TRANSLATION

Every year the plowman plows over his grain field, completely uprooting all weeds. Nonetheless, the
seeds lie there and, not being completely burned, again come up with the plants sown in the field. Even
after being plowed under, the weeds come up densely. Similarly, the grhastha-asrama [family life] is a
field of fruitive activity. Unless the desire to enjoy family life is completely burned out, it grows up again
and again. Even though camphor may be removed from a pot, the pot nonetheless retains the aroma of
camphor. As long as the seeds of desire are not destroyed, fruitive activities are not destroyed.

PURPORT

Unless one's desires are completely transferred to the service of the Supreme personality of Godhead,
the desire for family life continues. even after one has taken sannyasa. Sometimes in our society, ISKCON.
a person out of sentiment may take sannyasa, but because his desires are not burned completely, he again
takes to family life, even at the risk of losing his prestige and disgracing his good name. These strong
desires can be burned out completely when one fully engages in the service of the Lord in devotional
service.

TEXT 5

TEXT

tatra gato damsasamasadair manujaih salabhasakunta-taskaramusakadibhir uparudhyamana-
bahihpranah kvacit parivartamano 'sminn adhvanavidyakamakarmabhir uparakta-
manasanupannartham nara-lokam gandharvanagaram upannam iti mithyadrstir anupasyati.

SYNONYMS

tatra--to that household life; gatah--gone; damsas--gadflies; masaka--mosquitoes; sama--equal to;
apasadaih--who are low-class; manu-jaih--by men; salabha--locusts; sakunta--a large bird of prey; taskara--
thieves; musaka-adibhir--by rats and so on; uparudhyamana--being disturbed; bahihpranah--the external
life air in the form of wealth and so on; kvacit--sometimes; parivartamanah--wandering; asmin--in this;
adhvani--path of material existence; avidyakama--by ignorance and lust; karmabhir--and by fruitive
activities; uparakta-manasa--due to the mind's being influenced; anupannaartham--in which the
desired results are never obtained; nara-lokam--this material world; gandharvanagaram--a will-o'-the-
wisp city; upannam--existing; iti--taking it as; mithyadrstih--he whose vision is mistaken; anupasyati--
observes.

TRANSLATION

Sometimes the conditioned soul in household life, being attached to material wealth and possessions, is disturbed by gadflies and mosquitoes, and sometimes locusts, birds of prey and rats give him trouble. Nonetheless, he still wanders down the path of material existence. Due to ignorance he becomes lusty and engages in fruitive activity. Because his mind is absorbed in these activities, he sees the material world as permanent, although it is temporary like a phantasmagoria, a house in the sky.

PURPORT

The following song is sung by Narottama dasa Thakura:

ahankare matta hana, nitai-pada pasariya,
asatyere satya kari mani

Due to forgetting the lotus feet of Lord Nityananda and being puffed up by material possessions, wealth and opulence, one thinks the false, temporary material world to be an actual fact. This is the material disease. The living entity is eternal and blissful, but despite miserable material conditions, he thinks the material world to be real and factual due to his ignorance.

TEXT 6

TEXT

tatra ca kvacid atapodaka-nibhan visayan upadhavati pana-bhojana-vyavayadi-vyasana-lolupah.

SYNONYMS

tatra--there (in this phantom place); ca--also; kvacit--sometimes; atapa-udaka-nibhan--like the water in a mirage in the desert; visayan--the objects of sense enjoyment; upadhavati--runs after; pana--to drinking; bhojana--to eating; vyavaya--to sex life; adi--and so on; vyasana--with addiction; lolupah--a debauchee.

TRANSLATION

Sometimes in this house in the sky [gandharva-pura] the conditioned soul drinks, eats and has sex. Being overly attached, he chases after the objects of the senses just as a deer chases a mirage in the desert.

PURPORT

There are two worlds--the spiritual and the material. The material world is false like a mirage in the desert. In the desert, animals think they see water, but actually there is none. Similarly, those who are animalistic try to find peace within the desert of material life. It is repeatedly said in different sastras that there is no pleasure in this material world. Furthermore, even if we agree to live without pleasure, we are not allowed to do so. In Bhagavad-gita, Lord Krsna says that the material world is not only full of miseries (duhkhalayam) but also temporary (asasvatam). Even if we want to live here amid miseries, material nature will not allow us to do so. It will oblige us to change bodies and enter another atmosphere full of miserable conditions.

TEXT 7

TEXT

kvacic casesa-dosa-nisadanam purisa-visesam tad-varna-guna-nirmita-matih suvarnam upaditsaty agni-kama-katara ivolmuka-pisacam.

SYNONYMS

kvacit--sometimes; ca--also; asesa--unlimited; dosa--of faults; nisadanam--the source of; purisa--of stool; visesam--a particular type; tat-varna-guna--whose color is the same as that of the mode of passion (reddish); nirmita-matih--whose mind is absorbed in that; suvarnam--gold; upaditsati--desiring to get; agni-kama--by the desire for fire; katarah--who is troubled; iva--like; ulmuka-pisacam--a phosphorescent light known as a will-o'-the-wisp, which is sometimes mistaken for a ghost.

TRANSLATION

Sometimes the living entity is interested in the yellow stool known as gold and runs after it. That gold is the source of material opulence and envy, and it can enable one to afford illicit sex, gambling, meat-eating and intoxication. Those whose minds are overcome by the mode of passion are attracted by the color of gold, just as a man suffering from cold in the forest runs after a phosphorescent light in a marshy land, considering it to be fire.

PURPORT

Pariksit Maharaja told Kali-yuga to leave his kingdom immediately and reside in four places: brothels, liquor shops, slaughterhouses and gambling casinos. However, Kali-yuga requested him to give him only one place where these four places are included, and Pariksit Maharaja gave him the place where gold is stored. Gold encompasses the four principles of sin, and therefore, according to spiritual life, gold should be avoided as far as possible. If there is gold, there is certainly illicit sex, meat-eating, gambling and intoxication. Because people in the Western world have a great deal of gold, they are victims of these four sins. The color of gold is very glittering, and a materialistic person becomes very much attracted by its yellow color. However, this gold is actually a type of stool. A person with a bad liver generally passes yellow stool. The color of this stool attracts a materialistic person, just as the will-o'-the-wisp attracts one who needs heat.

TEXT 8

TEXT

atha kadacin nivasa-paniya-dravinady-aneekatmopajivanabhinivesa etasyam samsaratavyam itas tatah paridhavati.

SYNONYMS

atha--in this way; kadacit--sometimes; nivasa--residence; paniya--water; dravina--wealth; adi--and so on; aneka--in various items; atma-upajivana--which are considered necessary to maintain body and soul together; abhinivesah--a person fully absorbed; etasyam--in this; samsara-atavyam--the material world, which is like a great forest; itah tatah--here and there; paridhavati--runs around.

TRANSLATION

Sometimes the conditioned soul is absorbed in finding residential quarters or apartments and getting a supply of water and riches to maintain his body. Absorbed in acquiring a variety of necessities, he forgets everything and perpetually runs around the forest of material existence.

PURPORT

As originally mentioned, a poor man belonging to the mercantile community goes to the forest to get some cheap goods to bring back to the city to sell at a profit. He is so absorbed in the thought of maintaining body and soul together that he forgets his original relationship with Krsna and seeks only the

bodily comforts. Thus material activities are the conditioned soul's only engagement. Not knowing the aim of life, the materialist perpetually wanders in material existence, struggling to get the necessities of life. Not understanding the aim of life, even though he acquires sufficient necessities, he manufactures artificial necessities and thus becomes more and more entangled. He creates a mental situation whereby he needs greater and greater comforts. The materialist does not know the secret of nature's ways. As confirmed in Bhagavad-gita (3.27):

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature." Due to lusty desire, the living entity creates a certain mental situation whereby he wants to enjoy this material world. He thus becomes entangled, enters different bodies and suffers in them.

TEXT 9

TEXT

kvacit ca vatyaupamyaya pramadayaroham aropitas tat-kala-rajasa rajani-bhuta ivasadhu-maryado rajas-valakso 'pi dig-devata atirajas-vala-matir na vijanati.

SYNONYMS

kvacit--sometimes; ca--also; vaty aupamyaya--compared to a whirlwind; pramadya--by a beautiful woman; aroham aropitah--raised onto the lap for sex enjoyment; tat-kala-rajasa--by the passion of lusty desires at that moment; rajani-bhuta--the darkness of night; iva--like; asadhu-maryadah--who is without proper respect for the higher witnesses; rajah-vala-aksah--blinded by strong lusty desires; api--certainly; dik-devatah--the demigods in charge of different directions, like the sun and the moon; atirajah-vala-matih--whose mind is overcome by lust; na vijanati--he does not know (that witnesses all around take note of his impudent sexual act).

TRANSLATION

Sometimes, as if blinded by the dust of a whirlwind, the conditioned soul sees the beauty of the opposite sex, which is called pramada. Being thus bewildered, he is raised upon the lap of a woman, and at that time his good senses are overcome by the force of passion. He thus becomes almost blind with lusty desire and disobeys the rules and regulations governing sex life. He does not know that his disobedience is witnessed by different demigods, and he enjoys illicit sex in the dead of night, not seeing the future punishment awaiting him.

PURPORT

In Bhagavad-gita (7.11) it is said: dharmaviruddho bhutesu kamo 'smi bhatarasabha. Sex is allowed only for the begetting of children, not for enjoyment. One can indulge in sex to beget a good child for the benefit of the family, society and world. Otherwise, sex is against the rules and regulations of religious life. A materialistic person does not believe that everything is managed in nature, and he does not know that if one does something wrong, he is witnessed by different demigods. A person enjoys illicit sex, and due to his blind, lusty desire, he thinks that no one can see him, but this illicit sex is thoroughly observed by the agents of the Supreme Personality of Godhead. Therefore the person is punished in so many ways. Presently in Kali-yuga there are many pregnancies due to illicit sex, and sometimes abortions ensue. These sinful activities are witnessed by the agents of the Supreme personality of Godhead, and a man and

woman who create such a situation are punished in the future by the stringent laws of material nature (daivi hy esa guna-mayi mama maya duratyaya). Illicit sex is never excused, and those who indulge in it are punished life after life. As confirmed in Bhagavad-gita (16.20):

asurim yonim apanna
mudha janmani janmani
mam aprapyaiva kaunteya
tato yanty adhamam gatim

"Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

The Supreme Personality of Godhead does not allow anyone to act against the stringent laws of material nature; therefore illicit sex is punished life after life. Illicit sex creates pregnancies, and these unwanted pregnancies lead to abortion. Those involved become implicated in these sins, so much so that they are punished in the same way the next life. Thus in the next life they also enter the womb of a mother and are killed in the same way. All these things can be avoided by remaining on the transcendental platform of Krsna consciousness. In this way one does not commit sinful activity. Illicit sex is the most prominent sin due to lusty desire. When one associates with the mode of passion, he is implicated in suffering life after life.

TEXT 10

TEXT

kvacit sakrd avagata-visaya-vaitathyah svayam parabhidhyanena vibhramsita-smrtis tayaiva marici-toya-prayams tan evabhidhavati.

SYNONYMS

kvacit--sometimes; sakrt--once; avagata-visaya-vaitathyah--becoming conscious of the uselessness of enjoying material sense gratification; svayam--himself; para-abhidhyanena--by the bodily concept of the self; vibhramsita--destroyed; smrtih--whose remembrance; taya--by that; eva--certainly; marici-toya--water in a mirage; prayan--similar to; tan--those sense objects; eva--certainly; abhidhavati--runs after.

TRANSLATION

The conditioned soul sometimes personally appreciates the futility of sense enjoyment in the material world, and he sometimes considers material enjoyment to be full of miseries. However, due to his strong bodily conception, his memory is destroyed, and again and again he runs after material enjoyment, just as an animal runs after a mirage in the desert.

PURPORT

The main disease in material life is the bodily conception. Being baffled again and again in material activity, the conditioned soul temporarily thinks of the futility of material enjoyment, but he again tries the same thing. By the association of devotees, a person may become convinced of the material futility, but he cannot give up his engagement, although he is very eager to return home, back to Godhead. Under these circumstances, the Supreme personality of Godhead, who is situated in everyone's heart, compassionately takes away all the material possessions of such a devotee. As stated in Srimad-Bhagavatam (10.88.8): yasyaham anugrhnami harisye tad-dhanam sanaih. Lord Krsna says that He takes everything away from the devotee whom He especially favors when that devotee is overly attached to material possessions. When everything is taken away, the devotee feels helpless and frustrated in society, friendship and love. He feels that his family does not care for him any longer, and he therefore completely surrenders unto the lotus feet of the Supreme Lord. This is a special favor granted by the Lord to a

devotee who cannot fully surrender to the Lord due to a strong bodily conception. As explained in Caitanya-caritamṛta (Madhya 22.39): ami--vijna, ei murkhe 'visaya' kene diba. The Lord understands the devotee who hesitates to engage in the Lord's service, not knowing whether he should again try to revive his material life. After repeated attempts and failures, he fully surrenders to the lotus feet of the Lord. The Lord then gives him directions, and, attaining happiness, he forgets all material engagement.

TEXT 11

TEXT

kvacid uluka-jhilli-svanavad ati-parusa-rabhasatopam pratyaksam paroksam va ripu-raja-kula-nirbhartsitenati-vyathita-karna-mula-hrdayah.

SYNONYMS

kvacit--sometimes; uluka--of the owl; jhilli--and the cricket; svana-vat--exactly like intolerable sounds; ati-parusa--extremely piercing; rabhasa--by perseverance; atopam--agitation; pratyaksam--directly; paroksam--indirectly; va--or; ripu--of enemies; raja-kula--and of government officers; nirbhartsitena--by chastisement; ati-vyathita--very aggrieved; karna-mula-hrdayah--whose ear and heart.

TRANSLATION

Sometimes the conditioned soul is very aggrieved by the chastisement of his enemies and government servants, who use harsh words against him directly or indirectly. At that time his heart and ears become very saddened. Such chastisement may be compared to the sounds of owls and crickets.

PURPORT

There are different types of enemies within this material world. The government chastises one due to not paying income taxes. Such criticism, direct or indirect, saddens one, and sometimes the conditioned soul tries to counteract that chastisement. Unfortunately, he cannot do anything.

TEXT 12

TEXT

sa yada dugdha-purva-sukrtas tada karaskara-kakatundady-apunya-druma-lata-visoda-panavad ubhayartha-sunya-dravinan jivan-mrtan svayam jivan-mriyamana upadhavati.

SYNONYMS

sah--that conditioned soul; yada--when; dugdha--exhausted; purva--previous; sukrtah--pious activities; tada--at that time; karaskara-kakatunda-adi--named karaskara, kakatunda, etc.; apunya-druma-lata--impious trees and creepers; visa-uda-pana-vat--like wells with poisonous water; ubhaya-artha-sunya--which cannot give happiness either in this life or in the next; dravinan--those who possess wealth; jivat-mrtan--who are dead, although apparently alive; svayam--he himself; jivat--living; mriyamana--being dead; upadhavati--approaches for material acquisition.

TRANSLATION

Due to his pious activities in previous lives, the conditioned soul attains material facilities in this life, but when they are finished, he takes shelter of wealth and riches, which cannot help him in this life or the next. Because of this, he approaches the living dead who possess these things. Such people are compared to impure trees, creepers and poisonous wells.

PURPORT

The wealth and riches acquired through previous pious activities should not be misused for sense gratification. Enjoying them for sense gratification is like enjoying the fruits of a poisonous tree. Such activities will not help the conditioned soul in any way, neither in this life nor the next. However, if one engages his possessions in the service of the Lord under the guidance of a proper spiritual master, he will attain happiness both in this life and the next. Unless he does so, he eats a forbidden apple and thereby loses his paradise. Lord Sri Krsna therefore advises that one's possessions should be given unto Him.

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

"O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (Bg. 9.27) Material wealth and opulence attained through previous pious activities can be fully utilized for one's benefit in this life and the next if one is Krsna conscious. One should not try to possess more than he needs for the bare necessities. If one gets more than is needed, the surplus should be fully engaged in the Lord's service. That will make the conditioned soul, the world and Krsna happy, and this is the aim of life.

TEXT 13

TEXT

ekadasat-prasangan nikrta-matir vyudaka-srotah-skhalanavad ubhayato 'pi dukkhadam pakhandam abhiyati.

SYNONYMS

ekada--sometimes; asat-prasangat--by association of nondevotees who are against the Vedic principles and who manufacture different paths of religion; nikrta-matih--whose intelligence has been brought to the abominable status of defying the authority of the Supreme personality of Godhead; vyudaka-srotah--into rivers without sufficient water; skhalana-vat--like jumping; ubhayatah--from both sides; api--although; dukkha-dam--giving distress; pakhandam--the atheistic path; abhiyati--he approaches.

TRANSLATION

Sometimes, to mitigate distresses in this forest of the material world, the conditioned soul receives cheap blessings from atheists. He then loses all intelligence in their association. This is exactly like jumping in a shallow river. As a result one simply breaks his head. He is not able to mitigate his sufferings from the heat, and in both ways he suffers. The misguided conditioned soul also approaches so-called sadhus and svamis who preach against the principles of the Vedas. He does not receive benefit from them, either in the present or in the future.

PURPORT

Cheaters are always there to manufacture their own way of spiritual realization. To get some material benefit, the conditioned soul approaches these pseudo sannyasis and yogis for cheap blessings, but he does not receive any benefit from them, either spiritual or material. In this age there are many cheaters who show some jugglery and magic. They even create gold to amaze their followers, and their followers accept them as God. This type of cheating is very prominent in Kali-yuga. Visvanatha Cakravarti Thakura describes the real guru in this way.

samsara-davanala-lidha-loka-
tranaya karunya-ghanaghanatvam
praptasya kalyana-gunarnavasya
vande guroh sri-caranaravindam

One should approach a guru who can extinguish the blazing fire of this material world, the struggle for existence. people want to be cheated. and therefore they go to yogis and svamis who play tricks, but tricks do not mitigate the miseries of material life. If being able to manufacture gold is a criterion for becoming God, then why not accept Krsna, the proprietor of the entire universe, wherein there are countless tons of gold? As mentioned before, the color of gold is compared to the will-O'-the-wisp or yellow stool; therefore one should not be allured by gold-manufacturing gurus but should sincerely approach a devotee like Jada Bharata. Jada Bharata instructed Rahugana Maharaja so well that the King was relieved from the bodily conception. One cannot become happy by accepting a false guru. A guru should be accepted as advised in Srimad-Bhagavatam (11.3.21). Tasmad gurum prapadyeta jijnasuh sreya uttamam: One should approach a bona fide guru to inquire about the highest benefit of life. Such a guru is described as follows: sabde pare ca nisnatam. Such a guru does not manufacture gold or juggle words. He is well versed in the conclusions of Vedic knowledge (vedais ca sarvair aham eva vedyah). He is freed from all material contamination and is fully engaged in Krsna's service. If one is able to obtain the dust of the lotus feet of such a guru, his life becomes successful. Otherwise he is baffled both in this life and in the next.

TEXT 14

TEXT

yada tu para-badhayandha atmane nopanamati tada hi pitr-putra-barhismatah pitr-putran va sa khalu bhaksayati.

SYNONYMS

yada--when; tu--but (because of misfortune); para-badhaya--in spite of exploiting all others; andhah--blind; atmane--for himself; na upanamati--does not fall into one's share; tada--at that time; hi--certainly; pitr-putra--of the father or sons; barhismatah--as insignificant as a piece of grass; pitr-putran--father or sons; va--or; sah--he (the conditioned soul); khalu--indeed; bhaksayati--gives trouble to.

TRANSLATION

In this material world, when the conditioned soul cannot arrange for his own maintenance, despite exploiting others, he tries to exploit his own father or son, taking away that relative's possessions, although they may be very insignificant. If he cannot acquire things from his father, son or other relatives, he is prepared to give them all kinds of trouble.

PURPORT

Once we actually saw a distressed man steal ornaments from his daughter just to maintain himself. As the English proverb goes, necessity knows no law. When a conditioned soul needs something, he forgets his relationship with his relatives and exploits his own father or son. We also receive information from Srimad-Bhagavatam that in this age of Kali the time is quickly approaching when a relative will kill another relative for a small farthing. Without Krsna consciousness, people will deteriorate further and further into a hellish condition wherein they will perform abominable acts.

TEXT 15

TEXT

kvacid asadya grham davavat priyarthavidhuram asukhodarkam sokagnina dahyamano bhram nirvedam upagacchati.

SYNONYMS

kvacit--sometimes; asadya--experiencing; grham--the home life; dava-vat--exactly like a blazing fire in the forest; priya-artha-vidhuram--without any beneficial object; asukha-udarkam--resulting only in more and more unhappiness; soka-agnina--by the fire of lamentation; dahyamanah--being burned; bhram--very great; nirvedam--disappointment; upagacchati--he obtains.

TRANSLATION

In this world, family life is exactly like a blazing fire in the forest. There is not the least happiness, and gradually one becomes more and more implicated in unhappiness. In household life, there is nothing favorable for perpetual happiness. Being implicated in home life, the conditioned soul is burned by the fire of lamentation. Sometimes he condemns himself as being very unfortunate, and sometimes he claims that he suffers because he performed no pious activities in his previous life.

PURPORT

In the Gurbhāṣya, Śrīla Viṣvanātha Cakravartī Thākura has sung:

samsara-davanala-lidha-loka-
tranaya karunya-ghanaghanatvam

A life in this material world is exactly like a blazing forest fire. No one goes to set fire to the forest, yet the fire takes place. Similarly, everyone wants to be happy in the material world, but the miserable conditions of material life simply increase. Sometimes a person caught in the blazing fire of material existence condemns himself, but due to his bodily conception he cannot get out of the entanglement, and thus he suffers more and more.

TEXT 16

TEXT

kvacit kala-visa-mita-rajakula-raksasapahrta-priyatama-dhanasuh pramrtaka iva vigata-jivalaksana aste.

SYNONYMS

kvacit--sometimes; kala-visa-mita--made crooked by time; rajakula--the government men; raksasa--by those who are like carnivorous human beings; apahrta--being plundered; priya-tama--most dear; dhana--in the form of wealth; asuh--whose life air; pramrtakah--dead; iva--like; vigata-jivalaksanah--bereft of all signs of life; aste--he remains.

TRANSLATION

Government men are always like carnivorous demons called Raksasas [man-eaters]. Sometimes these government men turn against the conditioned soul and take away all his accumulated wealth. Being bereft of his life's reserved wealth, the conditioned soul loses all enthusiasm. Indeed, it is as though he loses his life.

PURPORT

The word raja-kula-raksasa is very significant. Srimad-Bhagavatam was compiled about five thousand years ago, yet government men are referred to as Raksasas, or carnivorous demons. If government men are opposed to a person, that person will be bereft of all his riches, which he has accumulated with great care over a long period of time. Actually no one wants to pay income taxes--even government men themselves try to avoid these taxes--but at unfavorable times income taxes are exacted forcibly, and the taxpayers become very morose.

TEXT 17

TEXT

kadacin manorathopagata-pitr-pitamahady asat sad iti svapna-nirvrti-laksanam anubhavati.

SYNONYMS

kadacit--sometimes; manoratha-upagata--obtained by mental concoction; pitr--the father; pita-maha-adi--or grandfather and others; asat--although long dead (and although no one knows that the soul has gone); sat--again the father or grandfather has come; iti--thus thinking; svapna-nirvrti-laksanam--the kind of happiness found in dreams; anubhavati--the conditioned soul feels.

TRANSLATION

Sometimes the conditioned soul imagines that his father or grandfather has again come in the form of his son or grandson. In this way he feels the happiness one sometimes feels in a dream, and the conditioned soul sometimes takes pleasure in such mental concoctions.

PURPORT

Due to ignorance of the real existence of the Lord, the conditioned soul imagines many things. Influenced by fruitive activity, he comes together with his relatives, fathers, sons and grandfathers, exactly as straws gather together in a moving stream. In a moment the straws are thrown everywhere, and they lose contact. In conditional life, the living entity is temporarily with many other conditioned souls. They gather together as family members, and the material affection is so strong that even after a father or grandfather passes away, one takes pleasure in thinking that they return to the family in different forms. Sometimes this may happen. but in any case the conditioned soul likes to take pleasure in such concocted thoughts.

TEXT 18

TEXT

kvacid grhasrama-karma-codanati-bhara-girim aruruksamano loka-vyasana-karsita-manah kantaka-sarkara-ksetram pravisann iva sidati.

SYNONYMS

kvacit--sometimes; grha-asrama--in householder life; karma-codana--of the rules of fruitive activity; ati-bhara-girim--the big hill; aruruksamanah--desiring to ascend; loka--material; vyasana--to pursuits; karsita-manah--whose mind is attracted; kantaka-sarkara-ksetram--a field covered with thorns and sharp pebbles; pravisann--entering; iva--like; sidati--he laments.

TRANSLATION

In household life one is ordered to execute many yajnas and fruitive activities, especially the vivaha-yajna [the marriage ceremony for sons and daughters] and the sacred thread ceremony. These are all the duties of a grhastha, and they are very extensive and troublesome to execute. They are compared to a big hill over which one must cross when one is attached to material activities. A person desiring to cross over these ritualistic ceremonies certainly feels pains like the piercing of thorns and pebbles endured by one attempting to climb a hill. Thus the conditioned soul suffers unlimitedly.

PURPORT

There are many social functions for keeping a prestigious position in society. In different countries and societies there are various festivals and rituals. In India, the father is supposed to get his children married. When he does so, his responsibility to the family is complete. Arranging marriages is very difficult, especially in these days. At the present moment no one can perform the proper ritual of sacrifice, nor can anyone afford to pay for the marriage ceremony of sons and daughters. Therefore householders are very much distressed when they are confronted by these social duties. It is as though they were pierced by thorns and hurt by pebbles. Material attachment is so strong that despite the suffering, one cannot give it up. Prahlada Maharaja therefore recommends (Bhag. 7.5.5):

hitvatma-patam grham andha-kupam
vanam gato yad dharim asrayeta

The so-called comfortable family position is compared to a dark well in a field. If one falls in a dark well covered by grass, his life is lost, despite his cry for rescue. Highly advanced spiritualists therefore recommend that one should not enter the grhastha-asrama. It is better to prepare oneself in the brahmacarya-asrama for austerities and remain a pure brahmacari throughout one's life so that one will not feel the piercing thorns of material life in the grhastha-asrama. In the grhastha-asrama one has to accept invitations from friends and relatives and perform ritualistic ceremonies. By so doing, one becomes captivated by such things, although he may not have sufficient resources to continue them. To maintain the grhastha life-style, one has to work very hard to acquire money. Thus one is implicated in material life, and he suffers the thorn pricks.

TEXT 19

TEXT

kvacic ca duhsahena kayabhyantara-vahnina grhita-sarah sva-kutumbaya krudhyati.

SYNONYMS

kvacic ca--and sometimes; duhsahena--unbearable; kaya-abhyantara-vahnina--because of the fire of hunger and thirst within the body; grhita-sarah--whose patience is exhausted; sva-kutumbaya--unto his own family members; krudhyati--he becomes angry.

TRANSLATION

Sometimes, due to bodily hunger and thirst, the conditioned soul becomes so disturbed that he loses his patience and becomes angry with his own beloved sons, daughters and wife. Thus, being unkind to them, he suffers all the more.

PURPORT

Srila Vidyapati Thakura has sung:

tatala saikate, vari-bindu-sama,

suta-mita-ramani-samaje

The happiness of family life is compared to a drop of water in the desert. No one can be happy in family life. According to the Vedic civilization, one cannot give up the responsibilities of family life, but today everyone is giving up family life by divorce. This is due to the miserable condition experienced in the family. Sometimes, due to misery, one becomes very hardened toward his affectionate sons, daughters and wife. This is but part of the blazing fire of the forest of material life.

TEXT 20

TEXT

sa eva punar nidrajagara-grhito 'ndhe tamasi magnah sunyaranya iva sete nanyat-kincana veda sava ivapaviddhah.

SYNONYMS

sah--that conditioned soul; eva--certainly; punah--again; nidra-ajagara--by the python of deep sleep; grhitah--being devoured; andhe--in deep darkness; tamasi--in ignorance; magnah--being absorbed; sunyarananye--in the isolated forest; iva--like; sete--he lies down; na--not; anyat--else; kincana--anything; veda--knows; savah--a dead body; iva--like; apaviddhah--thrown away.

TRANSLATION

Sukadeva Gosvami continued speaking to Maharaja Pariksit: My dear King, sleep is exactly like a python. Those who wander in the forest of material life are always devoured by the python of sleep. Being bitten by this python, they always remain in the darkness of ignorance. They are like dead bodies thrown in a distant forest. Thus the conditioned souls cannot understand what is going on in life.

PURPORT

Material life means being fully absorbed in eating, sleeping, mating and defending. Out of these, sleep is taken very seriously. While asleep, one completely forgets the object of life and what to do. For spiritual realization, one should try to avoid sleep as much as possible. The Gosvamis of Vrndavana practically did not sleep at all. Of course, they slept some, for the body requires sleep, but they slept only about two hours, and sometimes not even that. They always engaged in spiritual cultivation. Nidrahara-viharakadi-vijitau. Following in the footsteps of the Gosvamis, we should try to reduce sleeping, eating, mating and defending.

TEXT 21

TEXT

kadacid bhagna-mana-damstro durjana-danda-sukair alabdha-nidra-ksano vyathita-hridayenuksiyamana-vijnano 'ndha-kupe 'ndhavat patati.

SYNONYMS

kadacit--sometimes; bhagna-mana-damstrah--whose teeth of pride are broken; durjana-danda-sukaih--by the envious activities of evil men, who are compared to a kind of serpent; alabdha-nidra-ksanah--who does not get an opportunity to sleep; vyathita-hridayena--by a disturbed mind; anuksiyamana--gradually being decreased; vijnanah--whose real consciousness; andha-kupe--in a blind well; andha-vat--like illusion; patati--he falls down.

TRANSLATION

In the forest of the material world, the conditioned soul is sometimes bitten by envious enemies, which are compared to serpents and other creatures. Through the tricks of the enemy, the conditioned soul falls from his prestigious position. Being anxious, he cannot even sleep properly. He thus becomes more and more unhappy, and he gradually loses his intelligence and consciousness. In that state he becomes almost perpetually like a blind man who has fallen into a dark well of ignorance.

TEXT 22

TEXT

karhi sma cit kama-madhu-lavan vicinvan yada para-dara-para-drav-yany avarundhano rajna svamibhir va nihatah pataty apare niraye.

SYNONYMS

karhi sma cit--sometimes; kama-madhu-lavan--little drops of honeylike sense gratification; vicinvan--searching after; yada--when; para-dara--another's wife, or a woman other than his own wife; para-dravyani--another's money and possessions; avarundhanah--taking as his own property; rajna--by the government; svamibhir va --or by the husband or relatives of the woman; nihatah--severely beaten; patati--he falls down; apare--into unlimitedly; niraye--hellish conditions of life (the government's prison for criminal activities like rape, kidnapping or theft of others' property).

TRANSLATION

The conditioned soul is sometimes attracted to the little happiness derived from sense gratification. Thus he has illicit sex or steals another's property. At such a time he may be arrested by the government or chastised by the woman's husband or protector. Thus simply for a little material satisfaction, he falls into a hellish condition and is put into jail for rape, kidnapping, theft and so forth.

PURPORT

Material life is such that due to indulgence in illicit sex, gambling, intoxication and meat-eating, the conditioned soul is always in a dangerous condition. Meat-eating and intoxication excite the senses more and more, and the conditioned soul falls victim to women. In order to keep women, money is required, and to acquire money, one begs, borrows or steals. Indeed, he commits abominable acts that cause him to suffer both in this life and in the next. Consequently illicit sex must be stopped by those who are spiritually inclined or who are on the path of spiritual realization. Many devotees fall down due to illicit sex. They may steal money and even fall down from the highly honored renounced order. Then for a livelihood they accept menial services and become beggars. It is therefore said in the sastras, yan maithunadi-grhamedhi-sukham hi tuccham: materialism is based on sex, whether licit or illicit. Sex is full of dangers even for those who are addicted to household life. Whether one has a license for sex or not, there is great trouble. Bahu-duhkha-bhak: after one indulges in sex, many volumes of miseries ensue. One suffers more and more in material life. A miserly person cannot properly utilize the wealth he has, and similarly a materialistic person misuses the human form. Instead of using it for spiritual emancipation, he uses the body for sense gratification. Therefore he is called a miser.

TEXT 23

TEXT

atha ca tasmad ubhayathapi hi karmasminn atmanah samsaravapanam udaharanti.

SYNONYMS

atha--now; ca--and; tasmat--because of this; ubhayatha api--both in this life and in the next; hi--undoubtedly; karma--fruitive activities; asmin--on this path of sense enjoyment; atmanah--of the living entity; samsara--of material life; avapanam--the cultivation ground or source; udaharanti--the authorities of the Vedas say.

TRANSLATION

Learned scholars and transcendentalists therefore condemn the materialistic path of fruitive activity because it is the original source and breeding ground of material miseries, both in this life and in the next.

PURPORT

Not knowing the value of life, karmis create situations whereby they suffer in this life and the next. Unfortunately, karmis are very attached to material sense gratification, and they cannot appreciate the miserable condition of material life, neither in this life nor in the next. Therefore the Vedas enjoin that one should awaken to spiritual consciousness and utilize all his activities to attain the favor of the Supreme personality of Godhead. The Lord Himself says in Bhagavad-gita (9.27):

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

"O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me."

The results of all one's activities should be utilized not for sense gratification but for the mission of the Supreme personality of Godhead. The Supreme Lord gives all information in Bhagavad-gita about the aim of life, and at the end of Bhagavad-gita He demands surrender unto Him. people do not generally like this demand, but one who cultivates spiritual knowledge for many births eventually surrenders unto the lotus feet of the Lord (bahunam janmanam ante jnanavan mam prapadyate).

TEXT 24

TEXT

muktas tato yadi bandhad devadatta upacchinatti tasmad api visnumitra ity anavasthitih.

SYNONYMS

muktah--liberated; tatah--from that; yadi--if; bandhat--from the government imprisonment or being beaten by the protector of the woman; deva-dattah--person named Devadatta; upacchinatti--takes the money from him; tasmat--from the person named Devadatta; api--again; visnu-mitrah--a person named Visnumitra; iti--thus; anavasthitih--the riches do not stay in one place but pass from one hand to another.

TRANSLATION

Stealing or cheating another person out of his money, the conditioned soul somehow or other keeps it in his possession and escapes punishment. Then another man, named Devadatta, cheats him and takes the money away. Similarly, another man, named Visnumitra, steals the money from Devadatta and takes it away. In any case, the money does not stay in one place. It passes from one hand to another. Ultimately no one can enjoy the money, and it remains the property of the Supreme Personality of Godhead.

PURPORT

Riches come from Laksmi, the goddess of fortune, and the goddess of fortune is the property of Narayana, the Supreme personality of Godhead. The goddess of fortune cannot stay anywhere but by the side of Narayana; therefore another of her names is Cancala, restless. She cannot be peaceful unless she is in the company of her husband, Narayana. For example, Laksmi was carried away by the materialistic Ravana. Ravana kidnapped Sita, the goddess of fortune belonging to Lord Rama. As a result, Ravana's entire family, opulence and kingdom were smashed, and Sita, the goddess of fortune, was recovered from his clutches and reunited with Lord Rama. Thus all property, riches and wealth belong to Krsna. As stated in Bhagavad-gita (5.29):

bhoktaram yajna-tapasam
sarva-loka-mahesvaram

"The Supreme Personality of Godhead is the true beneficiary of all sacrifices and austerities, and He is the supreme proprietor of all the planetary systems."

Foolish materialistic people collect money and steal from other thieves. but they cannot keep it. In any case, it must be spent. One person cheats another, and another person cheats someone else; therefore the best way to possess Laksmi is to keep her by the side of Narayana. This is the point of the Krsna consciousness movement. We worship Laksmi (Radharani) along with Narayana (Krsna). We collect money from various sources, but that money does not belong to anyone but Radha and Krsna (Laksmi-Narayana). If money is utilized in the service of Laksmi-Narayana, the devotee automatically lives in an opulent way. However, if one wants to enjoy Laksmi the way Ravana did, he will be vanquished by the laws of nature, and whatever few possessions he has will be taken away. Finally death will take everything away, and death is the representative of Krsna.

TEXT 25

TEXT

kvacic ca sita-vatady-anekadhidaivika-bhautikatmiyanam dasanam pratinivarane 'kalpo duranta-cintaya visanna aste.

SYNONYMS

kvacit--sometimes; ca--also; sita-vata-adi--such as cold and strong wind; aneka--various; adhidaivika--created by the demigods; bhautika--adhibhautika, created by other living beings; atmiyanam--adhyatmika, created by the body and mind; dasanam--of conditions of misery; pratinivarane--in the counteracting; akalpah--unable; duranta--very severe; cintaya--by anxieties; visannah--morose; aste--he remains.

TRANSLATION

Being unable to protect himself from the threefold miseries of material existence, the conditioned soul becomes very morose and lives a life of lamentation. These threefold miseries are miseries suffered by mental calamity at the hands of the demigods [such as freezing wind and scorching heat], miseries offered by other living entities, and miseries arising from the mind and body themselves.

PURPORT

The so-called happy materialistic person is constantly having to endure the threefold miseries of life, called adhidaivika, adhyatmika and adhibhautika. Actually no one can counteract these threefold miseries. All three may assail one at one time, or one misery may be absent and the other present. Thus the living entity is full of anxiety, fearing misery from one side or the other. The conditioned soul must be disturbed by at least one of these three miseries. There is no escape.

TEXT 26

TEXT

kvacin mitho vyavaharan yat kincid dhanam anyebhyo va kakinika-matram apy apaharan yat kincid va vidvesam eti vitta-sathyat.

SYNONYMS

kvacit--sometimes; mithah--with one another; vyavaharan--trading; yat kincit--whatever little bit; dhanam--money; anyebhyah--from others; va--or; kakinika-matram--a very small amount (twenty cowries); api--certainly; apaharan--taking away by cheating; yat kincit--whatever small amount; va--or; vidvesam eti--creates enmity; vitta-sathyat--because of cheating.

TRANSLATION

As far as transactions with money are concerned, if one person cheats another by a farthing or less, they become enemies.

PURPORT

This is called samsara-davanala. Even in ordinary transactions between two people, there is invariably cheating because the conditioned soul is defective in four ways--he is illusioned, he commits mistakes, his knowledge is imperfect, and he has a propensity to cheat. Unless one is liberated from material conditioning, these four defects must be there. Consequently every man has a cheating propensity, which is employed in business or money transactions. Although two friends may be living peacefully together, due to their propensity to cheat they become enemies when there is a transaction between them. A philosopher accuses an economist of being a cheater, and an economist may accuse a philosopher of being a cheater when he comes in contact with money. In any case, this is the condition of material life. One may profess a high philosophy, but when one is in need of money, he becomes a cheater. In this material world, so-called scientists, philosophers and economists are nothing but cheaters in one way or another. The scientists are cheaters because they present so many bogus things in the name of science. They propose going to the moon, but actually they end up cheating the entire public of large sums of money for their experiments. They cannot do anything useful. Unless one can find a person transcendental to the four basic defects, one should not accept advice and become a victim of the material condition. The best process is to take the advice and instructions of Sri Krsna or His bona fide representative. In this way one can be happy in this life and the next.

TEXT 27

TEXT

adhvany amusminn ima upasargas tatha sukha-dukhka-raga-dvesa-bhayabhimana-pramadonmada-soka-moha-lobha-matsaryersyava-mana-ksut-pipasadhi-vyadhi-janma-jara-maranadayah.

SYNONYMS

adhvani--on the path of material life; amusmin--on that; ime--all these; upasargah--eternal difficulties; tatha--so much also; sukha--so-called happiness; dukhka--unhappiness; raga--attachment; dvesa--hate; bhaya--fear; abhimana--false prestige; pramada--illusion; unmada--madness; soka--lamentation; moha--bewilderment; lobha--greed; matsarya--envy; irsyaa--enmity; avamana--insult; ksut--hunger; pipasa--thirst; adhi--tribulations; vyadhi--disease; janma--birth; jara--old age; marana--death; adayah--and so on.

TRANSLATION

In this materialistic life, there are many difficulties, as I have just mentioned, and all of these are insurmountable. In addition, there are difficulties arising from so-called happiness, distress, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulation, disease, birth, old age and death. All these combine together to give the materialistic conditioned soul nothing but misery.

PURPORT

The conditioned soul has to accept all these conditions simply to enjoy sense gratification in this world. Although people declare themselves great scientists, economists, philosophers, politicians and sociologists. they are actually nothing but rascals. Therefore they have been described as mudhas and naradhamas in Bhagavad-gita (7.15):

na mam duskrtno mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

"Those miscreants who are grossly foolish, lowest among mankind. whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me."

Due to their foolishness, all these materialists are described in Bhagavad-gita as naradhamas. They have attained the human form in order to get released from material bondage, but instead of doing so. they become further embarrassed amid the miserable material conditions. Therefore they are naradhamas, the lowest of men. One may ask whether scientists, philosophers, economists and mathematicians are also naradhamas, the lowest of men, and the Supreme personality of Godhead replies that they are because they have no actual knowledge. They are simply proud of their false prestige and position. Actually they do not know how to get relief from the material condition and renovate their spiritual life of transcendental bliss and knowledge. Consequently they waste time and energy in the search for so-called happiness. These are the qualifications of the demons. In Bhagavad-gita it says that when one has all these demonic qualities, he becomes a mudha. Due to this. he envies the Supreme personality of Godhead; therefore birth after birth he is born into a demonic family, and he transmigrates from one demonic body to another. Thus he forgets his relationship with Krsna and remains a naradhama in an abominable condition life after life.

TEXT 28

TEXT

kvapi deva-mayaya striya bhuja-latopagudhah praskanna-viveka-vijnano yad-vihara-grharambhakula-
hrdayas tad-asrayavasakta-suta-duhitr-kalatra-bhasitavaloka-vicestitapahrta-hrdaya atmanam ajitatmapare
'ndhe tamasi prahinoti.

SYNONYMS

kvapi--somewhere; deva-mayaya--by the influence of the illusory energy; striya--in the form of one's girl friend or wife; bhuja-lata--by beautiful arms, which are compared to tender creepers in the forest; upagudhah--being deeply embarrassed; praskanna--lost; viveka--all intelligence; vijnanah--scientific knowledge; yat-vihara--for the enjoyment of the wife; grha-arambha--to find a house or apartment; akula-hrdayah--whose heart becomes engrossed; tat--of that house; asraya-avasakta--who are under the shelter; suta--of sons; duhitr--of daughters; kalatra--of the wife; bhasita-avaloka--by the conversations and by their beautiful glances; vicestita--by activities; apahrta-hrdayah--whose consciousness is taken away; atmanam--

himself; ajita--uncontrolled; atma--whose self; apare--in unlimited; andhe--blind darkness; tamasi--in hellish life; prahinoti--he hurls.

TRANSLATION

Sometimes the conditioned soul is attracted by illusion personified (his wife or girl friend) and becomes eager to be embraced by a woman. Thus he loses his intelligence as well as knowledge of life's goal. At that time, no longer attempting spiritual cultivation, he becomes overly attached to his wife or girl friend and tries to provide her with a suitable apartment. Again, he becomes very busy under the shelter of that home and is captivated by the talks, glances and activities of his wife and children. In this way he loses his Krsna consciousness and throws himself in the dense darkness of material existence.

PURPORT

When the conditioned soul is embraced by his beloved wife, he forgets everything about Krsna consciousness. The more he becomes attached to his wife, the more he becomes implicated in family life. One Bengali poet, Bankim Chandra, says that to the eyes of the lover the beloved is always very beautiful, even though ugly. This attraction is called deva-maya. The attraction between man and woman is the cause of bondage for both. Actually both belong to the para prakrti, the superior energy of the Lord, but both are actually prakrti (female). However, because both want to enjoy one another, they are sometimes described as purusa (male). Actually neither is purusa, but both can be superficially described as purusa. As soon as man and woman are united, they become attached to home, hearth, land, friendship and money. In this way they are both entrapped in material existence. The word bhuja-lata-upagudha, meaning "being embraced by beautiful arms which are compared to creepers," describes the way the conditioned soul is bound within this material world. The products of sex life--sons and daughters--certainly follow. This is the way of material existence.

TEXT 29

TEXT

kadacid isvarasya bhagavato visnos cakrat paramanv-adi-dvi-parardhapavarga-kalopalaksanat parivartitena vayasa ramhasa harata abrahma-trna-stambadinam bhutanam animisato misatam vitrasta-hrdayas tam evesvaram kala-cakra-nijayudham saksad bhagavantam yajna-purusam anadrtya pakhanda-devatah kanka-grdhra-baka-vata-praya arya-samaya-parihrtah sanketyenabhidhatte.

SYNONYMS

kadacit--sometimes; isvarasya--of the Supreme Lord; bhagavatah--of the Supreme Personality of Godhead; visnoh--of Lord Visnu; cakrat--from the disc; paramanu-adi--beginning from the time of minute atoms; dvi-parardha--the duration of the life of Brahma; apavarga--ending; kala--of time; upalaksanat--having the symptoms; parivartitena--revolving; vayasa--by the chronological order of ages; ramhasa--swiftly; haratah--taking away; a-brahma--beginning from Lord Brahma; trna-stamba-adinam--down to the small clumps of grass; bhutanam--of all living entities; animisatah--without blinking the eyes (without fail); misatam--before the eyes of the living entities (without their being able to stop it); vitrasta-hrdayah--being afraid in the heart; tam--Him; eva--certainly; isvaram--the Supreme Lord; kala-cakra-nija-ayudham--whose personal weapon is the disc of time; saksat--directly; bhagavantam--the Supreme personality of Godhead; yajna-purusam--who accepts all kinds of sacrificial ceremonies; anadrtya--without caring for; pakhanda-devatah--concocted incarnations of God (man-made gods or demigods); kanka--buzzards; grdhra--vultures; baka--herons; vata-prayah--like crows; arya-samaya-parihrtah--who are rejected by authorized Vedic scriptures accepted by the Aryans; sanketyena--by concoction or with no basis of authority indicated by scripture; abhidhatte--he accepts as worshipable.

TRANSLATION

The personal weapon used by Lord Kṛṣṇa, the disc, is called hari-cakra, the disc of Hari. This cakra is the wheel of time. It expands from the beginning of the atoms up to the time of Brahma's death, and it controls all activities. It is always revolving and spending the lives of the living entities, from Lord Brahma down to an insignificant blade of grass. Thus one changes from infancy, to childhood, to youth and maturity, and thus one approaches the end of life. It is impossible to check this wheel of time. This wheel is very exacting because it is the personal weapon of the Supreme Personality of Godhead. Sometimes the conditioned soul, fearing the approach of death, wants to worship someone who can save him from imminent danger. Yet he does not care for the Supreme Personality of Godhead, whose weapon is the indefatigable time factor. The conditioned soul instead takes shelter of a man-made god described in unauthorized scriptures. Such gods are like buzzards, vultures, herons and crows. Vedic scriptures do not refer to them. Imminent death is like the attack of a lion, and neither vultures, buzzards, crows nor herons can save one from such an attack. One who takes shelter of unauthorized man-made gods cannot be saved from the clutches of death.

PURPORT

It is stated: harim vina mṛtim na taranti. No one can save himself from the cruel hands of death without being favored by Hari, the Supreme Personality of Godhead. In Bhagavad-gīta it is stated, mam eva ye prapadyante mayam etam taranti te: whoever fully surrenders unto Kṛṣṇa can be saved from the cruel hands of material nature. The conditioned soul, however, sometimes wants to take shelter of a demigod, man-made god, pseudo incarnation or bogus svami or yogi. All these cheaters claim to follow religious principles, and all this has become very popular in this age of Kali. There are many paśandis who, without referring to the śāstras, pose themselves as incarnations, and foolish people follow them. Kṛṣṇa, the Supreme personality of Godhead, has left behind Him Śrīmad-Bhāgavatam and Bhāgavad-gīta. Not referring to these authorized scriptures, rascals take shelter of man-made scriptures and try to compete with Lord Kṛṣṇa. That is the greatest difficulty one encounters when trying to promote spiritual consciousness in human society. The Kṛṣṇa consciousness movement is trying its best to bring people back to Kṛṣṇa consciousness in its pure form, but the paśandis and atheists, who are cheaters, are so numerous that sometimes we become perplexed and wonder how to push this movement forward. In any case, we cannot accept the unauthorized ways of so-called incarnations, gods, cheaters and bluffers, who are described here as crows, vultures, buzzards and herons.

TEXT 30

TEXT

yada pakhandibhir atma-vancitais tair uru vancito brahma-kulam samavasams tesam silam upanayanadi-srauta-smarta-karmanustha-nena bhagavato yajna-purusasyaradhanam eva tad arocayan sudra-kulam bhajate nigamacare 'suddhito yasya mithuni-bhavah kutumba-bharanam yatha vanara-jateh.

SYNONYMS

yada--when; pakhandibhiḥ--by paśandis (godless atheists); atma-vancitaiḥ--who themselves are cheated; taiḥ--by them; uru--more and more; vancitah--being cheated; brahma-kulam--the bona fide brahmanas strictly following the Vedic culture; samavasana--settling among them to advance spiritually; tesam--of them (the brahmanas who strictly follow Vedic principles); silam--the good character; upanayana-adi--beginning with offering the sacred thread or training the conditioned soul to qualify as a bona fide brahmana; srauta--according to the Vedic principles; smarta--according to the authorized scriptures derived from the Vedas; karma-anusthana--the performance of activities; bhagavatah--of the Supreme personality of Godhead; yajna-purusasya--who is worshiped by Vedic ritualistic ceremonies; aradhanam--the process of worshipping Him; eva--certainly; tat arocayan--not finding pleasure in it due to its being difficult for unscrupulous persons to perform; sudra-kulam--the society of sudras; bhajate--he turns to; nigama-acare--in behaving according to Vedic principles; asuddhitah--not purified; yasya--of whom;

mithuni-bhavah--sex enjoyment or the materialistic way of life; kutumba-bharanam--the maintenance of the family; yatha--as it is; vanara-jateh--of the society of monkeys, or the descendants of the monkey.

TRANSLATION

The pseudo svamis, yogis and incarnations who do not believe in the Supreme Personality of Godhead are known as pasandis. They themselves are fallen and cheated because they do not know the real path of spiritual advancement, and whoever goes to them is certainly cheated in his turn. When one is thus cheated, he sometimes takes shelter of the real followers of Vedic principles [brahmanas or those in Krsna consciousness], who teach everyone how to worship the Supreme Personality of Godhead according to the Vedic rituals. However, being unable to stick to these principles, these rascals again fall down and take shelter among sudras who are very expert in making arrangements for sex indulgence. Sex is very prominent among animals like monkeys, and such people who are enlivened by sex may be called descendants of monkeys.

PURPORT

By fulfilling the process of evolution from the aquatics to the animal platform, a living entity eventually reaches the human form. The three modes of material nature are always working in the evolutionary process. Those who come to the human form through the quality of sattva-guna were cows in their last animal incarnation. Those who come to the human form through the quality of rajo-guna were lions in their last animal incarnation. And those who come to the human form through the quality of tamo-guna were monkeys in their last animal incarnation. In this age, those who come through the monkey species are considered by modern anthropologists like Darwin to be descendants of monkeys. We receive information herein that those who are simply interested in sex are actually no better than monkeys. Monkeys are very expert in sexual enjoyment, and sometimes sex glands are taken from monkeys and placed in the human body so that a human being can enjoy sex in old age. In this way modern civilization has advanced. Many monkeys in India were caught and sent to Europe so that their sex glands could serve as replacements for those of old people. Those who actually descend from the monkeys are interested in expanding their aristocratic families through sex. In the Vedas there are also certain ceremonies especially meant for sexual improvement and promotion to higher planetary systems, where the demigods are enjoying sex. The demigods are also very much inclined toward sex because that is the basic principle of material enjoyment.

First of all, the conditioned soul is cheated by so-called svamis, yogis and incarnations when he approaches them to be relieved of material miseries. When the conditioned soul is not satisfied with them, he comes to devotees and pure brahmanas who try to elevate him for final liberation from material bondage. However, the unscrupulous conditioned soul cannot rigidly follow the principles prohibiting illicit sex, intoxication, gambling and meat-eating. Thus he falls down and takes shelter of people who are like monkeys. In the Krsna consciousness movement these monkey disciples, being unable to follow the strict regulative principles, sometimes fall down and try to form societies based on sex. This is proof that such people are descendants of monkeys, as confirmed by Darwin. In this verse it is therefore clearly stated: yatha vanara jateh.

TEXT 31

TEXT

tatrapī niravarodhah svairēna viharann ati-kṛpāna-buddhir anyonyā-mukha-nirīksanādina gramyā-karmanāiva vismrta-kalavadhih.

SYNONYMS

tatra api--in that condition (in the society of human beings descended from monkeys); niravarodhah--without hesitation; svairēna--independently, without reference to the goal of life; viharan--enjoying like

monkeys; ati-krpana-buddhih--whose intelligence is dull because he does not properly utilize his assets; anyonya--of one another; mukha-niriksana-adina--by seeing the faces (when a man sees the beautiful face of a woman and the woman sees the strong build of the man's body, they always desire one another); gramya-karmana--by material activities for sense gratification; eva--only; vismrta--forgotten; kala-avadhih--the limited span of life (after which one's evolution may be degrading or elevating).

TRANSLATION

In this way the descendants of the monkeys intermingle with each other, and they are generally known as sudras. Without hesitating, they live and move freely, not knowing the goal of life. They are captivated simply by seeing the faces of one another, which remind them of sense gratification. They are always engaged in material activities, known as gramya-karma, and they work hard for material benefit. Thus they forget completely that one day their small life spans will be finished and they will be degraded in the evolutionary cycle.

PURPORT

Materialistic people are sometimes called sudras, or descendants of monkeys, due to their monkeylike intelligence. They do not care to know how the evolutionary process is taking place, nor are they eager to know what will happen after they finish their small human life span. This is the attitude of sudras. Sri Caitanya Mahaprabhu's mission, this Krsna consciousness movement, is trying to elevate sudras to the brahmana platform so that they will know the real goal of life. Unfortunately, being overly attached to sense gratification, materialists are not serious in helping this movement. Instead, some of them try to suppress it. Thus it is the business of monkeys to disturb the activities of the brahmanas. The descendants of monkeys completely forget that they have to die, and they are very proud of scientific knowledge and the progress of material civilization. The word gramya-karmana indicates activities meant only for the improvement of bodily comforts. presently all human society is engaged in improving economic conditions and bodily comforts. people are not interested in knowing what is going to happen after death, nor do they believe in the transmigration of the soul. When one scientifically studies the evolutionary theory, one can understand that human life is a junction where one may take the path of promotion or degradation. As stated in Bhagavad-gita (9.25):

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

In this life we have to prepare ourselves for promotion to the next life. Those who are in the mode of rajo-guna are generally interested in being promoted to the heavenly planets. Some, unknowingly, are degraded to lower animal forms. Those in the mode of goodness can engage in devotional service, and after that they can return home, back to Godhead (yanti mad-yajino 'pi mam). That is the real purpose of human life. This Krsna consciousness movement is trying to bring intelligent human beings to the platform of devotional service. Instead of wasting time trying to attain a better position in material life, one should simply endeavor to return home, back to Godhead. Then all problems will be solved. As stated in Srimad-Bhagavatam (1.2.17):

srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti su-hrt-satam

"Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses the desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

One simply has to follow the regulative principles, act like a brahmana, chant the Hare Krsna mantra and read Bhagavad-gita and Srimad-Bhagavatam. In this way one purifies himself of the baser material modes (tamo-guna and rajo-guna) and, becoming freed from the greed of these modes, can attain complete peace of mind. In this way one can understand the Supreme Personality of Godhead and one's relationship with Him and thus be promoted to the highest perfection (siddhim paramam gatah).

TEXT 32

TEXT

kvacid drumavad aihikarthesu grhesu ramsyan yatha vanarah suta-dara-vatsalo vyavaya-ksanah.

SYNONYMS

kvacit--sometimes; druma-vat--like trees (as monkeys jump from one tree to another, the conditioned soul transmigrates from one body to another); aihika-arthesu--simply to bring about better worldly comforts; grhesu--in houses (or bodies); ramsyan--delighting (in one body after another, either in animal life, human life or demigod life); yatha--exactly as; vanarah--the monkey; suta-dara-vatsalah--very affectionate to the children and wife; vyavaya-ksanah--whose leisure time is spent in sex pleasure.

TRANSLATION

Just as a monkey jumps from one tree to another, the conditioned soul jumps from one body to another. As the monkey is ultimately captured by the hunter and is unable to get out of captivity, the conditioned soul, being captivated by momentary sex pleasure, becomes attached to different types of bodies and is engaged in family life. Family life affords the conditioned soul a festival of momentary sex pleasure, and thus he is completely unable to get out of the material clutches.

PURPORT

As stated in Srimad-Bhagavatam (11.9.29): visayah khalu sarvatah syat. Bodily necessities--eating, sleeping, mating and defending--are all very easily available in any form of life. It is stated here that the vanara (monkey) is very much attracted to sex. Each monkey keeps at least two dozen wives, and he jumps from one tree to another to capture the female monkeys. Thus he immediately engages in sexual intercourse. In this way the monkey's business is to jump from one tree to another and enjoy sex with his wives. The conditioned soul is doing the same thing, transmigrating from one body to another and engaging in sex. He thus completely forgets how to become free from the clutches of material engagement. Sometimes the monkey is captured by a hunter, who sells its body to doctors so that its glands can be removed for the benefit of another monkey. All this is going on in the name of economic development and improved sex life.

TEXT 33

TEXT

evam adhvany avarundhano mrtyu-gaja-bhayat tamasi giri-kandara-praye.

SYNONYMS

evam--in this way; adhvani--on the path of sense gratification; avarundhanah--being confined, he forgets the real purpose of life; mrtyu-gaja-bhayat--out of fear of the elephant of death; tamasi--in the darkness; giri-kandara-praye--similar to the dark caves in the mountains.

TRANSLATION

In this material world, when the conditioned soul forgets his relationship with the Supreme Personality of Godhead and does not care for Krsna consciousness, he simply engages in different types of mischievous and sinful activities. He is then subjected to the threefold miseries, and, out of fear of the elephant of death, he falls into the darkness found in a mountain cave.

PURPORT

Everyone is afraid of death, and however strong a materialistic person may be, when there is disease and old age one must certainly accept death's notice. The conditioned soul becomes very morose to receive notice of death. His fear is compared to the fear experienced upon entering a dark mountain cave, and death is compared to a great elephant.

TEXT 34

TEXT

kvacic chita-vatady-aneka-daivika-bhautikatmiyanam duhkhanam pratinivarane 'kalpo duranta-visaya-visanna aste.

SYNONYMS

kvacit--sometimes; sita-vata-adi--such as extreme cold or wind; aneka--many; daivika--offered by the demigods or powers beyond our control; bhautika--offered by other living entities; atmiyanam--offered by the conditioned material body and mind; duhkhanam--the many miseries; pratinivarane--in counteracting; akalpah--being unable; duranta--insurmountable; visaya--from connection with sense gratification; visannah--morose; aste--he remains.

TRANSLATION

The conditioned soul suffers many miserable bodily conditions, such as being affected by severe cold and strong winds. He also suffers due to the activities of other living beings and due to natural disturbances. When he is unable to counteract them and has to remain in a miserable condition, he naturally becomes very morose because he wants to enjoy material facilities.

TEXT 35

TEXT

kvacin mitho vyavaharan yat kincid dhanam upayati vitta-sathyena.

SYNONYMS

kvacit--sometimes or somewhere; mithah vyavaharan--transacting with each other; yat--whatever; kincit--little bit; dhanam--material benefit or wealth; upayati--he obtains; vitta-sathyena--by means of cheating someone of his wealth.

TRANSLATION

Sometimes conditioned souls exchange money, but in due course of time, enmity arises because of cheating. Although there may be a tiny profit, the conditioned souls cease to be friends and become enemies.

PURPORT

As stated in Srimad-Bhagavatam (5.5.8):

pumsah striya mithuni-bhavam etam
tayor mitho hrdaya-granthim ahuh
ato grha-ksetra-sutapta-vittair
janasya moho 'yam aham mameti

The monkeylike conditioned soul first becomes attached to sex. and when intercourse actually takes place he becomes more attached. He then requires some material comforts--apartment, house, food, friends, wealth and so on. In order to acquire these things he has to cheat others, and this creates enmity even among the most intimate friends. Sometimes this enmity is created between the conditioned soul and the father or spiritual master. Unless one is firmly fixed in the regulative principles, one may perform mischievous acts, even if one is a member of the Krsna consciousness movement. We therefore advise our disciples to strictly follow the regulative principles; otherwise the most important movement for the upliftment of humanity will be hampered due to dissension among its members. Those who are serious about pushing forward this Krsna consciousness movement should remember this and strictly follow the regulative principles so that their minds will not be disturbed.

TEXT 36

TEXT

kvacit ksina-dhanah sayyasanadanady-upabhoga-vihino yavad apratilabdha-manorathopagatatadane 'vasitamatis tatas tato 'vamanadini janad abhilabhate.

SYNONYMS

kvacit--sometimes; ksina-dhanah--not having sufficient money; sayya-asana-asana-adi--accommodations for sleeping, sitting or eating; upabhoga--of material enjoyment; vihinah--being bereft; yavat--as long as; apratilabdha--not achieved; manoratha--by his desire; upagata--obtained; adane--in seizing by unfair means; avasita-matih--whose mind is determined; tatah--because of that; tatah--from that; avamana-adini--insults and punishment; janat--from the people in general; abhilabhate--he gets.

TRANSLATION

Sometimes, having no money, the conditioned soul does not get sufficient accommodations. Sometimes he doesn't even have a place to sit, nor does he have the other necessities. In other words, he falls into scarcity, and at that time, when he is unable to secure the necessities by fair means, he decides to seize the property of others unfairly. When he cannot get the things he wants, he simply receives insults from others and thus becomes very morose.

PURPORT

It is said that necessity knows no law. When the conditioned soul needs money to acquire life's bare necessities, he adopts any means. He begs, borrows or steals. Instead of receiving these things, he is insulted and chastised. Unless one is very well organized, one cannot accumulate riches by unfair means. Even if one acquires riches by unfair means, he cannot avoid punishment and insult from the government or the general populace. There are many instances of important people's embezzling money, getting

caught and being put in prison. One may be able to avoid the punishment of prison, but one cannot avoid the punishment of the Supreme personality of Godhead, who works through the agency of material nature. This is described in Bhagavad-gita (7.14): daivi hy esa guna-mayi mama maya duratyaya. Nature is very cruel. She does not excuse anyone. When people do not care for nature, they commit all kinds of sinful activities, and consequently they have to suffer.

TEXT 37

TEXT

evam vitta-vyatisanga-vivrdha-vairanubandho 'pi purva-vasanaya mitha udvahaty athapavahati.

SYNONYMS

evam--in this way; vitta-vyatisanga--because of monetary transactions; vivrdha--increased; vairanubandhah--having relationships of enmity; api--although; purva-vasanaya--by the fructifying results of previous impious activities; mithah--with each other; udvahati--become united by means of the marriage of sons and daughters; atha--thereafter; apavahati--they give up the marriage or get a divorce.

TRANSLATION

Although people may be enemies, in order to fulfill their desires again and again, they sometimes get married. Unfortunately, these marriages do not last very long, and the people involved are separated again by divorce or other means.

PURPORT

As stated previously, every conditioned soul has the propensity to cheat, even in marriage. Everywhere in this material world, one conditioned soul is envious of another. For the time being, people may remain friends, but eventually they become enemies again and fight over money. Sometimes they marry and then separate by divorce or other means. On the whole, unity is never permanent. Due to the cheating propensity, both parties always remain envious. Even in Krsna. consciousness, separation and enmity take place due to the prominence of material propensities.

TEXT 38

TEXT

etasmin samsaradhvani nana-klesopasarga-badhita apanna-vipanno yatra yas tam u ha vavetaras tatra visrjya jatam jatam upadaya socan muhyan bibhyad-vivadan krandan samhrsyan gayan nahyamanah sadhu-varjito naivavartate 'dyapi yata arabdha esa nara-loka-sartha yam adhvanah param upadisanti.

SYNONYMS

etasmin--on this; samsara--of miserable conditions; adhvani--path; nana--various; klesa--by miseries; upasarga--by the troubles of material existence; badhitah--disturbed; apanna--sometimes having gained; vipannah--sometimes having lost; yatra--in which; yah--who; tam--him; u ha vava--or; itarah--someone else; tatra--thereupon; visrjya--giving up; jatam jatam--newly born; upadaya--accepting; socan--lamenting; muhyan--being illusioned; bibhyat--fearing; vivadan--sometimes exclaiming loudly; krandan--sometimes crying; samhrsyan--sometimes being pleased; gayan--singing; nahyamanah--being bound; sadhu-varjitah--being away from saintly persons; na--not; eva--certainly; avartate--achieves; adya api--even until now; yatah--from whom; arabdhah--commenced; esah--this; nara-loka--of the material world; sa-arthah--the self-interested living entities; yam--whom (the Supreme personality of Godhead); adhvanah--of the path of material existence; param--the other end; upadisanti--saintly persons indicate.

TRANSLATION

The path of this material world is full of material miseries, and various troubles disturb the conditioned souls. Sometimes he loses, and sometimes he gains. In either case, the path is full of danger. Sometimes the conditioned soul is separated from his father by death or other circumstances. Leaving him aside he gradually becomes attached to others, such as his children. In this way, the conditioned soul is sometimes illusioned and afraid. Sometimes he cries loudly out of fear. Sometimes he is happy maintaining his family, and sometimes he is overjoyed and sings melodiously. In this way he becomes entangled and forgets his separation from the Supreme Personality of Godhead since time immemorial. Thus he traverses the dangerous path of material existence, and on this path he is not at all happy. Those who are self-realized simply take shelter of the Supreme Personality of Godhead in order to get out of this dangerous material existence. Without accepting the devotional path, one cannot get out of the clutches of material existence. The conclusion is that no one can be happy in material life. One must take to Krsna consciousness.

PURPORT

By thoroughly analyzing the materialistic way of life, any sane man can understand that there is not the least happiness in this world. However, due to continuing on the path of danger from time immemorial and not associating with saintly persons, the conditioned soul, under illusion, wants to enjoy this material world. Material energy sometimes gives him a chance at so-called happiness, but the conditioned soul is perpetually being punished by material nature. It is therefore said: dandya-jane raja yena nadite cubaya (Cc. Madhya 20.118). Materialistic life means continuous unhappiness, but sometimes we accept happiness as it appears between the gaps. Sometimes a condemned person is submerged in water and hauled out. Actually all of this is meant for punishment, but he feels a little comfort when he is taken out of the water. This is the situation with the conditioned soul. All the sastras therefore advise that one associate with devotees and saintly people.

'sadhu-sanga', 'sadhu-sanga'----sarva-sastre kaya
lava-matra sadhu-sange sarva-siddhi haya

(Cc. Madhya 22.54)

Even by a little association with devotees, the conditioned soul can get out of this miserable material condition. This Krsna consciousness movement is therefore trying to give everyone a chance to associate with saintly people. Therefore all the members of this Krsna consciousness society must themselves be perfect sadhus in order to give a chance to fallen conditioned souls. This is the best humanitarian work.

TEXT 39

TEXT

yad idam yoganusasanam na va etad avarundhate yan nyasta-danda munaya upasama-sila uparatatmanah samavagacchanti.

SYNONYMS

yat--which; idam--this ultimate abode of the Supreme personality of Godhead; yoga-anusasanam--only to be achieved by practicing devotional service; na--not; va--either; etat--this path of liberation; avarundhate--obtain; yat--therefore; nyasta-dandah--persons who have given up envying others; munayah--saintly persons; upasama-silah--who are now situated in a most peaceful existence; uparata-atmanah--who have control over the mind and senses; samavagacchanti--very easily obtain.

TRANSLATION

Saintly persons, who are friends to all living entities, have a peaceful consciousness. They have controlled their senses and minds, and they easily attain the path of liberation, the path back to Godhead. Being unfortunate and attached to the miserable material conditions, a materialistic person cannot associate with them.

PURPORT

The great saint Jada Bharata described both the miserable condition and the means to get out. The only way out of it is association with devotees, and this association is very easy. Although unfortunate people also get this opportunity, due to their great misfortune they cannot take shelter of pure devotees, and consequently they continuously suffer. Nonetheless, this Krsna consciousness movement insists that everyone take to this path by adopting the chanting of the Hare Krsna maha-mantra. The preachers of Krsna consciousness go from door to door to inform people how they can be relieved from the miserable conditions of material life. As stated by Sri Caitanya Mahaprabhu, guru-krsna-prasade paya bhakti-lata-bija: by the mercy of Krsna and guru, one can get the seed of devotional service. If one is a little intelligent he can cultivate Krsna consciousness and be freed from the miserable conditions of material life.

TEXT 40

TEXT

yad api dig-ibha-jayino yajvino ye vai rajarsayah kim tu param mrdhe sayirann asyam eva mameyam iti krta-vairanubandhayam visrjya svayam upasamhrtah.

SYNONYMS

yat api--although; dik-ibha-jayinah--who are victorious in all directions; yajvinah--expert in performing great sacrifices; ye--all of whom; vai--indeed; raja-rsayah--very great saintly kings; kim tu--but; param--only this earth; mrdhe--in battle; sayiran--lying down; asyam--on this (earth); eva--indeed; mama--mine; iyam--this; iti--considering in that way; krta--on which is created; vaira-anu-bandhayam--a relationship of enmity with others; visrjya--giving up; svayam--his own life; upasamhrtah--being killed.

TRANSLATION

There were many great saintly kings who were very expert in performing sacrificial rituals and very competent in conquering other kingdoms, yet despite their power they could not attain the loving service of the Supreme Personality of Godhead. This is because those great kings could not even conquer the false consciousness of "I am this body, and this is my property." Thus they simply created enmity with rival kings, fought with them and died without having discharged life's real mission.

PURPORT

The real mission of life for the conditioned soul is to reestablish the forgotten relationship with the Supreme personality of Godhead and engage in devotional service so that he may revive Krsna consciousness after giving up the body. One doesn't have to give up his occupation as a brahmana, ksatriya, vaisya, sudra or whatever. In any position, while discharging his prescribed duty, one can develop Krsna consciousness simply by associating with devotees who are representatives of Krsna and who can teach this science. Regrettably, the big politicians and leaders in the material world simply create enmity and are not interested in spiritual advancement. Material advancement may be very pleasing to an ordinary man, but ultimately he is defeated because he identifies himself with the material body and considers everything related to it to be his property. This is ignorance. Actually nothing belongs to him, not even the body. By one's karma, one gets a particular body, and if he does not utilize his body to please

the Supreme personality of Godhead, all his activities are frustrated. The real purpose of life is stated in Srimad-Bhagavatam (1.2.13):

atah pumbhir dvija-srestha
varnasrama-vibhagasah
svanusthitasya dharmasya
samsiddhir hari-tosanam

It really doesn't matter what activity a man engages in. If he can simply satisfy the Supreme Lord, his life is successful.

TEXT 41

TEXT

karma-vallim avalambya tata apadah kathancin narakat vimuktah punar apy evam samsaradhvani
vartamano nara-loka-sartham upayati evam upari gato 'pi.

SYNONYMS

karma-vallim--the creeper of fruitive activities; avalambya--taking shelter of; tatah--from that; apadah--dangerous or miserable condition; kathancit--somehow or other; narakat--from the hellish condition of life; vimuktah--being freed; punah api--again; evam--in this way; samsara-adhvani--on the path of material existence; vartamanah--existing; nara-loka-sa-artham--the field of self-interested material activities; upayati--he enters; evam--thus; upari--above (in the higher planetary systems); gatah api--although promoted.

TRANSLATION

When the conditioned soul accepts the shelter of the creeper of fruitive activity, he may be elevated by his pious activities to higher planetary systems and thus gain liberation from hellish conditions, but unfortunately he cannot remain there. After reaping the results of his pious activities, he has to return to the lower planetary systems. In this way he perpetually goes up and comes down.

PURPORT

In this regard Sri Caitanya Mahaprabhu says:

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

(Cc. Madhya 19.151)

Even if one wanders for many millions of years, from the time of creation until the time of annihilation, one cannot get free from the path of material existence unless one receives shelter at the lotus feet of a pure devotee. As a monkey takes shelter of the branch of a banyan tree and thinks he is enjoying, the conditioned soul, not knowing the real interest of his life, takes shelter of the path of karma-kanda, fruitive activities. Sometimes he is elevated to the heavenly planets by such activities, and sometimes he again descends to earth. This is described by Sri Caitanya Mahaprabhu as brahmanda bhramite. However, if by Krsna's grace one is fortunate enough to come under the shelter of the guru, by the mercy of Krsna he receives lessons on how to execute devotional service to the Supreme Lord. In this way he receives a clue of how to get out of his continuous struggle up and down within the material world. Therefore the Vedic injunction is that one should approach a spiritual master. The Vedas declare: tad-vijnanartham sa

gurum evabhicacchet (Mundaka Upanisad 1.2.12). Similarly in Bhagavad-gita (4.34) the Supreme Personality of Godhead advises:

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Srimad-Bhagavatam (11.3.21) gives similar advice:

tasmad gurum prapadyeta
jijnasuh sreya uttamam
sabde pare ca nisnatam
brahmany upasamasrayam

"Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of his spiritual master is that he must have realized the conclusion of the scriptures by deliberation and be able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters." Similarly, Visvanatha Cakravarti, a great Vaisnava, also advises, yasya prasada bhagavat-prasadah: "By the mercy of the spiritual master one receives the mercy of Krsna." This is the same advice given by Sri Caitanya Mahaprabhu (guru-krsna-prasade paya bhakti-lata-bija). This is essential. One must come to Krsna consciousness, and therefore one must take shelter of a pure devotee. Thus one can become free from the clutches of matter.

TEXT 42

TEXT

tasyedam upagayanti---
arsabhasyeha rajarser
manasapi mahatmanah
nanuvartmarhati nrpo
maksikeva garutmatah

SYNONYMS

tasya--of Jada Bharata; idam--this glorification; upagayanti--they sing; arsbhasya--of the son of Rsabhadeva; iha--here; raja-rseh--of the great saintly King; manasa api--even by the mind; maha-atmanah--of the great personality Jada Bharata; na--not; anuvartma arhati--able to follow the path; nrpah--any king; maksika--a fly; iva--like; garutmatah--of Garuda, the carrier of the Supreme personality of Godhead.

TRANSLATION

Having summarized the teachings of Jada Bharata, Sukadeva Gosvami said: My dear King Pariksit, the path indicated by Jada Bharata is like the path followed by Garuda, the carrier of the Lord, and ordinary kings are just like flies. Flies cannot follow the path of Garuda, and to date none of the great kings and victorious leaders could follow this path of devotional service, not even mentally.

PURPORT

As Krsna says in Bhagavad-gita (7.3):

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." The path of devotional service is very difficult, even for great kings who have conquered many enemies. Although these kings were victorious on the battlefield, they could not conquer the bodily conception. There are many big leaders, yogis, svamis and so-called incarnations who are very much addicted to mental speculation and who advertise themselves as perfect personalities, but they are not ultimately successful. The path of devotional service is undoubtedly very difficult to follow, but it becomes very easy if the candidate actually wants to follow the path of the mahajana. In this age there is the path of Sri Caitanya Mahaprabhu, who appeared to deliver all fallen souls. This path is so simple and easy that everyone can take to it by chanting the holy name of the Lord.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

We are very satisfied that this path is being opened by this Krsna consciousness movement because so many European and American boys and girls are taking this philosophy seriously and gradually attaining perfection.

TEXT 43

TEXT

yo dustyajan dara-sutan
suhrd rajyam hrdisprah
jahau yuvaiva malavad
uttamasloka-lalasa

SYNONYMS

yah--the same Jada Bharata who was formerly Maharaja Bharata, the son of Maharaja Rsabhadeva; dustyajan--very difficult to give up; dara-sutan--the wife and children or the most opulent family life; suhrt--friends and well-wishers; rajyam--a kingdom that extended all over the world; hrdisprah--that which is situated within the core of one's heart; jahau--he gave up; yuva eva--even as a young man; malavat--like stool; uttama-sloka-lalasa--who was so fond of serving the Supreme Personality of Godhead, known as Uttamasloka.

TRANSLATION

While in the prime of life, the great Maharaja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamasloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. Although these things were very difficult to give up, Maharaja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was the greatness of His Majesty.

PURPORT

The name of God is Krsna, because He is so attractive that the pure devotee can give up everything within this material world on His behalf. Maharaja Bharata was an ideal king, instructor and emperor of the world. He possessed all the opulences of the material world, but Krsna is so attractive that He attracted Maharaja Bharata from all his material possessions. Yet somehow or other, the King became affectionate to a little deer and, falling from his position, had to accept the body of a deer in his next life. Due to Krsna's great mercy upon him, he could not forget his position, and he could understand how he had fallen. Therefore in the next life, as Jada Bharata, Maharaja Bharata was careful not to spoil his energy, and therefore he presented himself as a deaf and dumb person. In this way he could concentrate on his devotional service. We have to learn from the great King Bharata how to become cautious in cultivating Krsna consciousness. A little inattention will retard our devotional service for the time being. Yet any service rendered to the Supreme personality of Godhead is never lost: *svalpam apy asya dharmasya trayate mahato bhayat* (Bg. 2.40). A little devotional service rendered sincerely is a permanent asset. As stated in Srimad-Bhagavatam (1.5.17):

tyaktva sva-dharmam caranambujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vabhadram abhud amusya kim
ko vartha apto 'bhajatam sva-dharmatah

Somehow or other, if one is attracted to Krsna, whatever he does in devotional service is a permanent asset. Even if one falls down due to immaturity or bad association, his devotional assets are never lost. There are many examples of this--Ajamila, Maharaja Bharata, and many others. This Krsna consciousness movement is giving everyone a chance to engage in devotional service for at least some time. A little service will give one an impetus to advance and thus make one's life successful.

In this verse the Lord is described as Uttamasloka. Uttama means "the best," and sloka means "reputation." Lord Krsna is full in six opulences, one of which is reputation. Aisvaryasya samagrasya viryasya yasasah sriyah. Krsna's reputation is still expanding. We are spreading the glories of Krsna by pushing forward this Krsna consciousness movement. Krsna's reputation, five thousand years after the Battle of Kuruksetra, is still expanding throughout the world. Every important individual within this world must have heard of Krsna, especially at the present moment, due to the Krsna consciousness movement. Even people who do not like us and want to suppress the movement are also somehow or other chanting Hare Krsna. They say, "The Hare Krsna people should be chastised." Such foolish people do not realize the true value of this movement, but the mere fact that they want to criticize it gives them a chance to chant Hare Krsna, and this is its success.

TEXT 44

TEXT

yo dustyajan ksiti-suta-svajanartha-daran
prarthyam sriyam sura-varaih sadayavalokam
naicchan nrpas tad-ucitam mahatam madhudvit-
sevanurakta-manasam abhavo 'pi phalguh

SYNONYMS

yah--who; dustyajan--very difficult to give up; ksiti--the earth; suta--children; sva-jana-artha-daran--relatives, riches and a beautiful wife; prarthyam--desirable; sriyam--the goddess of fortune; sura-varaih--by the best of the demigods; sa-daya-avalokam--whose merciful glance; na--not; aicchat--desired; nrpah--the King; tat-ucitam--this is quite befitting him; mahatam--of great personalities (mahatmas); madhu-dvit--of Lord Krsna, who killed the demon Madhu; seva-anurakta--attracted by the loving service; manasam--of those whose minds; abhava api--even the position of liberation; phalguh--insignificant.

TRANSLATION

Sukadeva Gosvami continued: My dear King, the activities of Bharata Maharaja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Krsna. Krsna is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.

PURPORT

This verse confirms Krsna's all-attractiveness. Maharaja Bharata was so attracted to Krsna that he gave up all his material possessions. Generally materialistic people are attracted by such possessions.

ato grha-ksetra-sutapta-vittair
janasya moho 'yam aham mameti

(Bhag. 5.5.8)

"One becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " The attraction for material things is certainly due to illusion. There is no value in attraction to material things, for the conditioned soul is diverted by them. One's life is successful if he is absorbed in the attraction of Krsna's strength, beauty and pastimes as described in the Tenth Canto of Srimad-Bhagavatam. The Mayavadis are attracted to merging into the existence of the Lord, but Krsna is more attractive than the desire to merge. The word abhavah means "not to take birth again in this material world." A devotee doesn't care whether he is going to be reborn or not. He is simply satisfied with the Lord's service in any condition. That is real mukti.

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"One who acts to serve Krsna with his body, mind, intelligence and words is a liberated person, even within this material world." (Bhakti-rasamrta-sindhu 1.2.187) A person who always desires to serve Krsna is interested in ways to convince people that there is a Supreme personality of Godhead and that the Supreme Personality of Godhead is Krsna. That is his ambition. It doesn't matter whether he is in heaven or in hell. This is called uttamasloka-lalasa.

TEXT 45

TEXT

yajnaya dharmapataye vidhi-naipunaya
yogaya sankhya-sirase praktisvaraya
narayanaya haraya nama ity udaram
hasyan mrgatvam api yah samudajahara

SYNONYMS

yajnaya--unto the Supreme Personality of Godhead, who enjoys the results of all great sacrifices;
dharmapataye--unto the master or propounder of religious principles; vidhi-naipunaya--who gives the devotee the intelligence to follow the regulative principles expertly; yogaya--the personification of mystic yoga; sankhya-sirase--who taught the Sankhya philosophy or who actually gives knowledge of Sankhya to

the people of the world; prakrti-isvaraya--the supreme controller of this cosmic manifestation; narayanaya--the resting place of the innumerable living entities (nara means the living entities, and ayana means the shelter); haraye--unto the Supreme personality of Godhead, known as Hari; namah--respectful obeisances; iti--thus; udaram--very loudly; hasyan--smiling; mrgatvam api--although in the body of a deer; yah--who; samudajahara--chanted.

TRANSLATION

Even though in the body of a deer, Maharaja Bharata did not forget the Supreme Personality of Godhead; therefore when he was giving up the body of a deer, he loudly uttered the following prayer: "The Supreme Personality of Godhead is sacrifice personified. He gives the results of ritualistic activity. He is the protector of religious systems, the personification of mystic yoga, the source of all knowledge, the controller of the entire creation, and the Supersoul in every living entity. He is beautiful and attractive. I am quitting this body offering obeisances unto Him and hoping that I may perpetually engage in His transcendental loving service." Uttering this, Maharaja Bharata left his body.

PURPORT

The entire Vedas are meant for the understanding of karma, jnana and yoga--fruitive activity, speculative knowledge and mystic yoga. Whatever way of spiritual realization we accept, the ultimate goal is Narayana, the Supreme personality of Godhead. The living entities are eternally connected with Him via devotional service. As stated in Srimad-Bhagavatam, ante narayana-smrtih: the perfection of life is to remember Narayana at the time of death. Although Bharata Maharaja had to accept the body of a deer, he could remember Narayana at the time of death. Consequently he took birth as a perfect devotee in a brahmana family. This confirms the statement of Bhagavad-gita (6.41), *sucinam srimatam gehe yoga-bhrasto 'bhijayate*: "One who falls from the path of self-realization takes birth in a family of brahmanas or wealthy aristocrats." Although Maharaja Bharata appeared in the royal family, he became neglectful and took birth as a deer. Because he was very cautious within his deer body, he took birth in a brahmana family as Jada Bharata. During this lifetime, he remained perfectly Krsna conscious and preached the gospel of Krsna consciousness directly, beginning with his instructions to Maharaja Rahugana. In this regard, the word *yogaya* is very significant. The purpose of *astanga-yoga*, as stated by Madhvacarya, is to link or connect with the Supreme personality of Godhead. The goal is not to display some material perfections.

TEXT 46

TEXT

ya idam bhagavata-sabhajitavadata-guna-karmano rajarser bharatasyanucaritam svasty-ayanam ayusyam dhanyam yasasyam svargyapavargyam vanusrnoty akhyasyaty abhinandati ca sarva evasisa atmana asaste na kancana parata iti.

SYNONYMS

yah--anyone who; idam--this; bhagavata--by exalted devotees; sabhajita--greatly worshiped; avadata--pure; guna--whose qualities; karmanah--and activities; raja-rseh--of the great saintly King; bharatasya--of Bharata Maharaja; anucaritam--the narration; svasti-ayanam--the abode of auspiciousness; ayusyam--which increases one's duration of life; dhanyam--increases one's fortune; yasasyam--bestows reputation; svargya--gives promotion to the higher planetary systems (the goal of the karmis); apavargyam--gives liberation from this material world and enables one to merge into the Supreme (the goal of the jnanis); va--or; anusrnoti--always hears, following the path of devotional service; akhyasyati--describes for the benefit of others; abhinandati--glorifies the characteristics of devotees and the Supreme Lord; ca--and; sarvah--all; eva--certainly; asisah--blessings; atmanah--for himself; asaste--he achieves; na--not; kancana--anything; paratah--from anyone else; iti--thus.

TRANSLATION

Devotees interested in hearing and chanting [sraavanam kirtanam] regularly discuss the pure characteristics of Bharata Maharaja and praise his activities. If one submissively hears and chants about the all-auspicious Maharaja Bharata, one's life span and material opulences certainly increase. One can become very famous and easily attain promotion to the heavenly planets, or attain liberation by merging into the existence of the Lord. Whatever one desires can be attained simply by hearing, chanting and glorifying the activities of Maharaja Bharata. In this way, one can fulfill all his material and spiritual desires. One does not have to ask anyone else for these things, for simply by studying the life of Maharaja Bharata, one can attain all desirable things.

PURPORT

The forest of material existence is summarized in this Fourteenth Chapter. The word bhavatavi refers to the path of material existence. The merchant is the living entity who comes to the forest of material existence to try to make money for sense gratification. The six plunderers are the senses--eyes, ears, nose, tongue, touch and mind. The bad leader is diverted intelligence. Intelligence is meant for Krsna consciousness. but due to material existence we divert all our intelligence to achieve material facilities. Everything belongs to Krsna, the Supreme personality of Godhead, but due to our perverted mind and senses. we plunder the property of the Lord and engage in satisfying our senses. The jackals and tigers in the forest are our family members, and the herbs and creepers are our material desires. The mountain cave is our happy home, and the mosquitoes and serpents are our enemies. The rats, beasts and vultures are different types of thieves who take away our possessions, and the gandharva-pura is the phantasmagoria of the body and home. The will-o'-the-wisp is our attraction for gold and its color, and material residence and wealth are the ingredients for our material enjoyment. The whirlwind is our attraction for our wife, and the dust storm is our blinding passion experienced during sex. The demigods control the different directions, and the cricket is the harsh words spoken by our enemy during our absence. The owl is the person who directly insults us, and the impious trees are impious men. The waterless river represents atheists who give us trouble in this world and the next. The meat-eating demons are the government officials, and the pricking thorns are the impediments of material life. The little taste experienced in sex is our desire to enjoy another's wife, and the flies are the guardians of women, like the husband, father-in-law, mother-in-law and so forth. The creeper itself is women in general. The lion is the wheel of time, and the herons, crows and vultures are so-called demigods, pseudo svamis, yogis and incarnations. All of these are too insignificant to give one relief. The swans are the perfect brahmanas, and the monkeys are the extravagant sudras engaged in eating, sleeping, mating and defending. The trees of the monkeys are our households, and the elephant is ultimate death. Thus all the constituents of material existence are described in this chapter.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fourteenth Chapter, of the Srimad-Bhagavatam, entitled "The Material World as the Great Forest of Enjoyment."

Chapter Fifteen

The Glories of the Descendants of King Priyavrata

In this chapter the descendants of Bharata Maharaja and many other kings are described. The son of Maharaja Bharata was named Sumati. He followed the path of liberation given by Rsabhadeva. Some people mistakenly thought Sumati to be the direct incarnation of Lord Buddha. The son of Sumati was Devatajit, and his son was Devadyumna. Devadyumna's son was Paramesthi, and his son was Pratiha. Pratiha was a very great devotee of Lord Visnu, and he had three sons, named Pratiharta, Prastota and Udgata. Pratiharta had two sons, Aja and Bhuma. The son of Bhuma was Udgitha, and the son of Udgitha was Prastava. The son of Prastava was Vibhu, and the son of Vibhu was Prthusena, whose son was Nakta. The wife of Nakta, Druti, gave birth to Gaya, who was a very famous and saintly king. Actually King Gaya was a partial incarnation of Lord Visnu, and because of his great devotion to Lord Visnu he received the title Mahapurusa. King Gaya had sons named Citraratha, Sumati and Avarodhana. The son of Citraratha was the emperor Samrat, and his son was Marici, whose son was Bindu. Bindu's son was Madhu, and

Madhu's son was Viravrata. Viravrata's two sons were Manthu and Pramanthu, and the son of Manthu was Bhauvana. The son of Bhauvana was Tvasta, and the son of Tvasta was Viraja, who glorified the whole dynasty. Viraja had one hundred sons and one daughter. Of these, the son named Satajit became very famous.

TEXT 1

TEXT

sri-suka uvaca

bharatasyatmajah sumatir namabhihito yam u ha vava kecit pakhandina rsabha-padavim anuvartamanam canarya aveda-samamnatam devatam sva-manisaya papiyasya kalau kalpayisyanti.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami continued to speak; bharatasya--of Bharata Maharaja; atma-jah--the son; sumatih nama-abhihitah--named Sumati; yam--unto whom; u ha vava--indeed; kecit--some; pakhandinah--atheists, men without Vedic knowledge; rsabha-padavim--the path of King Rsabhadeva; anuvartamanam--following; ca--and; anaryah--not belonging to the Aryans who strictly follow the Vedic principles; aveda-samamnatam--not enumerated in the Vedas; devatam--to be Lord Buddha or a similar Buddhist deity; sva-manisaya--by their own mental speculation; papiyasya--most sinful; kalau--in this age of Kali; kalpayisyanti--will imagine.

TRANSLATION

Srila Sukadeva Gosvami continued: The son of Maharaja Bharata known as Sumati followed the path of Rsabhadeva, but some unscrupulous people imagined him to be Lord Buddha himself. These people, who were actually atheistic and of bad character, took up the Vedic principles in an imaginary, infamous way to support their activities. Thus these sinful people accepted Sumati as Lord Buddhadeva and propagated the theory that everyone should follow the principles of Sumati. In this way they were carried away by mental concoction.

PURPORT

Those who are Aryans strictly follow the Vedic principles, but in this age of Kali a community has sprung up known as the *arya-samaja*, which is ignorant of the import of the Vedas in the *parampara* system. Their leaders decry all bona fide acaryas, and they pose themselves as the real followers of the Vedic principles. These acaryas who do not follow the Vedic principles are presently known as the *arya-samajas*, or the Jains. Not only do they not follow the Vedic principles, but they have no relationship with Lord Buddha. Imitating the behavior of Sumati, they claim to be the descendants of Rsabhadeva. Those who are Vaisnavas carefully avoid their company because they are ignorant of the path of the Vedas. In *Bhagavad-gita* (15.15) Krsna says, *vedais ca sarvair aham eva vedyah*: "The real purpose of the Vedas is to understand Me." This is the injunction of all Vedic literatures. One who does not know the greatness of Lord Krsna cannot be accepted as an Aryan. Lord Buddha, an incarnation of Lord Krsna, adopted a particular means to propagate the philosophy of *bhagavata-dharma*. He preached almost exclusively among atheists. Atheists do not want any God, and Lord Buddha therefore said that there is no God, but he adopted the means to instruct his followers for their benefit. Therefore he preached in a duplicitous way, saying that there is no God. Nonetheless, he himself was an incarnation of God.

TEXT 2

TEXT

tasmad vrddhasenayam devatajin-nama putro 'bhavat.

SYNONYMS

tasmat--from Sumati; vrddha-senayam--in the womb of his wife, named Vrddhasena; devatajit-nama--named Devatajit; putrah--a son; abhvat--was born.

TRANSLATION

From Sumati, a son named Devatajit was born by the womb of his wife named Vrddhasena.

TEXT 3

TEXT

athasuryam tat-tanayo devadyumnas tato dhenumatyam sutah paramesthi tasya suvarcalayam pratiha upajatah.

SYNONYMS

atha--thereafter; asuryam--in the womb of his wife, named Asuri; tat-tanayah--one son of Devatajit; deva-dyumnah--named Devadyumna; tatah--from Devadyumna; dhenu-matyam--in the womb of Dhenumati, the wife of Devadyumna; sutah--one son; paramesthi--named Paramesthi; tasya--of Paramesthi; suvarcalayam--in the womb of his wife, named Suvarcala; pratihah--the son named Pratiha; upajatah--appeared.

TRANSLATION

Thereafter, in the womb of Asuri, the wife of Devatajit, a son named Devadyumna was begotten. Devadyumna begot in the womb of his wife, Dhenumati, a son named Paramesthi. Paramesthi begot a son named Pratiha in the womb of his wife, Suvarcala.

TEXT 4

TEXT

ya atma-vidyam akhyaya svayam samsuddho maha-purusam anusasmara.

SYNONYMS

yah--who (King Pratiha); atma-vidyam akhyaya--after instructing many people about self-realization; svayam--personally; samsuddhah--being very advanced and purified in self-realization; maha-purusam--the Supreme personality of Godhead, Visnu; anusasmara--perfectly understood and always remembered.

TRANSLATION

King Pratiha personally propagated the principles of self-realization. In this way, not only was he purified, but he became a great devotee of the Supreme Person, Lord Visnu, and directly realized Him.

PURPORT

The word anusasmara is very significant. God consciousness is not imaginary or concocted. The devotee who is pure and advanced realizes God as He is. Maharaja Pratiha did so, and due to his direct realization of Lord Visnu, he propagated self-realization and became a preacher. A real preacher cannot be bogus; he

must first of all realize Lord Visnu as He is. As confirmed in Bhagavad-gita (4.34), upadeksyanti te jnanam jnaninas tattva-darsinah: "one who has seen the truth can impart knowledge." The word tattva-darsi refers to one who has perfectly realized the Supreme personality of Godhead. Such a person can become a guru and propound Vaisnava philosophy all over the world. The paragon of bona fide preachers and guru is King Pratiha.

TEXT 5

TEXT

pratihat suvarcalayam pratihartradayas traya asann ijya-kovidah sunavah pratihartuh stutyam aja-bhumanav ajanisatam.

SYNONYMS

pratihat--from King Pratiha; suvarcalayam--in the womb of his wife, named Suvarcala; pratihartr-adayah trayah--the three sons Pratiharta, Prastota and Udgata; asan--came into being; ijya-kovidah--who were all very expert in the ritualistic ceremonies of the Vedas; sunavah--sons; pratihartuh--from Pratiharta; stutyam--in the womb of Stuti, his wife; aja-bhumanau--the two sons Aja and Bhuma; ajanisatam--were brought into existence.

TRANSLATION

In the womb of his wife Suvarcala, Pratiha begot three sons, named Pratiharta, Prastota and Udgata. These three sons were very expert in performing Vedic rituals. Pratiharta begot two sons, named Aja and Bhuma, in the womb of his wife, named Stuti.

TEXT 6

TEXT

bhumna rsikulyayam udgithas tatah prastavo devakulyayam prastavan niyutsayam hrdayaja asid vibhur vibho ratyam ca prthusenas tasman nakta akutyam jajne naktad druti-putro gayo rajarsi-pravara udara-srava ajayata saksad bhagavato visnor jagad-riraksisaya grhita-sattvasya kalatmavattvadi-laksanena maha-purusatam praptah.

SYNONYMS

bhumnah--from King Bhuma; rsi-kulyayam--in the womb of his wife, named Rsikulya; udgithah--the son named Udgitha; tatah--again from King Udgitha; prastavah--the son named Prastava; deva-kulyayam--his wife, named Devakulya; prastavat--from King Prastava; niyutsayam--in his wife, named Niyutsa; hrdaya-jah--the son; asit--was begotten; vibhuh--named Vibhu; vibhoh--from King Vibhu; ratyam--in his wife, named Rati; ca--also; prthu-senah--named Prthusena; tasmah--from him (King Prthusena); naktah--a son named Nakta; akutyam--in his wife, named Akuti; jajne--was begotten; naktat--from King Nakta; druti-putrah--a son in the womb of Druti; gayah--named King Gaya; raja-rsi-pravarah--most exalted among the saintly royal order; udara-sravah--famous as a very pious king; ajayata--was born; saksat bhagavatah--of the Supreme personality of Godhead directly; visnoh--of Lord Visnu; jagat-rirak-sisaya--for the purpose of giving protection to the whole world; grhita--who is conceived; sattvasya--in the suddha-sattva qualities; kala-atma-vattva-adi--of being a direct incarnation of the Lord; laksanena--by symptoms; maha-purusatam--the chief quality of being the leader of the human society (exactly like the chief leader of all living beings, Lord Visnu); praptah--achieved.

TRANSLATION

In the womb of his wife, Rsikulya, King Bhuma begot a son named Udgitha. From Udgitha's wife, Devakulya, a son named Prastava was born, and Prastava begot a son named Vibhu through his wife, Niyutsa. In the womb of his wife, Rati, Vibhu begot a son named Prthusena. Prthusena begot a son named Nakta in the womb of his wife, named Akuti. Nakta's wife was Druti, and from her womb the great King Gaya was born. Gaya was very famous and pious; he was the best of saintly kings. Lord Visnu and His expansions, who are meant to protect the universe, are always situated in the transcendental mode of goodness, known as visuddha-sattva. Being the direct expansion of Lord Visnu, King Gaya was also situated in the visuddha-sattva. Because of this, Maharaja Gaya was fully equipped with transcendental knowledge. Therefore he was called Mahapurusa.

PURPORT

From this verse it appears that the incarnations of God are various. Some are part and parcel of the direct expansions, and some are direct expansions of Lord Visnu. A direct incarnation of the Supreme Personality of Godhead is called amsa or svamsa, whereas an incarnation from amsa is called kala. Among the kalas there are the vibhinnamsa-jivas, or living entities. These are counted among the jiva-tattvas. Those who come directly from Lord Visnu are called visnu-tattva and are sometimes designated as Mahapurusa. Another name for Krsna is Mahapurusa, and a devotee is sometimes called maha-paurusika.

TEXT 7

TEXT

sa vai sva-dharmena praja-palana-posana-prinanopalalananusasana-laksanenejyadina ca bhagavati mahapuruse paravare brahmani sarvatmanarpita-paramartha-laksanena brahmavic-carananusevayapadita-bhagavad-bhakti-yogena cabhiksnasah paribhavitati-suddha-matir uparatanatmya atmani svayam upalabhyamana-brahmatmanubhavo 'pi nirabhimana evavanim ajugupat.

SYNONYMS

sah--that King Gaya; vai--indeed; sva-dharmena--by his own duty; praja-palana--of protecting the subjects; posana--of maintaining them; prinana--of making them happy in all respects; upalalana--of treating them as sons; anusasana--of sometimes chastising them for their mistakes; laksanena--by the symptoms of a king; ijya-adina--by performing the ritualistic ceremonies as recommended in the Vedas; ca--also; bhagavati--unto the Supreme Personality of Godhead, Visnu; maha-puruse--the chief of all living entities; para-avare--the source of all living entities, from the highest, Lord Brahma, to the lowest, like the insignificant ants; brahmani--unto Parabrahman, the Supreme personality of Godhead, Vasudeva; sarvatmana--in all respects; arpita--of being surrendered; parama-artha-laksanena--with spiritual symptoms; brahma-vit--of self-realized, saintly devotees; carana-anusevaya--by the service of the lotus feet; apadita--achieved; bhagavat-bhakti-yogena--by the practice of devotional service to the Lord; ca--also; abhiksnasah--continuously; paribhavita--saturated; ati-suddha-matih--whose completely pure consciousness (full realization that the body and mind are separate from the soul); uparata-anatmye--wherein identification with material things was stopped; atmani--in his own self; svayam--personally; upalabhyamana--being realized; brahma-atma-anubhava--perception of his own position as the Supreme Spirit; api--although; nirabhimana--without false prestige; eva--in this way; avanim--the whole world; ajugupat--ruled strictly according to the Vedic principles.

TRANSLATION

King Gaya gave full protection and security to the citizens so that their personal property would not be disturbed by undesirable elements. He also saw that there was sufficient food to feed all the citizens. [This is called posana.] He would sometimes distribute gifts to the citizens to satisfy them. [This is called prinana.] He would sometimes call meetings and satisfy the citizens with sweet words. [This is called upalalana.] He would also give them good instructions on how to become first-class citizens. [This is

called anusasana.] Such were the characteristics of King Gaya's royal order. Besides all this, King Gaya was a householder who strictly observed the rules and regulations of household life. He performed sacrifices and was an unalloyed pure devotee of the Supreme Personality of Godhead. He was called Mahapurusa because as a king he gave the citizens all facilities, and as a householder he executed all his duties so that at the end he became a strict devotee of the Supreme Lord. As a devotee, he was always ready to give respect to other devotees and to engage in the devotional service of the Lord. This is the bhakti-yoga process. Due to all these transcendental activities, King Gaya was always free from the bodily conception. He was full in Brahman realization, and consequently he was always jubilant. He did not experience material lamentation. Although he was perfect in all respects, he was not proud, nor was he anxious to rule the kingdom.

PURPORT

As Lord Krsna states in Bhagavad-gita, when He descends on earth, He has two types of business--to give protection to the faithful and annihilate the demons (paritrana sadhunam vinasaya ca duskrtam). Since the king is the representative of the Supreme personality of Godhead, he is sometimes called naradeva, that is, the Lord as a human being. According to the Vedic injunctions, he is worshiped as God on the material platform. As a representative of the Supreme Lord, the king had the duty to protect the citizens in a perfect way so that they would not be anxious for food and protection and so that they would be jubilant. The king would supply everything for their benefit, and because of this he would levy taxes. If the king or government otherwise levies taxes on the citizens, he becomes responsible for the sinful activities of the citizens. In Kali-yuga, monarchy is abolished because the kings themselves are subjected to the influence of Kali-yuga. It is understood from the Ramayana that when Bibhisana became friends with Lord Ramacandra, he promised that if by chance or will he broke the laws of friendship with Lord Ramacandra, he would become a brahmana or a king in Kali-yuga. In this age, as Bibhisana indicated, both brahmanas and kings are in a wretched condition. Actually there are no kings or brahmanas in this age, and due to their absence the whole world is in a chaotic condition and is always in distress. Compared to present standards, Maharaja Gaya was a true representative of Lord Visnu; therefore he was known as Mahapurusa.

TEXT 8

TEXT

tasyemam gatham pandaveya puravida upagayanti.

SYNONYMS

tasya--of King Gaya; imam--these; gatham--poetic verses of glorification; pandaveya--O Maharaja Pariksit; pura-vidah--those learned in the historical events of the puranas; upagayanti--sing.

TRANSLATION

My dear King Pariksit, those who are learned scholars in the histories of the Puranas eulogize and glorify King Gaya with the following verses.

PURPORT

The historical references to exalted kings serve as a good example for present rulers. Those who are ruling the world at the present moment should take lessons from King Gaya, King Yudhishthira and King Prthu and rule the citizens so that they will be happy. presently the governments are levying taxes without improving the citizens in any cultural, religious, social or political way. According to the Vedas, this is not recommended.

TEXT 9

TEXT

gayam nrpah kah pratiyati karmabhir
yajvabhimani bahuvid dharmagopta
samagata-srih sadasah-patih satam
sat-sevako 'nyo bhagavat-kalam rte

SYNONYMS

gayam--King Gaya; nrpah--king; kah--who; pratiyati--is a match for; karmabhir--by his execution of ritualistic ceremonies; yajva--who performed all sacrifices; abhimani--so widely respected all over the world; bahu-vit--fully aware of the conclusion of Vedic literature; dharmagopta--protector of the occupational duties of everyone; samagata-srih--possessing all kinds of opulence; sadasah-patih satam--the dean of the assembly of great persons; sat-sevakah--servant of the devotees; anyah--anyone else; bhagavat-kalam--the plenary incarnation of the Supreme personality of Godhead; rte--besides.

TRANSLATION

The great King Gaya used to perform all kinds of Vedic rituals. He was highly intelligent and expert in studying all the Vedic literatures. He maintained the religious principles and possessed all kinds of opulence. He was a leader among gentlemen and a servant of the devotees. He was a totally qualified plenary expansion of the Supreme Personality of Godhead. Therefore who could equal him in the performance of gigantic ritualistic ceremonies?

TEXT 10

TEXT

yam abhyasincan paraya muda satih
satyasiso daksa-kanyah saridbhih
yasya prajanam duduhe dharasiso
nirasiso guna-vatsa-snutodhah

SYNONYMS

yam--whom; abhyasincan--bathed; paraya--with great; muda--satisfaction; satih--all chaste and devoted to their husbands; satya--true; asisah--whose blessings; daksa-kanyah--the daughters of King Daksa; saridbhih--with sanctified water; yasya--whose; prajanam--of the citizens; duduhe--fulfilled; dhara--the planet earth; asisah--of all desires; nirasisah--although personally having no desire; guna-vatsa-snutodhah--earth becoming like a cow whose udders flowed upon seeing Gaya's qualities in ruling over the citizens.

TRANSLATION

All the chaste and honest daughters of Maharaja Daksa, such as Sraddha, Maitri and Daya, whose blessings were always effective, bathed Maharaja Gaya with sanctified water. Indeed, they were very satisfied with Maharaja Gaya. The planet earth personified came as a cow, and, as though she saw her calf, she delivered milk profusely when she saw all the good qualities of Maharaja Gaya. In other words, Maharaja Gaya was able to derive all benefits from the earth and thus satisfy the desires of his citizens. However, he personally had no desire.

PURPORT

The earth over which Maharaja Gaya ruled is compared to a cow. The good qualities whereby he maintained and ruled the citizens are compared to the calf. A cow delivers milk in the presence of her calf; similarly the cow, or earth, fulfilled the desires of Maharaja Gaya, who was able to utilize all the resources of the earth to benefit his citizens. This was possible because he was bathed in sanctified water by the honest daughters of Daksa. Unless a king or ruler is blessed by authorities, he cannot rule the citizens very satisfactorily. Through the good qualities of the ruler, the citizens become very happy and well qualified.

TEXT 11

TEXT

chandamsy akamasya ca yasya kaman
duduhur ajahrur atho balim nrpah
pratyancita yudhi dharmena vipra
yadasisam sasthan amsam paretya

SYNONYMS

chandamsi--all the different parts of the Vedas; akamasya--of one who has no desire for personal sense gratification; ca--also; yasya--whose; kaman--all desirables; duduhuh--yielded; ajahrur--offered; atho--thus; balim--presentation; nrpah--all the kings; pratyancitah--being satisfied by his fighting in opposition; yudhi--in the war; dharmena--by religious principles; viprah--all the brahmanas; yada--when; asisam--of blessings; sasthan amsam--one sixth; paretya--in the next life.

TRANSLATION

Although King Gaya had no personal desire for sense gratification, all his desires were fulfilled by virtue of his performance of Vedic rituals. All the kings with whom Maharaja Gaya had to fight were forced to fight on religious principles. They were very satisfied with his fighting, and they would present all kinds of gifts to him. Similarly, all the brahmanas in his kingdom were very satisfied with King Gaya's munificent charities. Consequently the brahmanas contributed a sixth of their pious activities for King Gaya's benefit in the next life.

PURPORT

As a ksatriya or emperor, Maharaja Gaya sometimes had to fight with subordinate kings to maintain his government, but the subordinate kings were not dissatisfied with him because they knew that he fought for religious principles. Consequently they accepted their subordination and offered all kinds of gifts to him. Similarly, the brahmanas who performed Vedic rituals were so satisfied with the King that they very readily agreed to part with a sixth of their pious activities for his benefit in the next life. Thus the brahmanas and ksatriyas were all satisfied with Maharaja Gaya because of his proper administration. In other words, Maharaja Gaya satisfied the ksatriya kings by his fighting and satisfied the brahmanas by his charities. The vaisyas were also encouraged by kind words and affectionate dealings, and due to Maharaja Gaya's constant sacrifices, the sudras were satisfied by sumptuous food and charity. In this way Maharaja Gaya kept all the citizens very satisfied. When brahmanas and saintly persons are honored, they part with their pious activities, giving them to those who honor them and render them service. Therefore, as stated in Bhagavad-gita (4.34), tad viddhi pranipatena pariprasnena sevaya: one should try to approach a spiritual master submissively and render service unto him.

TEXT 12

TEXT

yasyadhvare bhagavan adhvaratma
maghoni madyaty uru-soma-pithe
sraddha-visuddhacala-bhakti-yoga-
samarpitejya-phalam ajahara

SYNONYMS

yasya--of whom (King Gaya); advhare--in his different sacrifices; bhagavan--the Supreme personality of Godhead; adhvara-atma--the supreme enjoyer of all sacrifices, the yajna-purusa; maghoni--when King Indra; madyati--intoxicated; uru--greatly; soma-pithe--drinking the intoxicant called soma; sraddha--by devotion; visuddha--purified; acala--and steady; bhakti-yoga--by devotional service; samarpita--offered; ijya--of worshiping; phalam--the result; ajahara--accepted personally.

TRANSLATION

In Maharaja Gaya's sacrifices, there was a great supply of the intoxicant known as soma. King Indra used to come and become intoxicated by drinking large quantities of soma-rasa. Also, the Supreme Personality of Godhead, Lord Visnu [the yajna-purusa] also came and personally accepted all the sacrifices offered unto Him with pure and firm devotion in the sacrificial arena.

PURPORT

Maharaja Gaya was so perfect that he satisfied all the demigods, who were headed by the heavenly King Indra. Lord Visnu Himself also personally came to the sacrificial arena to accept the offerings. Although Maharaja Gaya did not want them, he received all the blessings of the demigods and the Supreme Lord Himself.

TEXT 13

TEXT

yat-prinanad barhisi deva-tiryak-
manusya-virut-trnam avirincat
priyeta sadyah sa ha visva-jivah
pritah svayam pritim agad gayasya

SYNONYMS

yat-prinanat--because of pleasing the Supreme personality of Godhead; barhisi--in the sacrificial arena; deva-tiryak--the demigods and lower animals; manusya--human society; virut--the plants and trees; trnam--the grass; a-virincat--beginning from Lord Brahma; priyeta--becomes satisfied; sadyah--immediately; sah--that Supreme personality of Godhead; ha--indeed; visva-jivah--maintains the living entities all over the universe; pritah--although naturally satisfied; svayam--personally; pritim--satisfaction; agat--he obtained; gayasya--of Maharaja Gaya.

TRANSLATION

When the Supreme Lord is pleased by a person's actions, automatically all the demigods, human beings, animals, birds, bees, creepers, trees, grass and all other living entities, beginning with Lord Brahma, are pleased. The Supreme Personality of Godhead is the Supersoul of everyone, and He is by nature fully pleased. Nonetheless, He came to the arena of Maharaja Gaya and said, "I am fully pleased."

PURPORT

It is explicitly stated herein that simply by satisfying the Supreme Personality of Godhead, one satisfies the demigods and all other living entities without differentiation. If one pours water on the root of a tree, all the branches, twigs, flowers and leaves are nourished. Although the Supreme Lord is self-satisfied, He was so pleased with the behavior of Maharaja Gaya that He personally came to the sacrificial arena and said, "I am fully satisfied." Who can compare to Maharaja Gaya?

TEXTS 14-15

TEXT

gayad gayantyam citrarathah sugatir avarodhana iti trayah putra babhuvus citrarathad urnayam samrad ajanista; tata utkalayam maricir maricer bindumatyam bindum anudapadyata tasmad saraghayam madhur namabhavan madhoh sumanasi viravratas tato bhojayam manthu-pramanthu jajnate manthoh satyayam bhauvanas tato dusanayam tvastajanista tvastur virocanyam virajo virajasya satajit-pravaram putra-satam kanya ca visucyam kila jatam.

SYNONYMS

gayat--from Maharaja Gaya; gayantyam--in his wife, named Gayanti; citra-rathah--named Citraratha; sugatih--named Sugati; avarodhanah--named Avarodhana; iti--thus; trayah--three; putrah--sons; babhuvuh--were born; citrarathat--from Citraratha; urnayam--in the womb of Urna; samrat--named Samrat; ajanista--was born; tatah--from him; utkalayam--in his wife named Utkala; maricir--named Marici; mariceh--from Marici; bindu-matyam--in the womb of his wife Bindumati; bindum--a son named Bindu; anudapadyata--was born; tasmad--from him; saraghayam--in the womb of his wife Saragha; madhuh--Madhu; nama--named; abhavat--was born; madhoh--from Madhu; sumanasi--in the womb of his wife, Sumana; vira-vratas--a son named Viravrata; tatah--from Viravrata; bhojayam--in the womb of his wife Bhoja; manthu-pramanthu--two sons named Manthu and Pramanthu; jajnate--were born; manthoh--from Manthu; satyayam--in his wife, Satya; bhauvanah--a son named Bhauvana; tatah--from him; dusanayam--in the womb of his wife Dusana; tvasta--one son named Tvasta; ajanista--was born; tvastuh--from Tvasta; virocanyam--in his wife named Virocana; virajah--a son named Viraja; virajasya--of King Viraja; satajit-pravaram--headed by Satajit; putra-satam--one hundred sons; kanya--a daughter; ca--also; visucyam--in his wife Visuci; kila--indeed; jatam--took birth.

TRANSLATION

In the womb of Gayanti, Maharaja Gaya begot three sons, named Citraratha, Sugati and Avarodhana. In the womb of his wife Urna, Citraratha begot a son named Samrat. The wife of Samrat was Utkala, and in her womb Samrat begot a son named Marici. In the womb of his wife Bindumati, Marici begot a son named Bindu. In the womb of his wife Saragha, Bindu begot a son named Madhu. In the womb of his wife named Sumana, Madhu begot a son named Viravrata. In the womb of his wife Bhoja, Viravrata begot two sons named Manthu and Pramanthu. In the womb of his wife Satya, Manthu begot a son named Bhauvana, and in the womb of his wife Dusana, Bhauvana begot a son named Tvasta. In the womb of his wife Virocana, Tvasta begot a son named Viraja. The wife of Viraja was Visuci, and in her womb Viraja begot one hundred sons and one daughter. Of all these sons, the son named Satajit was predominant.

TEXT 16

TEXT

tatrayam slokah---
praiyavratam vamsam imam
virajas caramodbhavah
akarod aty-alam kirtya

visnuh sura-ganam yatha

SYNONYMS

tatra--in that connection; ayam slokah--there is this famous verse; praiyavratam--coming from King Priyavrata; vamsam--the dynasty; imam--this; virajah--King Viraja; carama-udbhavah--the source of one hundred sons (headed by Satajit); akarot--decorated; ati-alam--very greatly; kirtya--by his reputation; visnuh--Lord Visnu, the Supreme Personality of Godhead; sura-ganam--the demigods; yatha--just as.

TRANSLATION

There is a famous verse about King Viraja. "Because of his high qualities and wide fame, King Viraja became the jewel of the dynasty of King Priyavrata, just as Lord Visnu, by His transcendental potency, decorates and blesses the demigods."

PURPORT

Within a garden, a flowering tree attains a good reputation because of its fragrant flowers. Similarly, if there is a famous man in a family, he is compared to a fragrant flower in a forest. Because of him, an entire family can become famous in history. Because Lord Krsna took birth in the Yadu dynasty, the Yadu dynasty and the Yadavas have remained famous for all time. Because of King Viraja's appearance, the family of Maharaja Priyavrata has remained famous for all time. Thus end the Bhaktivedanta purports of the Fifth Canto, Fifteenth Chapter of the Srimad-Bhagavatam, "The Glories of the Descendants of King Priyavrata."

Chapter Sixteen
A Description of Jambudvipa

While describing the character of Maharaja Priyavrata and his descendants, Sukadeva Gosvami also described Meru Mountain and the planetary system known as Bhu-mandala. Bhu-mandala is like a lotus flower, and its seven islands are compared to the whorl of the lotus. The place known as Jambudvipa is in the middle of that whorl. In Jambudvipa there is a mountain known as Sumeru, which is made of solid gold. The height of this mountain is 84,000 yojanas, of which 16,000 yojanas are below the earth. Its width is estimated to be 32,000 yojanas at its summit and 16,000 yojanas at its foot. (One yojana equals approximately eight miles.) This king of mountains, Sumeru, is the support of the planet earth.

On the southern side of the land known as Ilavrtavarsa are the mountains known as Himavan, Hemakuta and Nisadha, and on the northern side are the mountains Nila, Sveta and Srnga. Similarly, on the eastern and western side there are Malyavan and Gandhamadana, two large mountains. Surrounding Sumeru Mountain are four mountains known as Mandara, Merumandara, Suparsva and Kumuda, each 10,000 yojanas long and 10,000 yojanas high. On these four mountains there are trees a banyan tree. There are also lakes full of milk, honey, sugarcane juice and pure water. These lakes can fulfill all desires. There are also gardens named Nandana, Citraratha, Vaibhrajaka and Sarvatobhadra. On the side of Suparsva Mountain is a kadamba tree with streams of honey flowing from its hollows, and on Kumuda Mountain there is a banyan tree named Satavalsa, from whose roots flow rivers containing milk, yogurt and many other desirable things. Surrounding Sumeru Mountain like filaments of the whorl of a lotus are twenty mountain ranges such as Kuranga, Kurara, Kusumbha, Vaikanka and Trikuta. To the east of Sumeru are the mountains Jathara and Devakuta, to the west are Pavana and Pariyatra, to the south are Kailasa and Karavira, and to the north are Trisrnga and Makara. These eight mountains are about 18,000 yojanas long, 2,000 yojanas wide and 2,000 yojanas high. On the summit of Mount Sumeru is Brahmmapuri, the residence of Lord Brahma. Each of its four sides is 10,000 yojanas long. Surrounding Brahmmapuri are the cities of King Indra and seven other demigods. These cities are one fourth the size of Brahmmapuri.

TEXT 1

TEXT

rajovaca

uktas tvaya bhu-mandalayama-viseso yavad adityas tapati yatra casau jyotisam ganais candrama va saha drsyate.

SYNONYMS

raja uvaca--Maharaja Pariksit said; uktah--already been said; tvaya--by you; bhu-mandala--of the planetary system known as Bhu-mandala; ayama-visesah--the specific length of the radius; yavat--as far as; adityah--the sun; tapati--heats; yatra--wherever; ca--also; asau--that; jyotisam--of the luminaries; ganaih--with hordes; candrama--the moon; va--either; saha--with; drsyate--is seen.

TRANSLATION

King Pariksit said to Sukadeva Gosvami: O brahmana, you have already informed me that the radius of Bhu-mandala extends as far as the sun spreads its light and heat and as far as the moon and all the stars can be seen.

PURPORT

In this verse it is stated that the planetary system known as Bhu-mandala extends to the limits of the sunshine. According to modern science, the sunshine reaches earth from a distance of 93,000,000 miles. If we calculate according to this modern information, 93,000,000 miles can be considered the radius of Bhu-mandala. In the Gayatri mantra, we chant om bhur bhuvah svah. The word bhur refers to Bhu-mandala. Tat savitur varenyam: the sunshine spreads throughout Bhu-mandala. Therefore the sun is worshipable. The stars, which are known as nakshatra, are not different suns, as modern astronomers suppose. From Bhagavad-gita (10.21) we understand that the stars are similar to the moon (nakshatranam aham sasi). Like the moon, the stars reflect the sunshine. Apart from our modern distinguished estimations of where the planetary systems are located, we can understand that the sky and its various planets were studied long, long before Srimad-Bhagavatam was compiled. Sukadeva Gosvami explained the location of the planets, and this indicates that the information was known long, long before Sukadeva Gosvami related it to Maharaja Pariksit. The location of the various planetary systems was not unknown to the sages who flourished in the Vedic age.

TEXT 2

TEXT

tatrapriyavratara-tha-carana-parikhataih saptabhih sapta sindhava upaklpta yata etasyah sapta-dvipa-visesa-vikalpas tvaya bhagavan khalu sucita etad evakhilam aham manato laksanatas ca sarvam vijijnasami.

SYNONYMS

tatra api--in that Bhu-mandala; priyavratara-tha-carana-parikhataih--by the ditches made by the wheels of the chariot used by Priyavrata Maharaja while circumambulating Sumeru behind the sun; saptabhih--by the seven; sapta--seven; sindhavah--oceans; upaklptah--created; yatah--because of which; etasyah--of this Bhu-mandala; sapta-dvipa--of the seven islands; visesa-vikalpah--the mode of the construction; tvaya--by you; bhagavan--O great saint; khalu--indeed; sucitah--described; etat--this; eva--certainly; akhilam--whole subject; aham--I; manatah--from the point of view of measurement; laksanatah--and from symptoms; ca--also; sarvam--everything; vijijnasami--wish to know.

TRANSLATION

My dear Lord, the rolling wheels of Maharaja Priyavrata's chariot created seven ditches, in which the seven oceans came into existence. Because of these seven oceans, Bhu-mandala is divided into seven islands. You have given a very general description of their measurement, names and characteristics. Now I wish to know of them in detail. Kindly fulfill my desire.

TEXT 3

TEXT

bhagavato gunamaye sthula-rupa avesitam mano hy agune 'pi suksmatama atma-jyotisi pare brahmani
bhagavati vasudevakhye ksamam avesitum tad u haitad guro 'rhasy anuvarnayitum iti.

SYNONYMS

bhagavatah--of the Supreme Personality of Godhead; guna-maye--into the external features, consisting of the three modes of material nature; sthula-rupe--the gross form; avesitam--entered; manah--the mind; hi--indeed; agune--transcendental; api--although; suksmatame--in His smaller form as Paramatma within the heart; atma-jyotisi--who is full of Brahman effulgence; pare--the supreme; brahmani--spiritual entity; bhagavati--the Supreme Personality of Godhead; vasudeva-akhye--known as Bhagavan Vasudeva; ksamam--suitable; avesitum--to absorb; tat--that; u ha--indeed; etat--this; guro--O my dear spiritual master; arhasi anuvarnayitum--please describe factually; iti--thus.

TRANSLATION

When the mind is fixed upon the Supreme Personality of Godhead in His external feature made of the material modes of nature--the gross universal form--it is brought to the platform of pure goodness. In that transcendental position, one can understand the Supreme Personality of Godhead, Vasudeva, who in His subtler form is self-effulgent and beyond the modes of nature. O my lord, please describe vividly how that form, which covers the entire universe, is perceived.

PURPORT

Maharaja Pariksit had already been advised by his spiritual master, Sukadeva Gosvami, to think of the universal form of the Lord, and therefore, following the advice of his spiritual master, he continuously thought of that form. The universal form is certainly material, but because everything is an expansion of the energy of the Supreme Personality of Godhead, ultimately nothing is material. Therefore Pariksit Maharaja's mind was saturated with spiritual consciousness. Srila Rupa Gosvami has stated:

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhah parityago
vairagyam phalgu kathyate

Everything, even that which is material, is connected with the Supreme personality of Godhead. Therefore everything should be engaged in the service of the Lord. Srila Bhaktisiddhanta Sarasvati Thakura translates this verse as follows:

hari-sevaya yaha haya anukula
visaya baliya tahara tyage haya bhula

"One should not give up anything connected with the Supreme personality of Godhead, thinking it material or enjoyable for the material senses." Even the senses, when purified, are spiritual. When

Maharaja Pariksit was thinking of the universal form of the Lord, his mind was certainly situated on the transcendental platform. Therefore although he might not have had any reason to be concerned with detailed information of the universe, he was thinking of it in relationship with the Supreme Lord, and therefore such geographical knowledge was not material but transcendental. Elsewhere in Srimad-Bhagavatam (1.5.20) Narada Muni has said, *idam hi visvam bhagavan ivetarah*: the entire universe is also the Supreme personality of Godhead, although it appears different from Him. Therefore although Pariksit Maharaja had no need for geographical knowledge of this universe, that knowledge was also spiritual and transcendental because he was thinking of the entire universe as an expansion of the energy of the Lord.

In our preaching work also, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Krsna consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Krsna consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the maha-mantra every day, his dealings with the material world for the sake of spreading the Krsna consciousness movement are not different from the spiritual cultivation of Krsna consciousness.

TEXT 4

TEXT

rsir uvaca

na vai maharaja bhagavato maya-guna-vibhuteh kasthan manasa vacasa vadhigantum alam vibudhayusapi purusas tasmad pradhan-yenaiva bhuh-golaka-visesam nama-rupa-mana-laksanato vyakhyasyamah.

SYNONYMS

rsir uvaca--Sri Sukadeva Gosvami continued to speak; na--not; vai--indeed; maha-rajah--O great King; bhagavatah--of the Supreme personality of Godhead; maya-guna-vibhuteh--of the transformation of the qualities of the material energy; kasthan--the end; manasa--by the mind; vacasa--by words; va--either; adhigantum--to understand fully; alam--capable; vibudha-ayusa--with a duration of life like that of Brahma; api--even; purusah--a person; tasmad--therefore; pradhan-yena--by a general description of the chief places; eva--certainly; bhuh-golaka-visesam--the particular description of Bhuloka; nama-rupa--names and forms; mana--measurements; laksanatah--according to symptoms; vyakhyasyamah--I shall try to explain.

TRANSLATION

The great rsi Sukadeva Gosvami said: My dear King, there is no limit to the expansion of the Supreme Personality of Godhead's material energy. This material world is a transformation of the material qualities [sattva-guna, rajo-guna and tamo-guna], yet no one could possibly explain it perfectly, even in a lifetime as long as that of Brahma. No one in the material world is perfect, and an imperfect person could not describe this material universe accurately, even after continued speculation. O King, I shall nevertheless try to explain to you the principal regions, such as Bhuh-goloka [Bhuloka], with their names, forms, measurements and various symptoms.

PURPORT

The material world is only one fourth of the Supreme personality of Godhead's creation, but it is unlimited and impossible for anyone to know or describe, even with the qualification of a life as long as that of Brahma, who lives for millions and millions of years. Modern scientists and astronomers try to explain the cosmic situation and the vastness of space, and some of them believe that all the glittering stars are different suns. From Bhagavad-gita, however, we understand that all these stars (nakshatras) are like the moon, in that they reflect the sunshine. They are not independent luminaries. Bhuloka is explained to be that portion of outer space through which the heat and light of the sun extend. Therefore

it is natural to conclude that this universe extends in space as far as we can see and encompasses the glittering stars. Srila Sukadeva Gosvami admitted that to give full details of this expansive material universe would be impossible, but nevertheless he wanted to give the King as much knowledge as he had received through the parampara system. We should conclude that if one cannot comprehend the material expansions of the Supreme personality of Godhead, one certainly cannot estimate the expansiveness of the spiritual world. The Brahma-samhita (5.33) confirms this:

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca

The limits of the expansions of Govinda, the Supreme personality of Godhead, cannot be estimated by anyone, even a person as perfect as Brahma, not to speak of tiny scientists whose senses and instruments are all imperfect and who cannot give us information of even this one universe. We should therefore be satisfied with the information obtainable from Vedic sources as spoken by authorities like Sukadeva Gosvami.

TEXT 5

TEXT

yo vayam dvipah kuvalaya-kamala-kosabhyantara-koso niyuta-yojana-visalah samavartulo yatha puskarapatram.

SYNONYMS

yah--which; va--either; ayam--this; dvipah--island; kuvalaya--the Bhuloka; kamala-kosa--of the whorl of a lotus flower; abhyantara--inner; kosah--whorl; niyuta-yojana-visalah--one million yojanas (eight million miles) wide; samavartulah--equally round, or having a length and breadth of the same measurement; yatha--like; puskarapatram--a lotus leaf.

TRANSLATION

The planetary system known as Bhu-mandala resembles a lotus flower, and its seven islands resemble the whorl of that flower. The length and breadth of the island known as Jambudvipa, which is situated in the middle of the whorl, are one million yojanas [eight million miles]. Jambudvipa is round like the leaf of a lotus flower.

TEXT 6

TEXT

yasmin nava varsani nava-yojana-sahasrayamany astabhir maryada-giribhih suvibhaktani bhavanti.

SYNONYMS

yasmin--in that Jambudvipa; nava--nine; varsani--divisions of land; nava-yojana-sahasra--72,000 miles in length; ayamani--measuring; astabhih--by eight; maryada--indicating the boundaries; giribhih--by mountains; suvibhaktani--nicely divided from one another; bhavanti--are.

TRANSLATION

In Jambudvipa there are nine divisions of land, each with a length of 9,000 yojanas [72,000 miles]. There are eight mountains that mark the boundaries of these divisions and separate them nicely.

PURPORT

Srila Visvanatha Cakravarti Thakura gives the following quotation from the Vayu purana, wherein the locations of the various mountains, beginning with the Himalayas, are described.

dhanurvat samsthite jneye dve varse daksinottare; dirghani tatra catvari caturasram ilavrtam iti daksinottare bharatottara-kuru-varse catvari kimpurusa-harivarsa-ramyaka-hiranmayani varsani nila-nisadhayos tirascinibhuya samudra-pravistayoh samlagnatvam angikrtya bhadrasva-ketumalayor api dhanur-akrtitvam; atas tayor dairghyata eva madhye sankucitatvena nava-sahasrayamatvam; ilavrtasya tu meroh sakasat catur-diksu nava-sahasrayama-tvam sambhavet vastutas tv ilavrta-bhadrasva-ketumalanam catus-trimsat-sahasrayamatvam jneyam.

TEXT 7

TEXT

esam madhye ilavrtam namabhyantara-varsam yasya nabhyam avasthitah sarvatah sauvarnah kula-giri-rajo merur dvipayama-samunnahah karnika-bhutih kuvalaya-kamalasya murdhani dva-trimsat sahasra-yojana-vitato mule sodasa-sahasram tavat antar-bhumiya pravistah.

SYNONYMS

esam--all these divisions of Jambudvipa; madhye--among; ilavrtam nama--named Ilavrta-varsa; abhyantara-varsam--the inner division; yasya--of which; nabhyam--in the navel; avasthitah--situated; sarvatah--entirely; sauvarnah--made of gold; kula-giri-rajah--the most famous among famous mountains; meruh--Mount Meru; dvipa-ayama-samunnahah--whose height is the same measurement as the width of Jambudvipa; karnika-bhutih--existing as the pericarp; kuvalaya--of this planetary system; kamalasya--like a lotus flower; murdhani--on the top; dva-trimsat--thirty-two; sahasra--thousand; yojana--yojanas (eight miles each; vitatah--expanded; mule--at the base; sodasa-sahasram--sixteen thousand yojanas; tavat--so much; antah-bhumiya--within the earth; pravistah--entered.

TRANSLATION

Amidst these divisions, or varsas, is the varsa named Ilavrta, which is situated in the middle of the whorl of the lotus. Within Ilavrta-varsa is Sumeru Mountain, which is made of gold. Sumeru Mountain is like the pericarp of the lotuslike Bhu-mandala planetary system. The mountain's height is the same as the width of Jambudvipa--or, in other words, 100,000 yojanas [800,000 miles]. Of that, 16,000 yojanas [128,000 miles] are within the earth, and therefore the mountain's height above the earth is 84,000 yojanas [672,000 miles]. The mountain's width is 32,000 yojanas [256,000 miles] at its summit and 16,000 yojanas at its base.

TEXT 8

TEXT

uttarottarenelavrtam nilah svetah srngavan iti trayo ramyaka-hiranmaya-kurunam varsanam maryada-girayah prag-ayata ubhayatah ksarodavadhaya dvi-sahasra-prthava ekaikasah purvasmat purvasmat uttara uttaro dasamsadhikamsena dairghya eva hrasanti.

SYNONYMS

uttara-uttarena ilavrtam--further and further north of Ilavrta-varsa; nilah--Nila; svetah--Sveta; srngavan--Srngavan; iti--thus; trayah--three mountains; ramyaka--Ramyaka; hiranmaya--Hiranmaya; kurunam--of the Kuru division; varsanam--of the varsas; maryada-girayah--the mountains marking the borders; prak-

ayatah--extended on the eastern side; ubhayatah--to the east and the west; ksaroda--the ocean of salt water; avadhayah--extending to; dvi-sahasra-prthavah--which are two thousand yojanas wide; eka-ekasah--one after another; purvasmat--than the former; purvasmat--than the former; uttarah--further north; uttarah--further north; dasa-amsa-adhika-amsena--by one tenth of the former; dairghyah--in length; eva--indeed; hrasanti--become shorter.

TRANSLATION

Just north of Ilavrta-varsa--and going further northward, one after another--are three mountains named Nila, Sveta and Srngavan. These mark the borders of the three varsas named Ramyaka, Hiranmaya and Kuru and separate them from one another. The width of these mountains is 2,000 yojanas [16,000 miles]. Lengthwise, they extend east and west to the beaches of the ocean of salt water. Going from south to north, the length of each mountain is one tenth that of the previous mountain, but the height of them all is the same.

PURPORT

In this regard, Madhvacharya quotes the following verses from the Brahmanda Purana:

yatha bhagavate tuktam
bhauvanam kosa-laksanam
tasyavirodhato yojyam
anya-granthantare sthitam

mandode puranam caiva
vyatyasam ksira-sagare
rahu-soma-ravinam ca
mandalad dvi-gunoktitam
vinaiva sarvam unneyam
yojanabhedato 'tra tu

It appears from these verses that aside from the sun and moon, there is an invisible planet called Rahu. The movements of Rahu cause both solar and lunar eclipses. We suggest that the modern expeditions attempting to reach the moon are mistakenly going to Rahu.

TEXT 9

TEXT

evam daksinelenavrtam nisadho hemakuto himalaya iti prag-ayata yatha niladayo 'yuta-yojanotsedha hari-varsa-kimpurusa-bharatanam yatha-sankhyam.

SYNONYMS

evam--thus; daksinena--by degrees to the southern side; ilavrtam--of Ilavrta-varsa; nisadhah hema-kutah himalayah--three mountains named Nisadha, Hemakuta and Himalaya; iti--thus; prak-ayatah--extended to the east; yatha--just as; nila-adayah--the mountains headed by Nila; ayuta-yojana-utsedhah--ten thousand yojanas high; hari-varsa--the division named Hari-varsa; kimpurusa--the division named Kimpurusa; bharatanam--the division named Bharata-varsa; yatha-sankhyam--according to number.

TRANSLATION

Similarly, south of Ilavrta-varsa and extending from east to west are three great mountains named (from north to south) Nisadha, Hemakuta and Himalaya. Each of them is 10,000 yojanas [80,000 miles] high.

They mark the boundaries of the three varsas named Hari-varsa, Kimpurusa-varsa and Bharata-varsa [India].

TEXT 10

TEXT

tathavelavrtam aparena purvena ca malyavad-gandhamadanav anila-nisadhayatau dvi-sahasram paprathatuh ketumala-bhadrasvayoh simanam vidadhate.

SYNONYMS

tatha eva--exactly like that; ilavrtam aparena--on the western side of Ilavrtavarσα; purvena ca--and on the eastern side; malyavad-gandha-madanau--the demarcation mountains of Malyavan on the west and Gandhamadana on the east; a-nila-nisadha-ayatau--on the northern side up to the mountain known as Nila and on the southern side up to the mountain known as Nisadha; dvi-sahasram--two thousand yojanas; paprathatuh--they extend; ketumala-bhadrasvayoh--of the two varsas named Ketumala and Bhadrasva; simanam--the border; vidadhate--establish.

TRANSLATION

In the same way, west and east of Ilavrtavarσα are two great mountains named Malyavan and Gandhamadana respectively. These two mountains, which are 2,000 yojanas [16,000 miles] high, extend as far as Nila Mountain in the north and Nisadha in the south. They indicate the borders of Ilavrtavarσα and also the varsas known as Ketumala and Bhadrasva.

PURPORT

There are so many mountains, even on this planet earth. We do not think that the measurements of all of them have actually been calculated. While passing over the mountainous region from Mexico to Caracas, we actually saw so many mountains that we doubt whether their height, length and breadth have been properly measured. Therefore, as indicated in Srimad-Bhagavatam by Sukadeva Gosvami, we should not try to comprehend the greater mountainous areas of the universe merely by our calculations. Sukadeva Gosvami has already stated that such calculations would be very difficult even if one had a duration of life like that of Brahma. We should simply be satisfied with the statements of authorities like Sukadeva Gosvami and appreciate how the entire cosmic manifestation has been made possible by the external energy of the Supreme Personality of Godhead. The measurements given herein, such as 10,000 yojanas or 100,000 yojanas, should be considered correct because they have been given by Sukadeva Gosvami. Our experimental knowledge can neither verify nor disprove the statements of Srimad-Bhagavatam. We should simply hear these statements from the authorities. If we can appreciate the extensive energy of the Supreme Personality of Godhead, that will benefit us.

TEXT 11

TEXT

mandaro merumandaroh suparsvah kumuda ity ayuta-yojana-vistaronnaha meros catur-disam avastambha-giraya upaklptah.

SYNONYMS

mandaroh--the mountain named Mandara; meru-mandaroh--the mountain named Merumandara; suparsvah--the mountain named Suparsva; kumudah--the mountain named Kumuda; iti--thus; ayuta-yojana-vistara-unnahah--which measure ten thousand yojanas high and wide; meroh--of Sumeru; catuh-

disam--the four sides; avastambha-girayah--mountains that are like the belts of Sumeru; upaklptah--situated.

TRANSLATION

On the four sides of the great mountain known as Sumeru are four mountains--Mandara, Merumandara, Suparsva and Kumuda--which are like its belts. The length and height of these mountains are calculated to be 10,000 yojanas [80,000 miles].

TEXT 12

TEXT

catursv etesu cuta-jambu-kadamba-nyagrodhas catvarah padapa-pravarah parvata-ketava ivadhi-sahasra-yojanonnahas tavad vitapa-vitatayah sata-yojana-parinahah.

SYNONYMS

catursu--on the four; etesu--on these mountains, beginning with Mandara; cuta-jambu-kadamba--of trees such as the mango, rose apple and kadamba; nyagrodhah--and the banyan tree; catvarah--four kinds; padapa-pravarah--the best of trees; parvata-ketavah--the flagstaffs on the mountains; iva--like; adhi--over; sahasra-yojana-unnahah--one thousand yojanas high; tavat--so much also; vitapa-vitatayah--the length of the branches; sata-yojana--one hundred yojanas; parinahah--wide.

TRANSLATION

Standing like flagstaffs on the summits of these four mountains are a mango tree, a rose apple tree, a kadamba tree and a banyan tree. Those trees are calculated to have a width of 100 yojanas [800 miles] and a height of 1,100 yojanas [8,800 miles]. Their branches also spread to a radius of 1,100 yojanas.

TEXTS 13-14

TEXT

hradah catvarah payo-madhv-iksurasa-mrsta-jala yad-upasparsina upadeva-gana yogaisvaryani svabhavikani bharatarsabha dharayanti; devodyanani ca bhavanti catvari nandanam caitraratham vaibhrajakam sarvatobhadram iti.

SYNONYMS

hradah--lakes; catvarah--four; payah--milk; madhu--honey; iksu-rasa--sugarcane juice; mrsta-jalah--filled with pure water; yat--of which; upasparsinah--those who use the liquids; upadeva-ganah--the demigods; yoga-aisvaryani--all the perfections of mystic yoga; svabhavikani--without being tried for; bharata-rsabha--O best of the Bharata dynasty; dharayanti--possess; deva-udyanani--celestial gardens; ca--also; bhavanti--there are; catvari--four; nandanam--of the Nandana garden; caitra-ratham--Caitraratha garden; vaibhrajakam--Vaibhrajaka garden; sarvatah-bhadram--Sarvatobhadra garden; iti--thus.

TRANSLATION

O Maharaja Pariksit, best of the Bharata dynasty, between these four mountains are four huge lakes. The water of the first tastes just like milk; the water of the second, like honey; and that of the third, like sugarcane juice. The fourth lake is filled with pure water. The celestial beings such as the Siddhas, Caranas and Gandharvas, who are also known as demigods, enjoy the facilities of those four lakes. Consequently they have the natural perfections of mystic yoga, such as the power to become smaller than

the smallest or greater than the greatest. There are also four celestial gardens named Nandana, Caitraratha, Vaibhrajaka and Sarvatobhadra.

TEXT 15

TEXT

yesv amara-parivrdhah saha sura-lalana-lalama-yutha-pataya upadeva-ganair upagiyamana-mahimanah
kila viharanti.

SYNONYMS

yesu--in which; amara-parivrdhah--the best of the demigods; saha--with; sura-lalana--of the wives of all the demigods and semidemigods; lalama--of those women who are like ornaments; yutha-patayah--the husbands; upadeva-ganaih--by the semi-demigods (the Gandharvas); upagiyamana--being chanted; mahimanah--whose glories; kila--indeed; viharanti--they enjoy sports.

TRANSLATION

The best of the demigods, along with their wives, who are like ornaments of heavenly beauty, meet together and enjoy within those gardens, while their glories are sung by lesser demigods known as Gandharvas.

TEXT 16

TEXT

mandarotsanga ekadasa-sata-yojanottunga-devacuta-siraso giri-sikhara-sthulani phalany amrta-kalpani
patanti.

SYNONYMS

mandara-utsange--on the lower slopes of Mandara Mountain; ekadasa-sata-yojana-uttunga--1,100 yojanas high; devacuta-sirah--from the top of a mango tree named Devacuta; giri-sikhara-sthulani--which are as fat as mountain peaks; phalani--fruit; amrta-kalpani--as sweet as nectar; patanti--fall down.

TRANSLATION

On the lower slopes of Mandara Mountain is a mango tree named Devacuta. It is 1,100 yojanas high. Mangoes as big as mountain peaks and as sweet as nectar fall from the top of this tree for the enjoyment of the denizens of heaven.

PURPORT

In the Vayu purana there is also a reference to this tree by great learned sages:

aratninam satany astav
eka-sasty-adhikani ca
phala-pramanam akhyatam
rsibhis tattva-darsibhih

TEXT 17

TEXT

tesam visiryamananam ati-madhura-surabhi-sugandhi-bahularuna-rasodenarunoda nama nadi mandara-giri-sikharan nipatanti pur-venelavrtam upaplavayati.

SYNONYMS

tesam--of all the mangoes; visiryamananam--being broken because of falling from the top; ati-madhura--very sweet; surabhi--fragrant; sugandhi--scented with other aromas; bahula--large quantities; aruna-rasaudena--by reddish juice; arunoda--Arunoda; nama--named; nadi--the river; mandara-giri-sikharat--from the top of Mandara Mountain; nipatanti--falling down; purvena--on the eastern side; ilavrtam--through Ilavrtavarsha; upaplavayati--flows.

TRANSLATION

When all those solid fruits fall from such a height, they break, and the sweet, fragrant juice within them flows out and becomes increasingly more fragrant as it mixes with other scents. That juice cascades from the mountain in waterfalls and becomes a river called Arunoda, which flows pleasantly through the eastern side of Ilavrtavarsha.

TEXT 18

TEXT

yad-upajosanad bhavanya anucaritam punya-jana-vadhunam avayava-sparsa-sugandha-vato dasa-yojanam samantad anuvāsayati.

SYNONYMS

yad--of which; upajosanat--because of using the fragrant water; bhavanyah--of Bhavani, the wife of Lord Siva; anucaritam--of attendant maidservants; punya-jana-vadhunam--who are wives of the most pious Yaksas; avayava--of the bodily limbs; sparsa--from contact; sugandha-vatah--the wind, which becomes fragrant; dasa-yojanam--up to ten yojanas (about eighty miles); samantat--all around; anuvāsayati--makes fragrant.

TRANSLATION

The pious wives of the Yaksas act as personal maidservants to assist Bhavani, the wife of Lord Siva. Because they drink the water of the River Arunoda, their bodies become fragrant, and as the air carries away that fragrance, it perfumes the entire atmosphere for eighty miles around.

TEXT 19

TEXT

evam jambu-phalanam atyucca-nipata-visirnam anasthi-prayanam ibha-kaya-nibhanam rasena jambu nama nadi meru-mandara-sikharad ayuta-yojanad avani-tale nipatanti daksinenatmanam yavad ilavrtam upasyandayati.

SYNONYMS

evam--similarly; jambu-phalanam--of the fruits called jambu (the rose apple); ati-ucca-nipata--because of falling from a great height; visirnam--which are broken to pieces; anasthi-prayanam--having very small seeds; ibha-kaya-nibhanam--and which are as large as the bodies of elephants; rasena--by the juice; jambu nama nadi--a river named Jambu-nadi; meru-mandara-sikharat--from the top of Merumandara

Mountain; ayuta-yojanat--ten thousand yojanas high; avani-tale--on the ground; nipatanti--falling; daksinena--on the southern side; atmanam--itself; yavat--the whole; ilavrtam--Ilavrta-varsa; upasyandayati--flows through.

TRANSLATION

Similarly, the fruits of the jambu tree, which are full of pulp and have very small seeds, fall from a great height and break to pieces. Those fruits are the size of elephants, and the juice gliding from them becomes a river named Jambu-nadi. This river falls a distance of 10,000 yojanas, from the summit of Merumandara to the southern side of Ilavrta, and floods the entire land of Ilavrta with juice.

PURPORT

We can only imagine how much juice there might be in a fruit that is the size of an elephant but has a very tiny seed. Naturally the juice from the broken jambu fruits forms waterfalls and floods the entire land of Ilavrta. That juice produces an immense quantity of gold, as will be explained in the next verses.

TEXTS 20-21

TEXT

tavad ubhayor api rodhasor ya mrttika tad-rasenanuvidhyamana vayv-arka-samyoga-vipakena sadamara-lokabharanam jambu-nadam nama suvarnam bhavati; yad u ha vava vibudhadayah saha yuvatibhir mukuta-kataka-kati-sutrady-abharana-rupena khalu dharayanti.

SYNONYMS

tavat--entirely; ubhayoh api--of both; rodhasoh--of the banks; ya--which; mrttika--the mud; tat-rasena--with the juice of the jambu fruits that flows in the river; anuvidhyamana--being saturated; vayu-arka-samyoga-vipakena--because of a chemical reaction with the air and sunshine; sada--always; amara-loka-abharanam--which is used for the ornaments of the demigods, the denizens of the heavenly planets; jambu-nadam nama--named Jambu-nada; suvarnam--gold; bhavati--becomes; yat--which; u ha vava--indeed; vibudha-adayah--the great demigods; saha--with; yuvatibhir--their everlastingly youthful wives; mukuta--crowns; kataka--bangles; kati-sutra--belts; adi--and so on; abharana--of all kinds of ornaments; rupena--in the form; khalu--indeed; dharayanti--they possess.

TRANSLATION

The mud on both banks of the River Jambu-nadi, being moistened by the flowing juice and then dried by the air and the sunshine, produces huge quantities of gold called Jambu-nada. The denizens of heaven use this gold for various kinds of ornaments. Therefore all the inhabitants of the heavenly planets and their youthful wives are fully decorated with golden helmets, bangles and belts, and thus they enjoy life.

PURPORT

By the arrangement of the Supreme Personality of Godhead, the rivers on some planets produce gold on their banks. The poor inhabitants of this earth, because of their incomplete knowledge, are captivated by a so-called bhagavan who can produce a small quantity of gold. However, it is understood that in a higher planetary system in this material world, the mud on the banks of the Jambu-nadi mixes with jambu juice, reacts with the sunshine in the air, and automatically produces huge quantities of gold. Thus the men and women are decorated there by various golden ornaments, and they look very nice. Unfortunately, on earth there is such a scarcity of gold that the governments of the world try to keep it in reserve and issue paper currency. Because that currency is not backed up by gold, the paper they distribute as money is worthless, but nevertheless the people on earth are very proud of material advancement. In modern times, girls and

ladies have ornaments made of plastic instead of gold, and plastic utensils are used instead of golden ones, yet people are very proud of their material wealth. Therefore the people of this age are described as mandah sumanda-matayo manda-bhagya hy upadrutah (Bhag. 1.1.10). In other words, they are extremely bad and slow to understand the opulence of the Supreme Personality of Godhead. They have been described as sumanda-matayah because their conceptions are so crippled that they accept a bluffer who produces a little gold to be God. Because they have no gold in their possession, they are actually poverty-stricken, and therefore they are considered unfortunate.

Sometimes these unfortunate people want to be promoted to the heavenly planets to achieve fortunate positions, as described in this verse, but pure devotees of the Lord are not at all interested in such opulence. Indeed, devotees sometimes compare the color of gold to that of bright golden stool. Sri Caitanya Mahaprabhu has instructed devotees not to be allured by golden ornaments and beautifully decorated women. Na dhanam na janam na sundarim: a devotee should not be allured by gold, beautiful women or the prestige of having many followers. Sri Caitanya Mahaprabhu, therefore, confidentially prayed, mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi: "My Lord, please bless Me with Your devotional service. I do not want anything else." A devotee may pray to be delivered from this material world. That is his only aspiration.

ayi nanda-tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada-pankaja-
sthita-dhuli-sadrsam vicintaya

The humble devotee simply prays to the Lord, "Kindly pick me up from the material world, which is full of varieties of material opulence, and keep me under the shelter of Your lotus feet."

Srila Narottama dasa Thakura prays:

ha ha prabhu nanda-suta, vrsabhanu-suta-yuta,
karuna karaha ei-bara
narottama-dasa kaya, na theliha ranga-paya,
toma vine ke ache amara

"O my Lord, O son of Nanda Maharaja, now You are standing before me with Your consort, the daughter of Vrsabhanu, Srimati Radharani. Kindly accept me as the dust of Your lotus feet. please do not kick me away, for I have no other shelter."

Similarly, Prabodhananda Sarasvati indicates that the position of the demigods, who are decorated with golden helmets and other ornaments, is no better than a phantasmagoria (tri-dasa-pur akasa-puspayate). A devotee is never allured by such opulences. He simply aspires to become the dust of the lotus feet of the Lord.

TEXT 22

TEXT

yas tu maha-kadambah suparsva-nirudho yas tasya kotarebhyo vinihsrtah pancayama-parinahah panca madhu-dharah suparsva-sikharat patanty'o parenatmanam ilavrtam anumodayanti.

SYNONYMS

yah--which; tu--but; maha-kadambah--the tree named Mahakadamba; suparsva-nirudhah--which stands on the side of the mountain known as Suparsva; yah--which; tasya--of that; kotarebhyah--from the hollows; vinihsrtah--flowing; panca--five; ayama--vyama, a unit of measurement of about eight feet; parinahah--whose measurement; panca--five; madhu-dharah--flows of honey; suparsva-sikharat--from the top of Suparsva Mountain; patantyah--flowing down; aparena--on the western side of Sumeru Mountain; atmanam--the whole of; ilavrtam--ilavrtam-arsa; anumodayanti--make fragrant.

TRANSLATION

On the side of Suparsva Mountain stands a big tree called Mahakadamba, which is very celebrated. From the hollows of this tree flow five rivers of honey, each about five vyamas wide. This flowing honey falls incessantly from the top of Suparsva Mountain and flows all around Ilavrta-varsa, beginning from the western side. Thus the whole land is saturated with the pleasing fragrance.

PURPORT

The distance between one hand and another when one spreads both his arms is called a vyama. This comes to about eight feet. Thus each of the rivers was about forty feet wide, making a total of about two hundred feet.

TEXT 23

TEXT

ya hy upayunjananam mukha-nirvasito vayuh samantac chata-yojanam anuvasayati.

SYNONYMS

yah--which (those flows of honey); hi--indeed; upayunjananam--of those who drink; mukha-nirvasitah vayuh--the air emanating from the mouths; samantac--all around; sata-yojanam--up to one hundred yojanas (eight hundred miles); anuvasayati--makes sweetly flavored.

TRANSLATION

The air carrying the scent from the mouths of those who drink that honey perfumes the land for a hundred yojanas around.

TEXT 24

TEXT

evam kumuda-nirudho yah satavalso nama vatas tasya skandhebhyo nicinah payo-dadhi-madhu-ghrta-gudannady-ambara-sayyanabharanadayah sarva eva kama-dugha nadah kumudagrat patantas tam uttarenelavrtam upayojayanti.

SYNONYMS

evam--thus; kumuda-nirudhah--having grown on Kumuda Mountain; yah--that; sata-valsah nama--the tree named Satavalsa (because of having hundreds of trunks); vatah--a banyan tree; tasya--of it; skandhebhyah--from the thick branches; nicinah--flowing down; payah--milk; dadhi--yogurt; madhu--honey; ghrta--clarified butter; guda--molasses; anna--food grains; adi--and so on; ambara--clothing; sayya--bedding; asana--sitting places; abharana-adayah--carrying ornaments and so on; sarve--everything; eva--certainly; kama-dughah--fulfilling all desires; nadah--big rivers; kumuda-agrat--from the top of Kumuda Mountain; patantah--flowing; tam--to that; uttarena--on the northern side; ilavrtam--the land known as Ilavrta-varsa; upayojayanti--give happiness.

TRANSLATION

Similarly, on Kumuda Mountain there is a great banyan tree, which is called Satavalsa because it has a hundred main branches. From those branches come many roots, from which many rivers are flowing.

These rivers flow down from the top of the mountain to the northern side of Ilavrta-varsa for the benefit of those who live there. Because of these flowing rivers, all the people have ample supplies of milk, yogurt, honey, clarified butter [ghee], molasses, food grains, clothes, bedding, sitting places and ornaments. All the objects they desire are sufficiently supplied for their prosperity, and therefore they are very happy.

PURPORT

The prosperity of humanity does not depend on a demoniac civilization that has no culture and no knowledge but has only gigantic skyscrapers and huge automobiles always rushing down the highways. The products of nature are sufficient. When there is a profuse supply of milk, yogurt, honey, food grains, ghee, molasses, dhotis, saris, bedding, sitting places and ornaments, the residents are actually opulent. When a profuse supply of water from the river inundates the land, all these things can be produced, and there will not be scarcity. This all depends, however, on the performance of sacrifice as described in the Vedic literature.

annad bhavanti bhutani
parjanyaad anna-sambhavah
yajnad bhavati parjanyo
yajnah karma-samudbhavah

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and yajna is born of prescribed duties." These are the prescriptions given in Bhagavad-gita (3.14). If people follow these principles in full Krsna consciousness, human society will be prosperous, and they will be happy both in this life and in the next.

TEXT 25

TEXT

yan upajusananam na kadacid api prajanam vali-palita-klama-sveda-daugandhya-jaramaya-mrtyu-sitosna-vaivarnyopasargadayas tapa-visesa bhavanti yavat jivam sukham niratisayam eva.

SYNONYMS

yan--which (all the products produced because of the flowing rivers mentioned above); upajusananam--of persons who are fully utilizing; na--not; kadacid--at any time; api--certainly; prajanam--of the citizens; vali--wrinkles; palita--grey hair; klama--fatigue; sveda--perspiration; daugandhya--bad odors because of unclean perspiration; jara--old age; amaya--disease; mrtyu--untimely death; sita--severe cold; usna--scorching heat; vaivarnya--fading of the luster of the body; upasarga--troubles; adayah--and so on; tapa--of sufferings; visesah--varieties; bhavanti--are; yavat--as long as; jivam--life; sukham--happiness; niratisayam--unlimited; eva--only.

TRANSLATION

The residents of the material world who enjoy the products of these flowing rivers have no wrinkles on their bodies and no grey hair. They never feel fatigue, and perspiration does not give their bodies a bad odor. They are not afflicted by old age, disease or untimely death, they do not suffer from chilly cold or scorching heat, nor do their bodies lose their luster. They all live very happily, without anxieties, until death.

PURPORT

This verse hints at the perfection of human society even within this material world. The miserable conditions of this material world can be corrected by a sufficient supply of milk, yogurt, honey, ghee, molasses, food grains, ornaments, bedding, sitting places and so on. This is human civilization. Ample food grains can be produced through agricultural enterprises, and profuse supplies of milk, yogurt and ghee can be arranged through cow protection. Abundant honey can be obtained if the forests are protected. Unfortunately, in modern civilization, men are busy killing the cows that are the source of yogurt, milk and ghee, they are cutting down all the trees that supply honey, and they are opening factories to manufacture nuts, bolts, automobiles and wine instead of engaging in agriculture. How can the people be happy? They must suffer from all the misery of materialism. Their bodies become wrinkled and gradually deteriorate until they become almost like dwarves, and a bad odor emanates from their bodies because of unclean perspiration resulting from eating all kinds of nasty things. This is not human civilization. If people actually want happiness in this life and want to prepare for the best in the next life, they must adopt a Vedic civilization. In a Vedic civilization, there is a full supply of all the necessities mentioned above.

TEXT 26

TEXT

kuranga-kurara-kusumbha-vaikanka-trikuta-sisira-patanga-rucaka-nisadha-sinivasa-kapila-sankha-
vaidurya-jarudhi-hamsa-rsabha-naga-kalanjara-naradadayo vimsati-girayo meroh karnikaya iva kesara-
bhuta mula-dese parita upaklptah.

SYNONYMS

kuranga--Kuranga; kurara--Kurara; kusumbha-vaikanka-trikuta-sisira-patanga-rucaka-nisadha-sinivasa-
kapila-sankha-vaidurya-jarudhi-hamsa-rsabha-naga-kalanjara-narada--the names of mountains; adayah--
and so on; vimsati-girayah--twenty mountains; meroh--of Sumeru Mountain; karnikayah--of the whorl of
the lotus; iva--like; kesara-bhutih--as filaments; mula-dese--at the base; paritah--all around; upaklptah--
arranged by the Supreme Personality of Godhead.

TRANSLATION

There are other mountains beautifully arranged around the foot of Mount Meru like the filaments around the whorl of a lotus flower. Their names are Kuranga, Kurara, Kusumbha, Vaikanka, Trikuta, Sisira, Patanga, Rucaka, Nisadha, Sinivasa, Kapila, Sankha, Vaidurya, Jarudhi, Hamsa, Rsabha, Naga, Kalanjara and Narada.

TEXT 27

TEXT

jathara-devakutau merum purvenastadasa-yojana-sahasram udagayatau dvi-sahasram prthu-tungau
bhavatah; evam aparena pavana-pariyatrau daksinena kailasa-karavirau prag-ayatav evam uttaratas
trisrnga-makarav astabhira etaih parisrtto 'gnir iva paritas cakasti kancana-girih.

SYNONYMS

jathara-devakutau--two mountains named Jathara and Devakuta; merum--Sumeru Mountain; purvena--
on the eastern side; astadasa-yojana-sahasram--eighteen thousand yojanas; udagayatau--stretching from
north to south; dvi-sahasram--two thousand yojanas; prthu-tungau--in width and height; bhavatah--there
are; evam--similarly; aparena--on the western side; pavana-pariyatrau--two mountains named Pavana and
Pariyatra; daksinena--on the southern side; kailasa-karavirau--two mountains named Kailasa and Karavira;
prak-ayatau--expanding east and west; evam--similarly; uttaratah--on the northern side; trisrnga-

makarau--two mountains named Trisrnga and Makara; astabhih etaih--by these eight mountains; parisrtah--surrounded; agnih iva--like fire; paritah--all over; cakasti--brilliantly shines; kancana-girih--the golden mountain named Sumeru, or Meru.

TRANSLATION

On the eastern side of Sumeru Mountain are two mountains named Jathara and Devakuta, which extend to the north and south for 18,000 yojanas [144,000 miles]. Similarly, on the western side of Sumeru are two mountains named Pavana and Pariyatra, which also extend north and south for the same distance. On the southern side of Sumeru are two mountains named Kailasa and Karavira, which extend east and west for 18,000 yojanas, and on the northern side of Sumeru, extending for the same distance east and west, are two mountains named Trisrnga and Makara. The width and height of all these mountains is 2,000 yojanas [16,000 miles]. Sumeru, a mountain of solid gold shining as brilliantly as fire, is surrounded by these eight mountains.

TEXT 28

TEXT

meror murdhani bhagavata atma-yoner madhyata upaklptam purim ayuta-yojana-sahasrim sama-caturasram satakaumbhim vadanti.

SYNONYMS

meroh--of Sumeru Mountain; murdhani--on the head; bhagavatah--of the most powerful being; atma-yoneh--of Lord Brahma; madhyatah--in the middle; upaklptam--situated; purim--the great township; ayuta-yojana--ten thousand yojanas; sahasrim--one thousand; sama-caturasram--of the same length on all sides; sata-kaumbhim--made entirely of gold; vadanti--the great learned sages say.

TRANSLATION

In the middle of the summit of Meru is the township of Lord Brahma. Each of its four sides is calculated to extend for ten million yojanas [eighty million miles]. It is made entirely of gold, and therefore learned scholars and sages call it Satakaumbhi.

TEXT 29

TEXT

tam anuparito loka-palanam astanam yatha-disam yatha-rupam turiya-manena puro 'stav upaklptah.

SYNONYMS

tam--that great township named Brahmapuri; anuparitah--surrounding; loka-palanam--of the governors of the planets; astanam--eight; yatha-disam--according to the directions; yatha-rupam--in exact conformity with the township of Brahmapuri; turiya-manena--by measurement only one fourth; purah--townships; astau--eight; upaklptah--situated.

TRANSLATION

Surrounding Brahmapuri in all directions are the residences of the eight principal governors of the planetary systems, beginning with King Indra. These abodes are similar to Brahmapuri but are one fourth the size.

PURPORT

Srila Visvanatha Cakravarti Thakura confirms that the townships of Lord Brahma and the eight subordinate governors of the planetary systems, beginning with Indra, are mentioned in other Puranas.

merau nava-purani syur
manovaty amaravati
tejovati samyamani
tatha krsnangana para
sraddhavati gandhavati
tatha canya mahodaya
yasovati ca brahmendra
bahyadinam yatha-kramam

Brahma's township is known as Manovati, and those of his assistants such as Indra and Agni are known as Amaravati, Tejovati, Samyamani, Krsnangana, Sraddhavati, Gandhavati, Mahodaya and Yasovati. Brahmavati is situated in the middle, and the other eight puris surround it in all directions. Thus end the Bhaktivedanta purports of the Fifth Canto, Sixteenth Chapter of the Srimad-Bhagavatam, entitled, "A Description of Jambudvipa."

Chapter Seventeen

The Descent of the River Ganges

The Seventeenth Chapter describes the origin of the Ganges River and how it flows in and around Ilavrita-varsa. There is also a description of the prayers Lord Siva offers to Lord Sankarsana, part of the quadruple expansions of the Supreme personality of Godhead. Lord Visnu once approached Bali Maharaja while the King was performing a sacrifice. The Lord appeared before him as Trivikrama, or Vamana, and begged alms from the King in the form of three steps of land. With two steps, Lord Vamana covered all three planetary systems and pierced the covering of the universe with the toes of His left foot. A few drops of water from the Causal Ocean leaked through this hole and fell on the head of Lord Siva, where they remained for one thousand millenniums. These drops of water are the sacred Ganges River. It first flows onto the heavenly planets, which are located on the soles of Lord Visnu's feet. The Ganges River is known by many names, such as the Bhagirathi and the Jahnavi. It purifies Dhruvaloka and the planets of the seven sages because both Dhruva and the sages have no other desire than to serve the Lord's lotus feet.

The Ganges River, emanating from the lotus feet of the Lord, inundates the heavenly planets, especially the moon, and then flows through Brahmavati atop Mount Meru. Here the river divides into four branches (known as Sita, Alakananda, Caksu and Bhadra), which then flow down to the ocean of salt water. The branch known as Sita flows through Sekhara-parvata and Gandhamadana-parvata and then flows down to Bhadravati-varsa, where it mixes with the ocean of salt water in the West. The Caksu branch flows through Malyavan-giri and, after reaching Ketumala-varsa, mixes with the ocean of salt water in the West. The branch known as Bhadra flows onto Mount Meru, Mount Kumuda, and the Nila, Sveta and Srngavan mountains before it reaches Kuru-desa, where it flows into the ocean of salt water in the north. The Alakananda branch flows through Brahmatalaya, crosses over many mountains, including Hemakuta and Himakuta, and then reaches Bharata-varsa, where it flows into the southern side of the ocean of salt water. Many other rivers and their branches flow through the nine varsas.

The tract of land known as Bharata-varsa is the field of activities, and the other eight varsas are for persons who are meant to enjoy heavenly comfort. In each of these eight beautiful provinces, the celestial denizens enjoy various standards of material comfort and pleasure. A different incarnation of the Supreme Personality of Godhead distributes His mercy in each of the nine varsas of Jambudvipa.

In the Ilavrita-varsa, Lord Siva is the only male. There he lives with his wife, Bhavani, who is attended by many maidservants. If any other male enters that province, Bhavani curses him to become a woman. Lord Siva worships Lord Sankarsana by offering various prayers, one of which is as follows: "My dear Lord, please liberate all Your devotees from material life and bind all the nondevotees to the material world. Without Your mercy, no one can be released from the bondage of material existence."

TEXT 1

TEXT

sri-suka uvaca

tatra bhagavatah saksad yajna-lingasya visnor vikramato vama-padangustha-nakha-nirbhinnordhvanda-kataha-vivarenantah-pravista ya bahya-jala-dhara tac-carana-pankajavanejanaruna-kinjalkoparanjitakhilajagad-agma-malapahopasparsanamala saksad bhagavat-padity anupalaksita-vaco 'bhidhiyamanati-mahata kalena yuga-sahasropalaksanena divo murdhany avatata yata tad visnu-padam ahuh.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tatra--at that time; bhagavatah--of the incarnation of the Supreme Personality of Godhead; saksat--directly; yajna-lingasya--the enjoyer of the results of all sacrifices; visnoh--of Lord Visnu; vikramatah--while taking His second step; vama-pada--of His left leg; angustha--of the big toe; nakha--by the nail; nirbhinna--pierced; urdhva--upper; anda-kataha--the covering of the universe (consisting of seven layers--earth, water, fire, etc.); vivarena--through the bole; antah-pravista--having entered the universe; ya--which; bahya-jala-dhara--the flow of water from the Causal Ocean outside the universe; tat--of Him; carana-pankaja--of the lotus feet; avanejana--by the washing; aruna-kinjalka--by reddish powder; uparanjita--being colored; akhila-jagat--of the whole world; agha-mala--the sinful activities; apaha--destroys; upasparsana--the touching of which; amala--completely pure; saksat--directly; bhagavat-padi--emanating from the lotus feet of the Supreme Personality of Godhead; iti--thus; anupalaksita--described; vacah--by the name; abhidhiyamana--being called; ati-mahata kalena--after a long time; yuga-sahasra-upalaksanena--consisting of one thousand millenniums; divah--of the sky; murdhani--on the head (Dhruvaloka); avatata--descended; yata--which; tat--that; visnu-padam--the lotus feet of Lord Visnu; ahuh--they call.

TRANSLATION

Sukadeva Gosvami said: My dear King, Lord Visnu, the enjoyer of all sacrifices, appeared as Vamanadeva in the sacrificial arena of Bali Maharaja. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through the hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind of material contamination by touching the transcendental water of the Ganges, yet its waters remain ever pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Visnupadi. Later she received other names like Jahnvi and Bhagirathi. After one thousand millenniums, the water of the Ganges descended on Dhruvaloka, the topmost planet in this universe. Therefore all learned sages and scholars proclaim Dhruvaloka to be Visnupada ["situated on Lord Visnu's lotus feet"].

PURPORT

In this verse, Sukadeva Gosvami describes the glories of the Ganges River. The water of the Ganges is called patita-pavani, the deliverer of all sinful living beings. It is a proven fact that a person who regularly bathes in the Ganges is purified both externally and internally. Externally his body becomes immune to all kinds of disease, and internally he gradually develops a devotional attitude toward the Supreme Personality of Godhead. Throughout India, many thousands of people live on the banks of the Ganges, and by regularly bathing in her waters, they are undoubtedly being purified both spiritually and materially. Many sages, including Sankaracarya, have composed prayers in praise of the Ganges, and the land of India itself has become glorious because such rivers as the Ganges, Yamuna, Godavari, Kaveri, Krsna and Narmada flow there. Anyone living on the land adjacent to these rivers is naturally advanced in spiritual consciousness. Srila Madhvacarya says:

varahe vama-padam tu
tad-anyesu tu daksinam
padam kalpesu bhagavan
ujjahara trivikramah

Standing on His right foot and extending His left to the edge of the universe, Lord Vamana became known as Trivikrama, the incarnation who performed three heroic deeds.

TEXT 2

TEXT

yatra ha vava vira-vrata auttanapadih parama-bhagavato 'smat-kula-devata-caranaravindodakam iti yam anusavanam utkrsyamana-bhagavad-bhakti-yogena drdham klidyamanantar-hridaya autkanthya-vivasamilita-locana-yugala-kudmala-vigalitamala-baspa-kalayabhivyajyamana-roma-pulaka-kulako 'dhunapi paramadarena sirasa bibharti.

SYNONYMS

yatra ha vava--in Dhruvaloka; vira-vratah--firmly determined; auttanapadih--the famous son of Maharaja Uttanapada; parama-bhagavatah--the most exalted devotee; asmat--our; kula-devata--of the family Deity; carana-aravinda--of the lotus feet; udakam--in the water; iti--thus; yam--which; anusavanam--constantly; utkrsyamana--being increased; bhagavat-bhakti-yogena--by devotional service unto the Lord; drdham--greatly; klidyamana-antah-hridayah--being softened within the core of his heart; autkanthya--by great anxiety; vivasa--spontaneously; amilita--slightly open; locana--of eyes; yugala--pair; kudmala--from the flowerlike; vialita--emanating; amala--uncontaminated; baspa-kalaya--with tears; abhivyajyamana--being manifested; roma-pulaka-kulakah--whose symptoms of ecstasy on the body; adhuna api--even now; parama-adarena--with great reverence; sirasa--by the head; bibharti--he bears.

TRANSLATION

Dhruva Maharaja, the famous son of Maharaja Uttanapada, is known as the most exalted devotee of the Supreme Lord because of his firm determination in executing devotional service. Knowing that the sacred Ganges water washes the lotus feet of Lord Visnu, Dhruva Maharaja, situated on his own planet, to this very day accepts that water on his head with great devotion. Because he constantly thinks of Krsna very devoutly within the core of his heart, he is overcome with ecstatic anxiety. Tears flow from his half-open eyes, and eruptions appear on his entire body.

PURPORT

When a person is firmly fixed in devotional service to the Supreme Personality of Godhead, he is described as vira-vrata, fully determined. Such a devotee increases his ecstasy in devotional service more and more. Thus as soon as he remembers Lord Visnu, his eyes fill with tears. This is a symptom of a maha-bhagavata. Dhruva Maharaja maintained himself in that devotional ecstasy, and Sri Caitanya Mahaprabhu also gave us a practical example of transcendental ecstasy when He lived at Jagannatha Puri. His pastimes there are fully narrated in Caitanya-caritamṛta.

TEXT 3

TEXT

tatah sapta rsayas tat prabhavabhijna yam nanu tapasa atyantiki siddhir etavati bhagavati sarvatmani vasudeve 'nuparata-bhakti-yoga-labhenaivopeksitanyarthatma-gatayo muktim ivagatam mumuksava iva sabahu-manam adyapi jata-jutair udvahanti.

SYNONYMS

tatah--thereafter; sapta rsayah--the seven great sages (beginning with Marici); tat prabhava-abhijnah--who knew very well the influence of the Ganges River; yam--this Ganges water; nanu--indeed; tapasah--of our austerities; atyantiki--the ultimate; siddhih--perfection; etavati--this much; bhagavati--the Supreme Personality of Godhead; sarva-atmani--in the all-pervading; vasudeve--Krsna; anuparata--continuous; bhakti-yoga--of the mystic process of devotional service; labhena--simply by achieving this platform; eva--certainly; upeksita--neglected; anya--other; artha-atma-gatayah--all other means of perfection (namely religion, economic development, sense gratification and liberation); muktim--liberation from material bondage; iva--like; agatam--obtained; mumuksavah--persons desiring liberation; iva--like; sa-bahu-manam--with great honor; adya api--even now; jata-jutaih--with matted locks of hair; udvahanti--they carry.

TRANSLATION

The seven great sages [Marici, Vasistha, Atri and so on] reside on planets beneath Dhruvaloka. Well aware of the influence of the water of the Ganges, to this day they keep Ganges water on the tufts of hair on their heads. They have concluded that this is the ultimate wealth, the perfection of all austerities, and the best means of prosecuting transcendental life. Having obtained uninterrupted devotional service to the Supreme Personality of Godhead, they neglect all other beneficial processes like religion, economic development, sense gratification and even merging into the Supreme. Just as jnanis think that merging into the existence of the Lord is the highest truth, these seven exalted personalities accept devotional service as the perfection of life.

PURPORT

Transcendentalists are divided into two primary groups: the nirvisesa-vadis, or impersonalists, and the bhaktas, or devotees. The impersonalists do not accept spiritual varieties of life. They want to merge into the existence of the Supreme Lord in His Brahman feature (the brahmajyoti). The devotees, however, desire to take part in the transcendental activities of the Supreme Lord. In the upper planetary system, the topmost planet is Dhruvaloka, and beneath Dhruvaloka are the seven planets occupied by the great sages, beginning with Marici, Vasistha and Atri. All these sages regard devotional service as the highest perfection of life. Therefore they all carry the holy water of the Ganges on their heads. This verse proves that for one who has achieved the platform of pure devotional service, nothing else is important, even so-called liberation (kaivalya). Srila Sridhara Svami states that only by achieving pure devotional service of the Lord can one give up all other engagements as insignificant. Prabodhananda Sarasvati confirms his statement as follows:

kaivalyam narakayate tri-dasa-pur akasa-puspayate
durdantendriya-kala-sarpa-patali protkhata-damstrayate
visvam purna-sukhayate vidhi-mahendradis ca kitayate
yat karunya-kataksa-vaibhavavatam tam gauram eva stumah

Sri Caitanya Mahaprabhu has perfectly enunciated and broadcast the process of bhakti-yoga. Consequently, for one who has taken shelter at the lotus feet of Sri Caitanya Mahaprabhu, the highest perfection of the Mayavadis, kaivalya, or becoming one with the Supreme, is considered hellish, to say nothing of the karmis' aspiration to be promoted to the heavenly planets. Devotees consider such goals to be worthless phantasmagoria. There are also yogis, who try to control their senses, but they can never succeed without coming to the stage of devotional service. The senses are compared to poisonous snakes, but the senses of a bhakta engaged in the service of the Lord are like snakes with their poisonous fangs

removed. The yogi tries to suppress his senses, but even great mystics like Visvamitra fail in the attempt. Visvamitra was conquered by his senses when he was captivated by Menaka during his meditation. She later gave birth to Sakuntala. The wisest persons in the world, therefore, are the bhakti-yogis, as Lord Krsna confirms in Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

TEXT 4

TEXT

tato 'neka-sahasra-koti-vimananika-sankula-deva-yanenavatar-antindu mandalam avarya brahma-sadane nipatati.

SYNONYMS

tatah--after purifying the seven planets of the seven great sages; aneka--many; sahasra--thousands; koti--of millions; vimana-anika--with contingents of airplanes; sankula--congested; deva-yanena--by the spaceways of the demigods; avataranti--descending; indu-mandalam--the moon planet; avarya--inundated; brahma-sadane--to the abode of Lord Brahma atop Sumeru-parvata; nipatati--falls down.

TRANSLATION

After purifying the seven planets near Dhruvaloka [the polestar], the Ganges water is carried through the spaceways of the demigods in billions of celestial airplanes. Then it inundates the moon [Candraloka] and finally reaches Lord Brahma's abode atop Mount Meru.

PURPORT

We should always remember that the Ganges River comes from the Causal Ocean, beyond the covering of the universe. After the water of the Causal Ocean leaks through the hole created by Lord Vamanadeva, it flows down to Dhruvaloka (the polestar) and then to the seven planets beneath Dhruvaloka. Then it is carried to the moon by innumerable celestial airplanes, and then it falls to the top of Mount Meru, which is known as Sumeru-parvata. In this way, the water of the Ganges finally reaches the lower planets and the peaks of the Himalayas, and from there it flows through Hardwar and throughout the plains of India, purifying the entire land. How the Ganges water reaches the various planets from the top of the universe is explained herein. Celestial airplanes carry the water from the planets of the sages to other planets. So-called advanced scientists of the modern age are trying to go to the higher planets, but at the same time they are experiencing a power shortage on earth. If they were actually capable scientists, they could personally go by airplane to other planets, but this they are unable to do. Having now given up their moon excursions, they are attempting to go to other planets, but without success.

TEXT 5

TEXT

tatra caturdha bhidyamana caturbhir namabhis catur-disam abhispendanti nada-nadi-patim evabhinivisati sitalakananda caksur bhadreti.

SYNONYMS

tatra--there (on top of Mount Meru); caturdha--into four branches; bhidyamana--being divided; caturbhih--with four; namabhih--names; catuh-disam--the four directions (east, west, north and south); abhispondanti--profusely flowing; nada-nadi-patim--the reservoir of all great rivers (the ocean); eva--certainly; abhinivisati--enters; sita-alakananda--Sita and Alakananda; caksuh--Caksu; bhadra--Bhadra; iti--known by these names.

TRANSLATION

On top of Mount Meru, the Ganges divides into four branches, each of which gushes in a different direction [east, west, north and south]. These branches, known by the names Sita, Alakananda, Caksu and Bhadra, flow down to the ocean.

TEXT 6

TEXT

sita tu brahma-sadanat kesaracaladi-giri-sikharebhyo 'dho 'dhah prasravanti gandhamadana-murdhasu patitvantarena bhadrasva-varsam pracyam disi ksara-samudram abhipravisati.

SYNONYMS

sita--the branch known as Sita; tu--certainly; brahma-sadanat--from Brahmapuri; kesaracala-adi--of Kesaracala and of other great mountains; giri--hills; sikharebhyah--from the tops; adhah adhah--downward; prasravanti--flowing; gandhamadana--of Gandhamadana Mountain; murdhasu--on the top; patitva--falling down; antarena--within; bhadrasva-varsam--the province known as Bhadrasva; pracyam--in the western; disi--direction; ksara-samudram--the ocean of salt water; abhipravisati--enters.

TRANSLATION

The branch of the Ganges known as the Sita flows through Brahmapuri atop Mount Meru, and from there it runs down to the nearby peaks of the Kesaracala Mountains, which stand almost as high as Mount Meru itself. These mountains are like a bunch of filaments around Mount Meru. From the Kesaracala Mountains, the Ganges falls to the peak of Gandhamadana Mountain and then flows into the land of Bhadrasva-varsa. Finally it reaches the ocean of salt water in the west.

TEXT 7

TEXT

evam malyavac-chikharan nispatanti tato 'nuparata-vega ketumalam abhi caksuh praticyam disi sarit-patim pravisati.

SYNONYMS

evam--in this way; malyavat-sikharat--from the top of Malyavan Mountain; nispatanti--falling down; tatah--thereafter; anuparata-vega--whose force is uninterrupted; ketumalam abhi--into the land known as Ketumala-varsa; caksuh--the branch known as Caksu; praticyam--in the West; disi--direction; sarit-patim--the ocean; pravisati--enters into.

TRANSLATION

The branch of the Ganges known as Caksu falls onto the summit of Malyavan Mountain and from there cascades onto the land of Ketumala-varsa. The Ganges flows incessantly through Ketumala-varsa and in this way also reaches the ocean of salt water in the West.

TEXT 8

TEXT

bhadra cottarato meru-siraso nipatita giri-sikharad giri-sikharam atihaya srngavatah srngad avasyandamana uttarams tu kurun abhita udicyam disi jaladhim abhipravisati.

SYNONYMS

bhadra--the branch known as Bhadra; ca--also; uttaratah--to the northern side; meru-sirasah--from the top of Mount Meru; nipatita--having fallen; giri-sikharat--from the peak of Kumuda Mountain; giri-sikharam--to the peak of Nila Mountain; atihaya--passing over as if not touching; srngavatah--of the mountain known as Srngavan; srngat--from the peak; avasyandamana--flowing; uttaran--the northern; tu--but; kurun--the land known as Kuru; abhitah--on all sides; udicyam--in the northern; disi--direction; jaladhim--the ocean of salt water; abhipravisati--enters into.

TRANSLATION

The branch of the Ganges known as Bhadra flows from the northern side of Mount Meru. Its waters fall onto the peaks of Kumuda Mountain, Mount Nila, Sveta Mountain and Srngavan Mountain in succession. Then it runs down into the province of Kuru and, after crossing through that land, flows into the saltwater ocean in the north.

TEXT 9

TEXT

tathaivalakananda daksinena brahma-sadanad bahuni giri-kutany atikramya hemakutad dhaimakutany ati-rabhasatara-ramhasa luthayanti bharatam abhivarsam daksinasyam disi jaladhim abhipravisati yasyam snanartham cagacchatah pumsah pade pade 'svamedha-rajasyuadinam phalam na durlabham iti.

SYNONYMS

tatha eva--similarly; alakananda--the branch known as Alakananda; daksinena--by the southern side; brahma-sadanat--from the city known as Brahmapuri; bahuni--many; giri-kutani--the tops of mountains; atikramya--crossing over; hemakutat--from Hemakuta Mountain; haimakutani--and Himakuta; ati-rabhasatara--more fiercely; ramhasa--with great force; luthayanti--plundering; bharatam abhivarsam--on all sides of Bharata-varsa; daksinasyam--in the southern; disi--direction; jaladhim--the ocean of salt water; abhipravisati--enters into; yasyam--in which; snana-artham--for bathing; ca--and; agacchatah--of one who is coming; pumsah--a person; pade pade--at every step; asvamedha-rajasyuadinam--of great sacrifices like the Asvamedha yajna and Rajasyu yajna; phalam--the result; na--not; durlabham--very difficult to obtain; iti--thus.

TRANSLATION

Similarly, the branch of the Ganges known as Alakananda flows from the southern side of Brahmapuri [Brahma-sadana]. Passing over the tops of mountains in various lands, it falls down with fierce force upon the peaks of the mountains Hemakuta and Himakuta. After inundating the tops of those mountains, the Ganges falls down onto the tract of land known as Bharata-varsa, which she also inundates. Then the Ganges flows into the ocean of salt water in the south. Persons who come to bathe in this river are

fortunate. It is not very difficult for them to achieve with every step the results of performing great sacrifices like the Rajasuya and Asvamedha yajnas.

PURPORT

The place where the Ganges flows into the salt water of the Bay of Bengal is still known as Ganga-sagara, or the meeting place of the Ganges and the Bay of Bengal. On Makara-sankranti, in the month of January-February, thousands of people still go there to bathe, hoping to be liberated. That they can actually be liberated in this way is confirmed herein. For those who bathe in the Ganges at any time, the results of great sacrifices like the Asvamedha and Rajasuya yajnas are not at all difficult to achieve. Most people in India are still inclined to bathe in the Ganges, and there are many places where they can do so. At Prayaga (Allahabad), many thousands of people gather during the month of January to bathe in the confluence of the Ganges and Yamuna. Afterward, many of them go to the confluence of the Bay of Bengal and the Ganges to take bath there. Thus it is a special facility for all the people of India that they can bathe in the water of the Ganges at so many places of pilgrimage.

TEXT 10

TEXT

anye ca nada nadyas ca varse varse santi bahuso merv-adi-giri-duhitarah satasah.

SYNONYMS

anye--many others; ca--also; nadah--rivers; nadyah--small rivers; ca--and; varse varse--in each tract of land; santi--are; bahusah--of many varieties; meru-adi-giri-duhitarah--daughters of the mountains beginning with Meru; satasah--in the hundreds.

TRANSLATION

Many other rivers, both big and small, flow from the top of Mount Meru. These rivers are like daughters of the mountain, and they flow to the various tracts of land in hundreds of branches.

TEXT 11

TEXT

tatrapī bhāratam eva varsam karma-ksetram anyany āsta varsanī svarginam puṇya-sesopabhoga-sthanānī bhāmanī svarga-padānī vyapadisanti.

SYNONYMS

tatra api--out of all of them; bhāratam--known as Bharata-varsa; eva--certainly; varsam--the tract of land; karma-ksetram--the field of activities; anyani--the others; āsta varsanī--eight tracts of land; svarginam--of the living entities elevated to the heavenly planets by extraordinary pious activities; puṇya--of the results of pious activities; sesa--of the remainder; upabhoga-sthanānī--the places for material enjoyment; bhāmanī svarga-padānī--as the heavenly places on earth; vyapadisanti--they designate.

TRANSLATION

Among the nine varsas, the tract of land known as Bharata-varsa is understood to be the field of fruitive activities. Learned scholars and saintly persons declare the other eight varsas to be meant for very highly elevated pious persons. After returning from the heavenly planets, they enjoy the remaining results of their pious activities in these eight earthly varsas.

PURPORT

The heavenly places of enjoyment are divided into three groups: the celestial heavenly planets, the heavenly places on earth, and the bila heavenly places, which are found in the lower regions. Among these three classes of heavenly places (bhauma-svarga-pada-ni), the heavenly places on earth are the eight varsas other than Bharata-varsa. In Bhagavad-gita (9.21) Krsna says, ksine punye martya-lokam visanti: when the persons living in the heavenly planets exhaust the results of their pious activities, they return to this earth. In this way, they are elevated to the heavenly planets, and then they again fall to the earthly planets. This process is known as brahmanda bhramana, wandering up and down throughout the universes. Those who are intelligent--in other words, those who have not lost their intelligence--do not involve themselves in this process of wandering up and down. They take to the devotional service of the Lord so that they can ultimately penetrate the covering of this universe and enter the spiritual kingdom. Then they are situated on one of the planets known as Vaikunthaloka or, still higher, Krsnaloka (Goloka Vrndavana). A devotee is never caught in the process of being promoted to the heavenly planets and again coming down. Therefore Sri Caitanya Mahaprabhu says:

ei rupe brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

Among all the living entities wandering throughout the universe, one who is most fortunate comes in contact with a representative of the Supreme Personality of Godhead and thus gets the opportunity to execute devotional service. Those who are sincerely seeking the favor of Krsna come in contact with a guru, a bona fide representative of Krsna. The Mayavadis indulging in mental speculation and the karmis desiring the results of their actions cannot become gurus. A guru must be a direct representative of Krsna who distributes the instructions of Krsna without any change. Thus only the most fortunate persons come in contact with the guru. As confirmed in the Vedic literatures, tad-vijnanartham sa gurum evabhigacchet: one has to search out a guru to understand the affairs of the spiritual world. Srimad-Bhagavatam also confirms this point. Tasmad gurum prapadyeta jijnasuh sreya uttamam: one who is very interested in understanding the activities in the spiritual world must search out a guru--a bona fide representative of Krsna. From all angles of vision, therefore, the word guru is especially meant for the bona fide representative of Krsna and no one else. Padma Purana states, avaisnavo gurur na syat: one who is not a Vaisnava, or who is not a representative of Krsna, cannot be a guru. Even the most qualified brahmana cannot become a guru if he is not a representative of Krsna. Brahmanas are supposed to acquire six kinds of auspicious qualifications: they become very learned scholars (pathana) and very qualified teachers (pathana); they become expert in worshiping the Lord or the demigods (yajana), and they teach others how to execute this worship (yajana); they qualify themselves as bona fide persons to receive alms from others (pratigraha), and they distribute the wealth in charity (dana). Yet even a brahmana possessing these qualifications cannot become a guru unless he is the representative of Krsna (gurur na syat). Vaisnavah sva-paco guruh: but a Vaisnava, a bona fide representative of the Supreme Personality of Godhead, Visnu, can become a guru, even if he is sva-paca, a member of a family of dog-eaters. Of the three divisions of heavenly planets (svarga-loka), bhauma-svarga is sometimes accepted as the tract of land in Bharata-varsa known as Kashmir. In this region there are certainly good facilities for material sense enjoyment, but this is not the business of a pure transcendentalist. Rupa Gosvami describes the engagement of a pure transcendentalist as follows:

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called

pure devotional service." Those who fully engage in devotional service to Kṛṣṇa just to please Him are not interested in the three divisions of heavenly places, namely, divya-svarga, bhauma-svarga and bila-svarga.

TEXT 12

TEXT

esu purusanam ayuta-purusayur-varsanam deva-kalpanam nagayuta-prananam vajra-samhanana-bala-vayo-moda-pramudita-maha-saurata-mithuna-vyavayapavarga-varsa-dhrtaika-garbha-kalatrnam tatra tu treta-yuga-samah kalo vartate.

SYNONYMS

esu--in these (eight) varsas, or tracts of land; purusanam--of all the men; ayuta--ten thousand; purusa--by the measure of men; ayuh-varsanam--of those whose years of life; deva-kalpanam--who are like the demigods; naga-ayuta-prananam--having the strength of ten thousand elephants; vajra-samhanana--by bodies as solid as thunderbolts; bala--by bodily strength; vayah--by youth; moda--by abundant sense enjoyment; pramudita--being excited; maha-saurata--a great deal of sexual; mithuna--combinations of man and woman; vyavaya-apavarga--at the end of their period of sexual enjoyment; varsa--in the last year; dhrta-eka-garbha--who conceive one child; kalatrnam--of those who have wives; tatra--there; tu--but; treta-yuga-samah--exactly like the Treta-yuga (when there is no tribulation); kalah--time; vartate--exists.

TRANSLATION

In these eight varsas, or tracts of land, human beings live ten thousand years according to earthly calculations. All the inhabitants are almost like demigods. They have the bodily strength of ten thousand elephants. Indeed, their bodies are as sturdy as thunderbolts. The youthful duration of their lives is very pleasing, and both men and women enjoy sexual union with great pleasure for a long time. After years of sensual pleasure--when a balance of one year of life remains--the wife conceives a child. Thus the standard of pleasure for the residents of these heavenly regions is exactly like that of the human beings who lived during Treta-yuga.

PURPORT

There are four yugas: Satya-yuga, Treta-yuga, Dvapara-yuga and Kali-yuga. During the first yuga, Satya-yuga, people were very pious. Everyone practiced the mystic yoga system for spiritual understanding and realization of God. Because everyone was always absorbed in samadhi, no one was interested in material sense enjoyment. During Treta-yuga, people enjoyed sense pleasure without tribulations. Material miseries began in Dvapara-yuga, but they were not very stringent. Stringent material miseries really began from the advent of Kali-yuga.

Another point in this verse is that in all eight of these heavenly varsas, although men and women enjoy sex pleasure, there is no pregnancy. Pregnancy takes place only in lower-grade life. For example, animals like dogs and hogs become pregnant twice a year, and each time they beget at least half a dozen offspring. Even lower species of life such as snakes give birth to hundreds of young at one time. This verse informs us that in grades of life higher than ours, pregnancy occurs once in a lifetime. People still have sex life, but there is no pregnancy. In the spiritual world, people are not very attracted to sex life, due to their exalted devotional attitude. Practically speaking, there is no sex life in the spiritual world, but even if sometimes it does occur, there is no pregnancy at all. On the planet earth, however, human beings do become pregnant, although the tendency is to avoid having children. In this sinful age of Kali, people have even taken to the process of killing the child in the womb. This is the most degraded practice; it can only perpetuate the miserable material conditions of those who perform it.

TEXT 13

TEXT

yatra ha deva-patayah svaih svair gana-nayakair vihita-maharhanah sarvartu-kusuma-stabaka-phala-kisalaya-sriyanamyamana-vitapa-lata-vitapibhir upasumbhamana-rucira-kananasramayatana-varsa-giri-dronisu tatha camala-jalasyesu vikaca-vividha-nava-vanaruhamoda-mudita-raja-hamsa-jala-kukkuta-karandava-sarasa-cakravakadibhir madhukara-nikarakrtibhir upakujitesu jala-kridadibhir vicitra-vinodaih sulalita-sura-sundarinam kama-kalila-vilasa-hasa-lilavalokakrsta-mano-drstayah svairam viharanti.

SYNONYMS

yatra ha--in those eight tracts of land; deva-patayah--the lords of the demigods, such as Lord Indra; svaih svaih--by their own respective; gana-nayakaih--leaders of the servants; vihita--furnished with; maharhanah--valuable gifts, such as sandalwood pulp and garlands; sarva-rtu--in all seasons; kusuma-stabaka--of bunches of flowers; phala--of fruits; kisalaya-sriya--by the opulences of shoots; anamyamana--being bent down; vitapa--whose branches; lata--and creepers; vitapibhih--by many trees; upasumbhamana--being fully decorated; rucira--beautiful; kanana--gardens; asrama-ayatana--and many hermitages; varsa-giri-dronisu--the valleys between the mountains designating the borders of the tracts of land; tatha--as well as; ca--also; amala-jala-asyesu--in lakes with clear water; vikaca--just fructified; vividha--varieties; nava-vanaruha-amoda--by the fragrance of lotus flowers; mudita--enthused; raja-hamsa--great swans; jala-kukkuta--water fowl; karandava--aquatic birds called karandavas; sarasa--cranes; cakravaka-adibhih--by birds known as cakravakas and so on; madhukara-nikara-akrtibhih--by the bumblebees; upakujitesu--which were made to resound; jala-krida-adibhih--such as water sports; vicitra--various; vinodaih--by pastimes; su-lalita--attractive; sura-sundarinam--of the women of the demigods; kama--from lust; kalila--born; vilasa--pastimes; hasa--smiling; lila-avaloka--by playful glances; akrstamanah--whose minds are attracted; drstayah--and whose vision is attracted; svairam--very freely; viharanti--engage in sportive enjoyment.

TRANSLATION

In each of those tracts of land, there are many gardens filled with flowers and fruits according to the season, and there are beautifully decorated hermitages as well. Between the great mountains demarcating the borders of those lands lie enormous lakes of clear water filled with newly grown lotus flowers. Aquatic birds such as swans, ducks, water chickens, and cranes become greatly excited by the fragrance of lotus flowers, and the charming sound of bumblebees fills the air. The inhabitants of those lands are important leaders among the demigods. Always attended by their respective servants, they enjoy life in gardens alongside the lakes. In this pleasing situation, the wives of the demigods smile playfully at their husbands and look upon them with lusty desires. All the demigods and their wives are constantly supplied with sandalwood pulp and flower garlands by their servants. In this way, all the residents of the eight heavenly varsas enjoy, attracted by the activities of the opposite sex.

PURPORT

Here is a description of the lower heavenly planets. The inhabitants of those planets enjoy life in a pleasing atmosphere of clear lakes filled with newly grown lotus flowers and gardens filled with fruits, flowers, various kinds of birds and humming bees. In that atmosphere they enjoy life with their very beautiful wives, who are always sexually stimulated. Nonetheless, they are all devotees of the Supreme Personality of Godhead, as will be explained in subsequent verses. The inhabitants of this earth also desire such heavenly enjoyment, but when they somehow or other achieve imitation pleasures like sex and intoxication, they completely forget the service of the Supreme Lord. In the heavenly planets, however, although the residents enjoy superior sense gratification, they never forget their positions as eternal servants of the Supreme Being.

TEXT 14

TEXT

navasv api varsesu bhagavan narayano maha-purusah purusanam tad-anugrahayatma-tattva-vyuhenaatmanadyapi sannidhiyate.

SYNONYMS

navasu--in the nine; api--certainly; varsesu--tracts of land known as varsas; bhagavan--the Supreme Personality of Godhead; narayanah--Lord Visnu; maha-purusah--the Supreme Person; purusanam--unto His various devotees; tat-anugrahaya--to show His mercy; atma-tattva-vyuhena--by expansions of Himself in the quadruple forms Vasudeva, Sankarsana, Pradyumna and Aniruddha; atmana--personally; adya api--until now; sannidhiyate--is near the devotees for accepting their services.

TRANSLATION

To show mercy to His devotees in each of these nine tracts of land, the Supreme Personality of Godhead known as Narayana expands Himself in His quadruple principles of Vasudeva, Sankarsana, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service.

PURPORT

In this connection, Visvanatha Cakravarti Thakura informs us that the demigods worship the Supreme Lord in His various Deity forms (arca-vigraha) because except in the spiritual world, the Supreme Personality of Godhead cannot be directly worshiped in person. In the material world, the Lord is always worshiped as the arca-vigraha, or Deity in the temple. There is no difference between the arca-vigraha and the original person, and therefore those who are engaged in worshiping the Deity in the temple in full opulence, even on this planet, should be understood to be directly in touch with the Supreme Personality of Godhead without a doubt. As enjoined in the sastras, arcye visnau sila-dhir gurusu nara-matih: "No one should treat the Deity in the temple as stone or metal. nor should one think that the spiritual master is an ordinary human being." One should strictly follow this sastric injunction and worship the Deity, the Supreme Personality of Godhead, without offenses. The spiritual master is the direct representative of the Lord, and no one should consider him an ordinary human being. By avoiding offenses against the Deity and the spiritual master, one can advance in spiritual life, or Krsna consciousness.

In this regard, the following quotation appears in the Laghu-bhagavatamrta:

padme tu parama-vyomnah
purvadye dik-catustaye
vasudevadayo vyuhas
catvarah kathitah kramat

tatha pada-vibhatau ca
nivasanti kramadi me
jalavrti-stha-vaikuntha-
sthita vedavati-pure

satyordhve vaisnave loka
nityakhye dvaraka-pure
suddhodad uttare sveta-
dvipe cairavati-pure

ksirambudhi-sthitante
kroda-paryanka-dhamani
satvatiye kvacit tantre
nava vyuhah prakirtitah

catvaro vasudevadya
narayana-nrsimhakau

hayagrivo maha-krodo
brahma ceti navoditah
tatra brahma tu vijneyah
purvokta-vidhaya harih

"In the Padma Purana it is said that in the spiritual world the Lord personally expands in all directions and is worshiped as Vasudeva, Sankarsana, Pradyumna and Aniruddha. The same God is represented by the Deity in this material world, which is only one quarter of His creation. Vasudeva, Sankarsana, Pradyumna and Aniruddha are also present in the four directions of this material world. There is a Vaikunthaloka covered with water in this material world, and on that planet is a place called Vedavati, where Vasudeva is located. Another planet known as Visnuloka is situated above Satyaloka, and there Sankarsana is present. Similarly, in Dvaraka-puri, Pradyumna is the predominator. On the island known as Svetadvipa, there is an ocean of milk, and in the midst of that ocean is a place called Airavati-pura, where Aniruddha lies on Ananta. In some of the satvata-tantras, there is a description of the nine varsas and the predominating Deity worshiped in each: (1) Vasudeva, (2) Sankarsana, (3) Pradyumna, (4) Aniruddha, (5) Narayana, (6) Nrsimha, (7) Hayagriva, (8) Mahavaraha, and (9) Brahma. "The Lord Brahma mentioned in this connection is the Supreme Personality of Godhead. When there is no fit human being to empower as Lord Brahma, the Lord Himself takes the position of Lord Brahma. Tatra brahma tu vijneyah purvokta-vidhaya harih. That Brahma mentioned here is Hari Himself.

TEXT 15

TEXT

ilavrte tu bhagavan bhava eka eva puman na hy anyas tatraparo nirvisati bhavanyah sapa-nimitta-jno yat-praveksyatah stri-bhavas tat pascad vaksyami.

SYNONYMS

ilavrte--in the tract of land known as Ilavrta-varsa; tu--but; bhagavan--the most powerful; bhavah--Lord Siva; eka--only; eva--certainly; puman--male person; na--not; hi--certainly; anyah--any other; tatra--there; aparah--besides; nirvisati--enters; bhavanyah sapa-nimitta-jnah--who knows the cause of the curse by Bhavani, the wife of Lord Siva; yat-praveksyatah--of one who forcibly enters that tract of land; stri-bhavah--transformation into a female; tat--that; pascad--later; vaksyami--I shall explain.

TRANSLATION

Sukadeva Gosvami said: In the tract of land known as Ilavrta-varsa, the only male person is Lord Siva, the most powerful demigod. Goddess Durga, the wife of Lord Siva, does not like any man to enter that land. If any foolish man dares to do so, she immediately turns him into a woman. I shall explain this later [in the Ninth Canto of Srimad-Bhagavatam].

TEXT 16

TEXT

bhavani-nathaih stri-ganarbuda-sahasrair avarudhyamano bhagavatas catur-murter maha-purusasya turiyam tamasim murtim prakrtim atmanah sankarsana-samjnam atma-samadhi-rupena sannidhapyaitad abhigrnan bhava upadhavati.

SYNONYMS

bhavani-nathaih--by the company of Bhavani; stri-gana--of females; arbuda-sahasraih--by ten billion; avarudhyamanah--always being served; bhagavatah catuh-murteh--the Supreme Personality of Godhead, who is expanded in four; maha-purusasya--of the Supreme Person; turiyam--the fourth expansion; tamasim--related to the mode of ignorance; murtim--the form; prakrtim--as the source; atmanah--of himself (Lord Siva); sankarsana-samjnam--known as Sankarsana; atma-samadhi-rupena--by meditating upon Him in trance; sannidhapyah--bringing Him near; etat--this; abhigrnan--clearly chanting; bhavah--Lord Siva; upadhavati--worships.

TRANSLATION

In Ilavrtavarsa, Lord Siva is always encircled by ten billion maidservants of goddess Durga, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vasudeva, Pradyumna, Aniruddha and Sankarsana. Sankarsana, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as tamasi, the Lord's form in the mode of ignorance. Lord Siva knows that Sankarsana is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.

PURPORT

Sometimes we see a picture of Lord Siva engaged in meditation. This verse explains that Lord Siva is always meditating upon Lord Sankarsana in trance. Lord Siva is in charge of the destruction of the material world. Lord Brahma creates the material world, Lord Visnu maintains it, and Lord Siva destroys it. Because destruction is in the mode of ignorance, Lord Siva and his worshipable Deity, Sankarsana, are technically called tamasi. Lord Siva is the incarnation of tamoguna. Since both Lord Siva and Sankarsana are always enlightened and situated in the transcendental position, they have nothing to do with the modes of material nature--goodness, passion and ignorance--but because their activities involve them with the mode of ignorance, they are sometimes called tamasi.

TEXT 17

TEXT

sri-bhagavan uvaca

om namo bhagavate maha-purusaya sarva-guna-sankhyanayanantavyaktaya nama iti.

SYNONYMS

sri-bhagavan uvaca--the most powerful Lord Siva says; om namo bhagavate--O Supreme Personality of Godhead, I offer my respectful obeisances unto You; maha-purusaya--who are the Supreme person; sarva-guna-sankhyanaya--the reservoir of all transcendental qualities; anantaya--the unlimited; avyaktaya--not manifested within the material world; namah--my respectful obeisances; iti--thus.

TRANSLATION

The most powerful Lord Siva says: O Supreme Personality of Godhead, I offer my respectful obeisances unto You in Your expansion as Lord Sankarsana. You are the reservoir of all transcendental qualities. Although You are unlimited, You remain unmanifest to the nondevotees.

TEXT 18

TEXT

bhaje bhajanyarana-pada-pankajam
bhagasya krtsnasya param parayanam
bhaktesv alam bhavita-bhuta-bhavanam
bhavapaham tva bhava-bhavam isvaram

SYNONYMS

bhaje--I worship; bhajanya--O worshipable Lord; arana-pada-pankajam--whose lotus feet protect His devotees from all fearful situations; bhagasya--of opulences; krtsnasya--of all different varieties (wealth, fame, strength, knowledge, beauty and renunciation); param--the best; parayanam--the ultimate shelter; bhaktesu--to the devotees; alam--beyond value; bhavita-bhuta-bhavanam--who manifests His different forms for the satisfaction of His devotees; bhava-apaham--who stops the devotees' repetition of birth and death; tva--unto You; bhava-bhavam--who is the origin of the material creation; isvaram--the Supreme Personality of Godhead.

TRANSLATION

O my Lord, You are the only worshipable person, for You are the Supreme Personality of Godhead, the reservoir of all opulences. Your secure lotus feet are the only source of protection for all Your devotees, whom You satisfy by manifesting Yourself in various forms. O my Lord, You deliver Your devotees from the clutches of material existence. Nondevotees, however, remain entangled in material existence by Your will. Kindly accept me as Your eternal servant.

TEXT 19

TEXT

na yasya maya-guna-citta-vrttibhir
niriksato hy anv api drstir ajyate
ise yatha no 'jita-manyu-ramhasam
kas tam na manyeta jigisur atmanah

SYNONYMS

na--never; yasya--whose; maya--of the illusory energy; guna--in the qualities; citta--of the heart; vrttibhir--by the activities (thinking, feeling and willing); niriksatah--of Him who is glancing; hi--certainly; anu--slightly; api--even; drstih--vision; ajyate--is affected; ise--for the purpose of regulating; yatha--as; nah--of us; ajita--who have not conquered; manyu--of anger; ramhasam--the force; kah--who; tam--unto Him (the Supreme Lord); na--not; manyeta--would worship; jigisuh--aspiring to conquer; atmanah--the senses.

TRANSLATION

We cannot control the force of our anger. Therefore when we look at material things, we cannot avoid feeling attraction or repulsion for them. But the Supreme Lord is never affected in this way. Although He glances over the material world for the purpose of creating, maintaining and destroying it, He is not affected, even to the slightest degree. Therefore, one who desires to conquer the force of the senses must take shelter of the lotus feet of the Lord. Then he will be victorious.

PURPORT

The Supreme Personality of Godhead is always equipped with inconceivable potencies. Although creation takes place by His glancing over the material energy, He is not affected by the modes of material nature. Because of His eternally transcendental position, when the Supreme Personality of Godhead

appears in this material world, the modes of material nature cannot affect Him. Therefore the Supreme Lord is called Transcendence, and anyone who wants to be secure from the influence of the modes of material nature must take shelter of Him.

TEXT 20

TEXT

asad-drso yah pratibhati mayaya
ksibeva madhv-asava-tamra-locanah
na naga-vadhvo 'rhana isire hriya
yat-padayoh sparsana-dharsitendriyah

SYNONYMS

asad-drso--for a person with polluted vision; yah--who; pratibhati--appears; mayaya--the influence of maya; ksibah--one who is inebriated or angry; iva--like; madhu--by honey; asava--and liquor; tamra-locanah--having eyes reddish like copper; na--not; naga-vadhvah--the wives of the serpent demon; arhane--in worshipping; isire--were unable to proceed; hriya--because of bashfulness; yat-padayoh--of whose lotus feet; sparsana--by the touching; dharsita--agitated; indriyah--whose senses.

TRANSLATION

For persons with impure vision, the Supreme Lord's eyes appear like those of someone who indiscriminately drinks intoxicating beverages. Thus bewildered, such unintelligent persons become angry at the Supreme Lord, and due to their angry mood the Lord Himself appears angry and very fearful. However, this is an illusion. When the wives of the serpent demon were agitated by the touch of the Lord's lotus feet, due to shyness they could proceed no further in their worship of Him. Yet the Lord remained unagitated by their touch, for He is equipoised in all circumstances. Therefore who will not worship the Supreme Personality of Godhead ?

PURPORT

Anyone who remains unagitated, even in the presence of cause for agitation, is called dhira, or equipoised. The Supreme Personality of Godhead, being always in a transcendental position, is never agitated by anything. Therefore someone who wants to become dhira must take shelter of the lotus feet of the Lord. In Bhagavad-gita (2.13) Krsna says, dhira tatra na muhyati: a person who is equipoised in all circumstances is never bewildered. Prahlada Maharaja is a perfect example of a dhira. When the fierce form of Nrsimhadeva appeared in order to kill Hiranyakasipu, Prahlada was unagitated. He remained calm and quiet, whereas others, including even Lord Brahma, were frightened by the features of the Lord.

TEXT 21

TEXT

yam ahur asya sthiti-janma-samyamam
tribhir vihinam yam anantam rsayah
na veda siddhartham iva kvacit sthitam
bhu-mandalam murdha-sahasra-dhamasu

SYNONYMS

yam--whom; ahuh--they said; asya--of the material world; sthiti--the maintenance; janma--creation; samyamam--annihilation; tribhir--these three; vihinam--without; yam--which; anantam--unlimited;

rsayah--all the great sages; na--not; veda--feels; siddha-artham--a mustard seed; iva--like; kvacit--where; sthitam--situated; bhu-mandalam--the universe; murdha-sahasra-dhamasu--on the hundreds and thousands of hoods of the Lord.

TRANSLATION

Lord Siva continued: All the great sages accept the Lord as the source of creation, maintenance and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called unlimited. Although the Lord in His incarnation as Sesa holds all the universes on His hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord?

PURPORT

The incarnation of the Supreme Personality of Godhead known as Sesa or Ananta has unlimited strength, fame, wealth, knowledge, beauty and renunciation. As described in this verse, Ananta's strength is so great that the innumerable universes rest on His hoods. He has the bodily features of a snake with thousands of hoods, and since His strength is unlimited, all the universes resting on His hoods feel no heavier than mustard seeds. We can just imagine how insignificant a mustard seed is on the hood of a serpent. In this connection, the reader is referred to Sri Caitanya-caritamṛta, *Adi-lila*, Chapter Five, verses 117-125. There it is stated that Lord Visnu's incarnation as the serpentine Ananta Sesa Naga supports all the universes on His hoods. By our calculation, a universe may be very, very heavy, but because the Lord is ananta (unlimited), He feels the weight to be no heavier than a mustard seed.

TEXTS 22-23

TEXT

yasyadya asid guna-vigraho mahan
vijnana-dhisnyo bhagavan ajah kila
yat-sambhavo 'ham tri-vṛta sva-tejasa
vaikarikam tamasam aindriyam sṛje

ete vayam yasya vase mahatmanah
sthitah sakunta iva sutra-yantritah
mahan aham vaikṛta-tamasendriyah
sṛjama sarve yad-anugrahad idam

SYNONYMS

yasya--from whom; adyah--the beginning; asit--there was; guna-vigraha--the incarnation of the material qualities; mahan--the total material energy; vijnana--of full knowledge; dhisnyah--the reservoir; bhagavan--the most powerful; ajah--Lord Brahma; kila--certainly; yat--from whom; sambhava--born; aham--I; tri-vṛta--having three varieties according to the three modes of nature; sva-tejasa--by my material strength; vaikarikam--all the demigods; tamasam--material elements; aindriyam--the senses; sṛje--I create; ete--all of these; vayam--we; yasya--of whom; vase--under the control; maha-atmanah--great personalities; sthitah--situated; sakuntah--vultures; iva--like; sutra-yantritah--bound by rope; mahan--the mahat-tattva; aham--I; vaikṛta--the demigods; tamasa--the five material elements; indriyah--senses; sṛjama--we create; sarve--all of us; yat--of whom; anugrahat--by the mercy; idam--this material world.

TRANSLATION

From that Supreme Personality of Godhead appears Lord Brahma, whose body is made from the total material energy, the reservoir of intelligence predominated by the passionate mode of material nature.

From Lord Brahma, I myself am born as a representation of false ego known as Rudra. By my own power I create all the other demigods, the five elements and the senses. Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements and senses, and even Lord Brahma and I myself, like birds bound by a rope. Only by the Lord's grace can we create, maintain and annihilate the material world. Therefore I offer my respectful obeisances unto the Supreme Being.

PURPORT

A summary of creation is given in this verse. From Sankarsana, Maha-Visnu expands, and from Maha-Visnu, Garbhodakasayi Visnu expands. Lord Brahma, who was born of Garbhodakasayi Visnu, fathers Lord Siva, from whom all the other demigods gradually evolve. Lord Brahma, Lord Siva and Lord Visnu are incarnations of the different material qualities. Lord Visnu is actually above all material qualities, but He accepts control of sattva-guna (the mode of goodness) to maintain the universe. Lord Brahma is born from the mahat-tattva. Brahma creates the entire universe, Lord Visnu maintains it, and Lord Siva annihilates it. The Supreme personality of Godhead controls all the most important demigods--especially Lord Brahma and Lord Siva--exactly as the owner of a bird controls it by binding it with a rope. Sometimes vultures are controlled in this way.

TEXT 24

TEXT

yan-nirmitam karhy api karma-parvanim
mayam jano 'yam guna-sarga-mohitah
na veda nistarana-yogam anjasa
tasmai namas te vilayodayatmane

SYNONYMS

yat--by whom; nirmitam--created; karhi api--at any time; karma-parvanim--which ties the knots of fruitive activity; mayam--the illusory energy; janah--a person; ayam--this; guna-sarga-mohitah--bewildered by the three modes of material nature; na--not; veda--knows; nistarana-yogam--the process of getting out of material entanglement; anjasa--soon; tasmai--unto Him (the Supreme); namah--respectful obeisances; te--unto You; vilaya-udaya-atmane--in whom everything is annihilated and from whom everything is again manifested.

TRANSLATION

The illusory energy of the Supreme Personality of Godhead binds all of us conditioned souls to this material world. Therefore, without being favored by Him, persons like us cannot understand how to get out of that illusory energy. Let me offer my respectful obeisances unto the Lord, who is the cause of creation and annihilation.

PURPORT

Krsna clearly states in Bhagavad-gita (7.14):

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." All conditioned souls working within the illusory energy of the Lord consider the body to be the self, and thus they continuously wander throughout the universe, taking birth in different species of life and creating more and more problems. Sometimes they become disgusted with the problems and seek out a process by which they can get out of this entanglement. Unfortunately, such so-called research workers are unaware of the Supreme Personality of Godhead and His illusory energy, and thus all of them work only in darkness, never finding a way out. So-called scientists and advanced research scholars are ludicrously trying to find the cause of life. They take no notice of the fact that life is already being produced. What will be their credit if they find out the chemical composition of life? All their chemicals are nothing but different transformations of the five elements--earth, water, fire, air and ether. As stated in Bhagavad-gita (2.20), the living entity is never created (na jayate mriyate va kadacin). There are five gross material elements and three minor material elements (mind, intelligence and ego), and there are eternal living entities. The living entity desires a certain type of body, and by the order of the Supreme Personality of Godhead, that body is created from material nature, which is nothing but a kind of machine handled by the Supreme Lord. The Lord gives the living entity a particular type of mechanical body, and the living entity must work with it according to the law of fruitive activities. Fruitive activities are described in this verse: karma-pamanim mayam. The living entity is seated on a machine (the body), and according to the order of the Supreme Lord, he operates the machine. This is the secret of transmigration of the soul from one body to another. The living entity thus becomes entangled in fruitive activities in this material world. As confirmed in Bhagavad-gita (15.7), manah sasthanindriyani prakrti-sthani karsati: the living entity is struggling very hard against the six senses, which include the mind.

In all the activities of creation and annihilation, the living entity is entangled in fruitive activities, which are executed by the illusory energy, maya. He is exactly like a computer handled by the Supreme personality of Godhead. The so-called scientists say that nature acts independently, but they cannot explain what nature is. Nature is nothing but a machine operated by the Supreme Personality of Godhead. When one understands the operator, his problems of life are solved. As Krsna says in Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." A sane man, therefore, surrenders to the Supreme Personality of Godhead and thus gets out of the clutches of the illusory energy, maya. Thus end the Bhaktivedanta purports of the Fifth Canto, Seventeenth Chapter of the Srimad-Bhagavatam, entitled "The Descent of the River Ganges."

Chapter Eighteen

The Prayers Offered to the Lord by the Residents of Jambudvipa

In this chapter Sukadeva Gosvami describes the different varsas of Jambudvipa and the incarnation of the Supreme Lord worshiped in each. The predominating ruler of Bhadrasva-varsa is Bhadrasrava. He and his many servants always worship the incarnation known as Lord Hayagriva. At the end of each kalpa, when the demon Ajnana steals the Vedic knowledge, Lord Hayagriva appears and preserves it. Then He delivers it to Lord Brahma. In the land known as Hari-varsa, the exalted devotee Prahlada Maharaja worships Lord Nrsimhadeva. (The appearance of Lord Nrsimhadeva is described in the Seventh Canto of Srimad-Bhagavatam.) Following in the footsteps of Prahlada Maharaja, the inhabitants of Hari-varsa always worship Lord Nrsimhadeva to receive from Him the benediction of being engaged in His loving service. In the tract of land known as Ketumala-varsa, the Supreme personality of Godhead (Lord Hrsikesa) appears in the form of Cupid. The goddess of fortune and the demigods living there engage in His service day and night. Manifesting Himself in sixteen parts, Lord Hrsikesa is the source of all encouragement, strength and influence. The conditioned living entity has the defect of being always

fearful, but simply by the mercy of the Supreme personality of Godhead, he can rid himself of this defect of material life. Therefore the Lord alone can be addressed as master. In the tract of land known as Ramyaka-varsa, Manu and all the inhabitants worship Matsyadeva to this very day. Matsyadeva, whose form is pure goodness, is the ruler and maintainer of the whole universe, and as such He is the director of all the demigods, headed by King Indra. In Hiranmaya-varsa Lord Visnu has assumed the form of a tortoise (Kurma murti) and is worshiped there by Aryama, along with all the other residents. Similarly, in the tract of land known as Uttarakuru-varsa, Lord Sri Hari has assumed the form of a boar, and in that form He accepts service from all the inhabitants living there.

All the information in this chapter can be fully realized by one who associates with devotees of the Lord. Therefore in the sastras it is recommended that one associate with devotees. This is better than residing on the banks of the Ganges. In the hearts of pure devotees reside all good sentiments as well as all the superior qualities of the demigods. In the hearts of nondevotees, however, there cannot be any good qualities, for such people are simply enchanted by the external, illusory energy of the Lord. Following in the footsteps of devotees, one should know that the Supreme Personality of Godhead is the only worshipable Deity. Everyone should accept this proposal and worship the Lord. As stated in Bhagavad-gita (15.15), *vedais ca sarvair aham eva vedyah*: the purpose of studying all Vedic literature is to worship the Supreme Personality of Godhead, Krsna. If after studying all the Vedic literature, one does not awaken his dormant love for the Supreme Lord, it is to be understood that he has labored for nothing. He has simply wasted his time. Lacking attachment for the Supreme personality of Godhead, he remains attached to family life in this material world. Thus the lesson of this chapter is that one should get out of family life and completely take shelter of the lotus feet of the Lord.

TEXT 1

TEXT

sri-suka uvaca

tatha ca bhadrasrava nama dharmasutas tat-kula-patayah purusa bhadrasva-varse saksad bhagavato vasudevasya priyam tanum dharmamayim hayasirsabhidhanam paramena samadhina sannidhapyedam abhignanta upadhavanti.

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; tatha ca--similarly (just as Lord Siva worships Sankarsana in Ilavrta-varsa); bhadrasrava--Bhadrasrava; nama--known as; dharmasutah--the son of Dharmaraja; tat--of him; kula-patayah--the chiefs of the dynasty; purusah--all the residents; bhadrasva-varse--in the land known as Bhadrasva-varsa; saksat--directly; bhagavatah--of the Supreme Personality of Godhead; vasudevasya--of Lord Vasudeva; priyam tanum--very dear form; dharmamayim--the director of all religious principles; hayasirsa-abhidhanam--the Lord's incarnation named Hayasirsa (also called Hayagriva); paramena samadhina--with the highest form of trance; sannidhapyah--coming near; idam--this; abhignantah--chanting; upadhavanti--they worship.

TRANSLATION

Sri Sukadeva Gosvami said: Bhadrasrava, the son of Dharmaraja, rules the tract of land known as Bhadrasva-varsa. Just as Lord Siva worships Sankarsana in Ilavrta-varsa, Bhadrasrava, accompanied by his intimate servants and all the residents of the land, worships the plenary expansion of Vasudeva known as Hayasirsa. Lord Hayasirsa is very dear to the devotees, and He is the director of all religious principles. Fixed in the topmost trance, Bhadrasrava and his associates offer their respectful obeisances to the Lord and chant the following prayers with careful pronunciation.

TEXT 2

TEXT

bhadravrava ucuh

om namo bhagavate dharmayatma-visodhanaya nama iti.

SYNONYMS

bhadravravasah ucuh--the ruler Bhadravrava and his intimate associates said; om--O Lord; namah--respectful obeisances; bhagavate--unto the Supreme Personality of Godhead; dharmaya--the source of all religious principles; atma-visodhanaya--who purifies us of material contamination; namah--our obeisances; iti--thus.

TRANSLATION

The ruler Bhadravrava and his intimate associates utter the following prayer: We offer our respectful obeisances unto the Supreme Personality of Godhead, the reservoir of all religious principles, who cleanses the heart of the conditioned soul in this material world. Again and again we offer our respectful obeisances unto Him.

PURPORT

Foolish materialistic persons do not know how they are being controlled and punished at every step by the laws of nature. They think they are very happy in the conditioned state of material life, not knowing the purpose of repeated birth, death, old age and disease. Therefore in Bhagavad-gita (7.15) Lord Kṛṣṇa describes such materialistic persons as mudhas (rascals): na mam dukṛtino mudhah prapadyante naradhamah. These mudhas do not know that if they want to purify themselves, they must worship Lord Vasudeva (Kṛṣṇa) by performing penances and austerities. This purification is the aim of human life. This life is not meant for blind indulgence in sense gratification. In the human form, the living being must engage himself in Kṛṣṇa consciousness to purify his existence: tapo divyam putraka yena sattvam suddhyet. This is the instruction of King Rṣabhadeva to His sons. In the human form of life, one must undergo all kinds of austerities to purify his existence. Yasmad brahma-saukhyam tv anantam. We are all seeking happiness, but because of our ignorance and foolishness, we cannot know what unobstructed happiness really is. Unobstructed happiness is called brahma-saukhya, spiritual happiness. Although we may get some so-called happiness in this material world, that happiness is temporary. The foolish materialists cannot understand this. Therefore Pṛahlada Maharaja points out, maya-sukhaya bharam udvahato vimudhan: merely for temporary materialistic happiness, these rascals are making huge arrangements, and thus they are baffled life after life.

TEXT 3

TEXT

aho vicitram bhagavad-vicestitam
ghnantam jano 'yam hi misan na pasyati
dhyayann asad yarhi vikarma sevitur
nirhrtya putram pitaram jijivisati

SYNONYMS

aho--alas; vicitram--wonderful; bhagavat-vicestitam--the pastimes of the Lord; ghnantam--death; janah--a person; ayam--this; hi--certainly; misan--although seeing; na pasyati--does not see; dhyayan--thinking about; asat--material happiness; yarhi--because; vikarma--forbidden activities; sevitur--to enjoy; nirhrtya--burning; putram--sons; pitaram--the father; jijivisati--desires a long life.

TRANSLATION

Alas! How wonderful it is that the foolish materialist does not heed the great danger of impending death! He knows that death will surely come, yet he is nevertheless callous and neglectful. If his father dies, he wants to enjoy his father's property, and if his son dies, he wants to enjoy his son's possessions as well. In either case, he heedlessly tries to enjoy material happiness with the acquired money.

PURPORT

Material happiness means to have good facilities for eating, sleeping, sexual intercourse and defense. Within this world, the materialistic person lives only for these four principles of sense gratification, not caring for the impending danger of death. After his father's death, a son tries to inherit his money and use it for sense gratification. Similarly, one whose son dies tries to enjoy the possessions of his son. Sometimes the father of a dead son even enjoys his son's widow. Materialistic persons behave in this way. Thus Sukadeva Gosvami says, "How wonderful are these pastimes of material happiness transacted by the will of the Supreme Personality of Godhead!" In other words, materialistic persons want to commit all kinds of sinful activities, but without the sanction of the Supreme Personality of Godhead, no one can do anything. Why does the Supreme Personality of Godhead permit sinful activities? The Supreme Lord does not want any living being to act sinfully, and He begs him through his good conscience to refrain from sin. But when someone insists upon acting sinfully, the Supreme Lord gives him the sanction to act at his own risk (mattah smrtir jnanam apohanam ca). No one can do anything without the sanction of the Lord, but He is so kind that when the conditioned soul persists in doing something, the Lord permits the individual soul to act at his own risk.

According to Srila Visvanatha Cakravarti Thakura, sons always outlive their fathers in other planetary systems and other lands in this universe, especially on Svargaloka. However, on this planet earth a son often dies before his father, and the materialistic father is pleased to enjoy the possessions of his son. Neither the father nor the son can see the reality--that both of them are awaiting death. When death comes, however, all their plans for material enjoyment are finished.

TEXT 4

TEXT

vadanti visvam kavayah sma nasvaram
pasyanti cadhyatmavidoh vipascitah
tathapi muhyanti tavaja mayaya
suvismitam krtyam ajam nato 'smi tam

SYNONYMS

vadanti--they say authoritatively; visvam--the entire material creation; kavayah--great learned sages; sma--certainly; nasvaram--perishable; pasyanti--they see in trance; ca--also; adhyatma-vidah--who have realized spiritual knowledge; vipascitah--very learned scholars; tathapi--still; muhyanti--become illusioned; tava--your; aja--O unborn one; mayaya--by the illusory energy; su-vismitam--most wonderful; krtyam--activity; ajam--unto the supreme unborn one; natah asmi--I offer my obeisances; tam--unto Him.

TRANSLATION

O unborn one, learned Vedic scholars who are advanced in spiritual knowledge certainly know that this material world is perishable, as do other logicians and philosophers. In trance they realize the factual position of this world, and they preach the truth as well. Yet even they are sometimes bewildered by Your illusory energy. This is Your own wonderful pastime. Therefore, I can understand that Your illusory energy is very wonderful, and I offer my respectful obeisances unto You.

PURPORT

Not only does the illusory energy of the Supreme Personality of Godhead act on the conditioned soul within this material world, but sometimes it also acts on the most advanced learned scholars, who factually know the constitutional position of this material world through realization. As soon as someone thinks, "I am this material body (aham mameti) and everything in relationship with this material body is mine," he is in illusion (moha). This illusion caused by the material energy acts especially on the conditioned souls, but it sometimes also acts on liberated souls as well. A liberated soul is a person who has sufficient knowledge of this material world and is therefore unattached to the bodily conception of life. But because of association with the modes of material nature for a very long time, even liberated souls sometimes become captivated by the illusory energy due to inattentiveness in the transcendental position. Therefore Lord Kṛṣṇa says in Bhagavad-gītā (7.14), *mam eva ye prapadyante mayam etam taranti te*: "Only those who surrender unto Me can overcome the influence of the material energy." Therefore no one should think of himself as a liberated person immune to the influence of *mayā*. Everyone should very cautiously execute devotional service by rigidly following regulative principles. Thus he will remain fixed at the lotus feet of the Lord. Otherwise, a little inattention will create havoc. We have already seen an example of this in the case of Maharaja Bharata. Maharaja Bharata was undoubtedly a great devotee, but because he turned his attention slightly toward a small deer, he had to suffer two more births, one as a deer and another as the brahmana Jada Bharata. Afterward he was liberated and went back home, back to Godhead.

The Lord is always prepared to excuse His devotee, but if a devotee takes advantage of the Lord's leniency and purposefully commits mistakes again and again, the Lord will certainly punish him by letting him fall down into the clutches of the illusory energy. In other words, theoretical knowledge acquired by studying the Vedas is insufficient to protect one from the clutches of *mayā*. One must strongly adhere to the lotus feet of the Lord in devotional service. Then one's position is secure.

TEXT 5

TEXT

visvodbhava-sthana-nirodha-karma te
hy akartur angikrtam apy apavrtah
yuktam na citram tvayi karya-karane
sarvatmani vyatirikte ca vastutah

SYNONYMS

visva--of the whole universe; udbhava--of the creation; sthana--of the maintenance; nirodha--of the annihilation; karma--these activities; te--of You (O dear Lord); hi--indeed; akartuh--aloof; angikrtam--still accepted by the Vedic literature; api--although; apavrtah--untouched by all these activities; yuktam--befitting; na--not; citram--wonderful; tvayi--in You; karya-karane--the original cause of all effects; sarvatmani--in all respects; vyatirikte--set apart; ca--also; vastutah--the original substance.

TRANSLATION

O Lord, although You are completely detached from the creation, maintenance and annihilation of this material world and are not directly affected by these activities, they are all attributed to You. We do not wonder at this, for Your inconceivable energies perfectly qualify You to be the cause of all causes. You are the active principle in everything, although You are separate from everything. Thus we can realize that everything is happening because of Your inconceivable energy.

TEXT 6

TEXT

vedan yugante tamasa tiraskrtan
rasatalad yo nr-turanga-vigrahah
pratyadade vai kavaye 'bhiyacate
tasmai namas te 'vitathehitaya iti

SYNONYMS

vedan--the four Vedas; yuga-ante--at the end of the millennium; tamasa--by the demon of ignorance personified; tiraskrtan--stolen away; rasatalat--from the lowest planetary system (Rasatala); yah--who (the Supreme Personality of Godhead); nr-turanga-vigrahah--assuming the form of half-horse, half-man; pratyadade--returned; vai--indeed; kavaye--to the supreme poet (Lord Brahma); abhiya-cate--when he asked for them; tasmai--unto Him (the form of Hayagriva); namah--my respectful obeisances; te--to You; avitatha-ihitaya--whose resolution never fails; iti--thus.

TRANSLATION

At the end of the millennium, ignorance personified assumed the form of a demon, stole all the Vedas and took them down to the planet of Rasatala. The Supreme Lord, however, in His form of Hayagriva retrieved the Vedas and returned them to Lord Brahma when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.

PURPORT

Although Vedic knowledge is imperishable, within this material world it is sometimes manifest and sometimes not. When the people of this material world become too absorbed in ignorance, the Vedic knowledge disappears. Lord Hayagriva or Lord Matsya, however, always protects the Vedic knowledge, and in due course of time it is again distributed through the medium of Lord Brahma. Brahma is the trustworthy representative of the Supreme Lord. Therefore when he again asked for the treasure of Vedic knowledge, the Lord fulfilled his desire.

TEXT 7

TEXT

hari-varse capi bhagavan nara-hari-rupenaste; tad-rupa-grahana-nimittam uttaratrabhidhasye; tad dayitam rupam maha-purusa-guna-bhajano maha-bhagavato daitya-danava-kula-tirthikarana-sila-caritah prahlado 'vyavadhanananya-bhakti-yogena saha tad-varsa-purusair upaste idam codaharati.

SYNONYMS

hari-varse--in the tract of land known as Harivarsa; ca--also; api--indeed; bhagavan--the Supreme Personality of Godhead; nara-hari-rupena--His form of Nrsimhadeva; aste--is situated; tat-rupa-grahana-nimittam--the reason why Lord Kṛṣṇa (Kesava) assumed the form of Nrsimha; uttaratra--in later chapters; abhidhasye--I shall describe; tat--that; dayitam--most pleasing; rupam--form of the Lord; maha-purusa-guna-bhajanah--Prahlada Maharaja, who is the abode of all the good qualities of great personalities; maha-bhagavatah--the topmost devotee; daitya-danava-kula-tirthi-karana-sila-caritah--whose activities and character were so exalted that he delivered all the daityas (demons) born in his family; prahladah--Maharaja Prahlada; avyavadhana-ananya-bhakti-yogena--by uninterrupted and unflinching devotional service; saha--with; tat-varsa-purusaih--the inhabitants of Hari-varsa; upaste--offers obeisances to and worships; idam--this; ca--and; udaharati--chants.

TRANSLATION

Sukadeva Gosvami continued: My dear King, Lord Nrsimhadeva resides in the tract of land known as Hari-varsa. In the Seventh Canto of Srimad-Bhagavatam, I shall describe to you how Prahlada Maharaja caused the Lord to assume the form of Nrsimhadeva. Prahlada Maharaja, the topmost devotee of the Lord, is a reservoir of all the good qualities of great personalities. His character and activities have delivered all the fallen members of his demoniac family. Lord Nrsimhadeva is very dear to this exalted personality. Thus Prahlada Maharaja, along with his servants and all the denizens of Hari-varsa, worships Lord Nrsimhadeva by chanting the following mantra.

PURPORT

Jayadeva Gosvami's ten prayers worshipping the incarnations of Lord Krsna (Kesava) contain His name in every stanza. For example, kesava dhrta-nara-hari-rupa jaya jagad-isa hare, kesava dhrta-mina-sarira jaya jagad-isa hare, and kesava dhrta-vamana-rupa jaya jagad-isa hare. The word jagad-isa refers to the proprietor of all the universes. His original form is the two-handed form of Lord Krsna, standing with a flute in His hands and engaged in tending the cows. As stated in Brahma-samhita:

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune." From this verse we learn that Govinda, or Krsna, is the adi-purusa (the original person). The Lord has innumerable incarnations, exactly like the innumerable waves of a flowing river, but the original form is Krsna, or Kesava.

Sukadeva Gosvami refers to Nrsimhadeva because of Prahlada Maharaja. Prahlada Maharaja was put into great distress by his powerful father, the demon Hiranyakasipu. Apparently helpless before him, Prahlada Maharaja called on the Lord, who immediately assumed the gigantic form of Nrsimhadeva, half-lion and half-man, to kill the gigantic demon. Although Krsna is the original person, one without a second, He assumes different forms just to satisfy His devotees or to execute a specific purpose. Therefore Jayadeva Gosvami always repeats the name of Kesava, the original Personality of Godhead, in his prayers describing the Lord's different incarnations for different purposes.

TEXT 8

TEXT

om namo bhagavate narasimhaya namas tejas-tejase avir-avirbhava vajra-nakha vajra-damstra karmasayan
randhaya randhaya tamo grasa grasa om svaha; abhayam abhayam atmani bhuyistha om ksraum.

SYNONYMS

om--O Lord; namah--my respectful obeisances; bhagavate--unto the Supreme Personality of Godhead; nara-simhaya--known as Lord Nrsimha; namah--obeisances; tejah-tejase--the power of all power; avir-avirbhava--please be fully manifest; vajra-nakha--O You who possess nails like thunderbolts; vajra-damstra--O You who possess teeth like thunderbolts; karma-asayan--demoniac desires to be happy by material activities; randhaya randhaya--kindly vanquish; tamah--ignorance in the material world; grasa--kindly drive away; grasa--kindly drive away; om--O my Lord; svaha--respectful oblations; abhayam--fearlessness; abhayam--fearlessness; atmani--in my mind; bhuyisthah--may You appear; om--O Lord; ksraum--the bija, or seed, of mantras offering prayers to Lord Nrsimha.

TRANSLATION

I offer my respectful obeisances unto Lord Nrsimhadeva, the source of all power. O my Lord who possesses nails and teeth just like thunderbolts, kindly vanquish our demonlike desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may become fearless in the struggle for existence in this material world.

PURPORT

In Srimad-Bhagavatam (4.22.39) Sanat-kumara speaks the following words to Maharaja Prthu:

yat-pada-pankaja-palasa-vilasa-bhaktya
karmasayam grathitam udgrathayanti santah
tadvan na rikta-matayo yatayo 'pi ruddha-
srotoganas tam aranam bhaja vasudevam

"Devotees always engaged in the service of the toes of the Lord's lotus feet can very easily become free from hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees--the jnanis and yogis--cannot stop the waves of sense gratification, although they try to do so. Therefore you are advised to engage in the devotional service of Krsna, the son of Vasudeva."

Every living being within this material world has a strong desire to enjoy matter to his fullest satisfaction. For this purpose, the conditioned soul must accept one body after another, and thus his strongly fixed fruitive desires continue. One cannot stop the repetition of birth and death without being completely desireless. Therefore Srila Rupa Gosvami describes pure bhakti (devotional service) as follows:

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Unless one is completely freed of all material desires, which are caused by the dense darkness of ignorance, one cannot fully engage in the devotional service of the Lord. Therefore we should always offer our prayers to Lord Nrsimhadeva, who killed Hiranyakasipu, the personification of material desire. Hiranya means "gold," and kasipu means "a soft cushion or bed." Materialistic persons always desire to make the body comfortable, and for this they require huge amounts of gold. Thus Hiranyakasipu was the perfect representative of materialistic life. He was therefore the cause of great disturbance to the topmost devotee, Prahlada Maharaja, until Lord Nrsimhadeva killed him. Any devotee aspiring to be free of material desires should offer his respectful prayers to Nrsimhadeva as Prahlada Maharaja did in this verse.

TEXT 9

TEXT

svasty astu visvasya khalah prasidatam
dhyayantu bhutani sivam mitho dhiya
manas ca bhadrām bhajatād adhoksaje
avesyatam no matir apy ahaituki

SYNONYMS

svasti--auspiciousness; astu--let there be; visvasya--of the entire universe; khalah--the envious (almost everyone); prasidatam--let them be pacified; dhyayantu--let them consider; bhutani--all the living entities; sivam--auspiciousness; mithah--mutual; dhiya--by their intelligence; manah--the mind; ca--and; bhadram--calmness; bhajatat--let it experience; adhoksaje--in the Supreme personality of Godhead, who is beyond the perception of mind. intelligence and senses; avesyatam--let it be absorbed; nah--our; matih--intelligence; api--indeed; ahaituki--without any motive.

TRANSLATION

May there be good fortune throughout the universe, and may all envious persons be pacified. May all living entities become calm by practicing bhakti-yoga, for by accepting devotional service they will think of each other's welfare. Therefore let us all engage in the service of the supreme transcendence, Lord Sri Krsna, and always remain absorbed in thought of Him.

PURPORT

The following verse describes a Vaisnava:

vancha-kalpa-tarubhyas ca
krpa-sindhubhya eva ca
patitanam pavanebhyo
vaisnavebhyo namo namah

Just like a desire tree, a Vaisnava can fulfill all the desires of anyone who takes shelter of his lotus feet. Prahlada Maharaja is a typical Vaisnava. He prays not for himself, but for all living entities--the gentle, the envious and the mischievous. He always thought of the welfare of mischievous persons like his father, Hiranyakasipu. Prahlada Maharaja did not ask for anything for himself; rather, he prayed for the Lord to excuse his demoniac father. This is the attitude of a Vaisnava, who always thinks of the welfare of the entire universe.

Srimad-Bhagavatam and bhagavata-dharma are meant for persons who are completely free of envy (parama-nirmatsaranam). Therefore Prahlada Maharaja prays in this verse, khalah prasidatam: "May all the envious persons be pacified." The material world is full of envious persons, but if one frees himself of envy, he becomes liberal in his social dealings and can think of others' welfare. Anyone who takes up Krsna consciousness and engages himself completely in the service of the Lord cleanses his mind of all envy (manas ca bhadram bhajatad adhoksaje). Therefore we should pray to Lord Nrsimhadeva to sit in our hearts. We should pray, bahir nrsimho hrdaye nrsimhah: "Let Lord Nrsimhadeva sit in the core of my heart, killing all my bad propensities. Let my mind become clean so that I may peacefully worship the Lord and bring peace to the entire world."

Srila Visvanatha Cakravarti Thakura has given us a very fine purport in this regard. Whenever one offers a prayer to the Supreme Personality of Godhead, one always requests some benediction from Him. Even pure (niskama) devotees pray for some benediction, as instructed by Lord Sri Caitanya Mahaprabhu in His Siksastaka:

ayi nanda-tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada-pankaja-
sthita-dhuli-sadrsam vicintaya

"O son of Maharaja Nanda [Krsna], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick Me up from the ocean of death and place Me as one of the atoms at Your lotus feet." In another prayer Lord Caitanya says, mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi: "Life after life, kindly let Me have unalloyed love and devotion at Your Lordship's lotus feet." When Prahlada Maharaja chants om namo bhagavate narasimhaya, he prays for a benediction from the Lord, but because he is also an exalted Vaisnava, he wants nothing for his personal sense gratification.

The first desire expressed in his prayer is svasty astu visvasya: "Let there be good fortune throughout the entire universe." Prahlada Maharaja thus requested the Lord to be merciful to everyone, including his father, a most envious person. According to Canakya Pandita, there are two kinds of envious living entities: one is a snake, and the other is the man like Hiranyakasipu, who is by nature envious of everyone, even of his father or son. Hiranyakasipu was envious of his little son Prahlada, but Prahlada Maharaja asked a benediction for the benefit of his father. Hiranyakasipu was very envious of devotees, but Prahlada wished that his father and other demons like him would give up their envious nature by the grace of the Lord and stop harassing the devotees (khalah prasidatam). The difficulty is that the khala (envious living entity) is rarely pacified. One kind of khala, the snake, can be pacified simply by mantras or by the action of a particular herb (mantrausadhi-vasah sarpah khalakena nivaryate). An envious person, however, cannot be pacified by any means. Therefore Prahlada Maharaja prays that all envious persons may undergo a change of heart and think of the welfare of others.

If the Krsna consciousness movement spreads all over the world, and if by the grace of Krsna everyone accepts it, the thinking of envious people will change. Everyone will think of the welfare of others. Therefore Prahlada Maharaja prays, sivam mitho dhiya. In material activities, everyone is envious of others, but in Krsna consciousness, no one is envious of anyone else; everyone thinks of the welfare of others. Therefore Prahlada Maharaja prays that everyone's mind may become gentle by being fixed at the lotus feet of Krsna (bhajatad adhoksaje). As indicated elsewhere in Srimad-Bhagavatam (sa vai manah krsna-padaravindayoh) and as advised by Lord Krsna in Bhagavad-gita (18.65), man-mana bhava mad-bhaktah, one should constantly think of the lotus feet of Lord Krsna. Then one's mind will certainly be cleansed (ceto-darpana-marjanam). Materialists always think of sense gratification, but Prahlada Maharaja prays that the Lord's mercy will change their minds and they will stop thinking of sense gratification. If they think of Krsna always, everything will be all right. Some people argue that if everyone thought of Krsna in that way, the whole universe would be vacated because everyone would go back home, back to Godhead. However, Srila Visvanatha Cakravarti Thakura says that this is impossible because the living entities are innumerable. If one set of living entities is actually delivered by the Krsna consciousness movement, another set will fill the entire universe.

TEXT 10

TEXT

magara-daratmaja-vitta-bandhusu
sango yadi syad bhagavat-priyesu nah
yah prana-vrttya paritusta atmavan
siddhyaty aduran na tathendriya-priyah

SYNONYMS

ma--not; agara--house; dara--wife; atma-ja--children; vitta--bank balance; bandhusu--among friends and relatives; sangah--association or attachment; yadi--if; syat--there must be; bhagavat-priyesu--among persons to whom the Supreme Personality of Godhead is very dear; nah--of us; yah--anyone who; prana-vrttya--by the bare necessities of life; paritustah--satisfied; atma-van--who has controlled his mind and realized his self; siddhyati--becomes successful; adurat--very soon; na--not; tatha--so much; indriya-priyah--a person attached to sense gratification.

TRANSLATION

My dear Lord, we pray that we may never feel attraction for the prison of family life, consisting of home, wife, children, friends, bank balance, relatives and so on. If we do have some attachment, let it be for devotees, whose only dear friend is Krsna. A person who is actually self-realized and who has controlled his mind is perfectly satisfied with the bare necessities of life. He does not try to gratify his senses. Such a person quickly advances in Krsna consciousness, whereas others, who are too attached to material things, find advancement very difficult.

PURPORT

When Sri Krsna Caitanya Mahaprabhu was requested to explain the duty of a Vaisnava, a Krsna conscious person, He immediately said, *asat-sanga-tyaga--ei vaisnava-acara*. The first business of a Vaisnava is to give up the association of persons who are not devotees of Krsna and who are too attached to material things--wife, children, bank balance and so on. Prahlada Maharaja also prays to the Personality of Godhead that he may avoid the association of nondevotees attached to the materialistic way of life. If he must be attached to someone, he prays to be attached only to a devotee.

A devotee is not interested in unnecessarily increasing the demands of the senses for gratification. Of course, as long as one is in this material world, one must have a material body, and it must be maintained for executing devotional service. The body can be maintained very easily by eating krsna-prasada. As Krsna says in Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Why should the menu be unnecessarily increased for the satisfaction of the tongue? Devotees should eat as simply as possible. Otherwise, attachment for material things will gradually increase, and the senses, being very strong, will soon require more and more material enjoyment. Then the real business of life--to advance in Krsna consciousness--will stop.

TEXT 11

TEXT

yat-sanga-labdham nija-virya-vaibhavam
tirtham muhuh samspratam hi manasam
haraty ajo 'ntah srutibhir gato 'ngajam
ko vai na seveta mukunda-vikramam

SYNONYMS

yat--of whom (the devotees); sanga-labdham--achieved by the association; nija-virya-vaibhavam--whose influence is uncommon; tirtham--holy places like the Ganges; muhuh--repeatedly; samspratam--of those touching; hi--certainly; manasam--the dirty things in the mind; harati--vanquishes; ajah--the supreme unborn one; antah--in the core of the heart; srutibhir--by the ears; gatah--entered; anga-jam--dirty things or infections of the body; kah--who; vai--indeed; na--not; seveta--would serve; mukunda-vikramam--the glorious activities of Mukunda, the Supreme Personality of Godhead.

TRANSLATION

By associating with persons for whom the Supreme Personality of Godhead, Mukunda, is the all in all, one can hear of His powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately associates with the Lord. For a person who constantly and very eagerly hears narrations of the Lord's powerful activities, the Absolute Truth, the Personality of Godhead in the form of sound vibrations, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges diminishes bodily contaminations and infections, this process and the process of visiting holy places can cleanse the heart only after a long time. Therefore who is the sane man who will not associate with devotees to quickly perfect his life?

PURPORT

Bathing in the Ganges can certainly cure one of many infectious diseases, but it cannot cleanse one's materially attached mind, which creates all kinds of contaminations in material existence. However, one who directly associates with the Supreme Lord by hearing of His activities cleanses the dirt from his mind and very soon comes to Krsna consciousness. Suta Gosvami confirms this in Srimad-Bhagavatam (1.2.17):

srvvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti suhrt-satam

The Supreme Lord within everyone's heart becomes very pleased when a person hears narrations of His activities, and He personally cleanses the dirt from the mind of the listener. Hrdy antah-stho hy abhadrani vidhunoti: He washes off all dirt from the mind. Material existence is caused by dirty things within the mind. If one can cleanse his mind, he immediately comes to his original position of Krsna consciousness, and thus his life becomes successful. Therefore all the great saints in the devotional line very strongly recommend the process of hearing. Sri Caitanya Mahaprabhu introduced the congregational chanting of the Hare Krsna mantra to give everyone a chance to hear Krsna's holy name, for simply by hearing Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, one becomes purified (ceto-darpana-marjanam). Therefore our Krsna consciousness movement is chiefly engaged in chanting the Hare Krsna mantra all over the world.

After one's mind becomes cleansed by chanting Hare Krsna, one gradually comes to the platform of Krsna consciousness and then reads books like Bhagavad-gita, Srimad-Bhagavatam, Caitanya-caritamrta and The Nectar of Devotion. In this way, one becomes more and more purified of material contamination. As stated in Srimad-Bhagavatam (1.2.18):

nasta-prayesv abhadresu
nityam bhagavata-sevaya
bhagavaty uttama-sloke
bhaktir bhavati naisthiki

"By regularly hearing the Bhagavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact." In this way, simply by hearing of the powerful activities of the Lord, the devotee's heart becomes almost completely cleansed of material contamination, and thus his original position as an eternal servant who is part and parcel of the Lord becomes manifest. While the devotee engages in devotional service, the passionate and ignorant modes of material nature are gradually vanquished, and then he acts only in the mode of goodness. At that time he becomes happy and gradually advances in Krsna consciousness.

All the great acaryas strongly recommend that people be given a chance to hear about the Supreme Lord. Then success is assured. The more we cleanse the dirt of material attachment from our hearts, the more we will be attracted by Krsna's name, form, qualities, paraphernalia and activities. This is the sum and substance of the Krsna consciousness movement.

TEXT 12

TEXT

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
manorathenasati dhavato bahih

SYNONYMS

yasya--of whom; asti--there is; bhaktih--devotional service; bhagavati--to the Supreme Personality of Godhead; akincana--without any motive; sarvaih--with all; gunaih--good qualities; tatra--there (in that person); samasate--reside; surah--all the demigods; harau--unto the Supreme Personality of Godhead; abhaktasya--of a person who is not devoted; kutah--where; mahat-gunah--good qualities; manorathena--by mental speculation; asati--in the temporary material world; dhavatah--who is running; bahih--outside.

TRANSLATION

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?

PURPORT

As explained in the next verse, Krsna is the original source of all living entities. This is confirmed in Bhagavad-gita (15.7), wherein Krsna says:

mamaivamso jiva-loke
jiva-bhutam sanatanam
manah sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." All living entities are part and parcel of Krsna, and therefore when they revive their original Krsna consciousness, they possess all the good qualities of Krsna in a small quantity. When one engages himself in the nine processes of devotional service (sravanam kirtanam visnoh smaranam pada-sevanam. arcanam vandanam dasyam sakhyam atma-nivedanam), one's heart becomes purified, and he immediately understands his relationship with Krsna. He then revives his original quality of Krsna consciousness.

In the *Adi-lila* of *Caitanya-caritamrta*, Chapter Eight, there is a description of some of the qualities of devotees. For example, Sri Pandita Haridasa is described as being very well-behaved, tolerant, peaceful, magnanimous and grave. In addition, he spoke very sweetly, his endeavors were very pleasing, he was always patient, he respected everyone, he always worked for everyone's benefit, his mind was free of duplicity, and he was completely devoid of all malicious activities. These are all originally qualities of Krsna, and when one becomes a devotee they automatically become manifest. Sri Krsnadasa Kaviraja, the author of *Caitanya-caritamrta*, says that all good qualities become manifest in the body of a Vaisnava and that only by the presence of these good qualities can one distinguish a Vaisnava from a non-Vaisnava. Krsnadasa Kaviraja lists the following twenty-six good qualities of a Vaisnava: (1) He is very kind to everyone. (2) He does not make anyone his enemy. (3) He is truthful. (4) He is equal to everyone. (5) No one can find any fault in him. (6) He is magnanimous. (7) He is mild. (8) He is always clean. (9) He is without possessions. (10) He works for everyone's benefit. (11) He is very peaceful. (12) He is always surrendered to Krsna. (13) He has no material desires. (14) He is very meek. (15) He is steady. (16) He controls his senses. (17) He does not eat more than required. (18) He is not influenced by the Lord's illusory energy. (19) He offers respect to everyone. (20) He does not desire any respect for himself. (21) He is very grave. (22) He is merciful. (23) He is friendly. (24) He is poetic. (25) He is expert. (26) He is silent.

TEXT 13

TEXT

harir hi saksad bhagavan saririnam
atma jhasanam iva toyam ipsitam
hitva mahams tam yadi sajjate grhe
tada mahattvam vayasa dampatinam

SYNONYMS

harih--the Lord; hi--certainly; saksat--directly; bhagavan--the Supreme Personality of Godhead; saririnam--of all living entities who have accepted material bodies; atma--the life and soul; jhasanam--of the aquatics; iva--like; toyam--the vast water; ipsitam--is desired; hitva--giving up; mahan--a great personality; tam--Him; yadi--if; sajjate--becomes attached; grhe--to household life; tada--at that time; mahattvam--greatness; vayasa--by age; dam-patinam--of the husband and wife.

TRANSLATION

Just as aquatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to remain in the vast existence of the Supreme Lord. Therefore if someone very great by material calculations fails to take shelter of the Supreme Soul but instead becomes attached to material household life, his greatness is like that of a young, low-class couple. One who is too attached to material life loses all good spiritual qualities.

PURPORT

Although crocodiles are very fierce animals, they are powerless when they venture out of the water onto land. When they are out of the water, they cannot exhibit their original power. Similarly, the all-pervading Supersoul, Paramatma, is the source of all living entities, and all living entities are part and parcel of Him. When the living entity remains in contact with the all-pervading Vasudeva, the Personality of Godhead, he manifests his spiritual power, exactly as the crocodile exhibits its strength in the water. In other words, the greatness of the living entity can be perceived when he is in the spiritual world, engaged in spiritual activities. Many householders, although well-educated in the knowledge of the Vedas, become attached to family life. They are compared herein to crocodiles out of water, for they are devoid of all spiritual strength. Their greatness is like that of a young husband and wife who, though uneducated, praise one another and become attracted to their own temporary beauty. This kind of greatness is appreciated only by low-class men with no qualifications.

Everyone should therefore seek the shelter of the Supreme Soul, the source of all living entities. No one should waste his time in the so-called happiness of materialistic household life. In the Vedic civilization, this type of crippled life is allowed only until one's fiftieth year, when one must give up family life and enter either the order of vanaprastha (independent retired life for cultivation of spiritual knowledge) or sannyasa (the renounced order, in which one completely takes shelter of the Supreme Personality of Godhead).

TEXT 14

TEXT

tasmad rajo-raga-visada-manyu-
mana-sprha-bhayadainyadhimulam
hitva grham samsrti-cakravalam
nrsimha-padam bhajatakutobhayam iti

SYNONYMS

tasmat--therefore; rajah--of passion or material desires; raga--attachment for material things; visada--then disappointment; manyu--anger; mana-sprha--the desire to be respectable in society; bhaya--fear; dainya--of poverty; adhimulam--the root cause; hitva--giving up; grham--household life; samsrti-cakravalam--the cycle of repeated birth and death; nrsimha-padam--the lotus feet of Lord Nrsimhadeva; bhajata--worship; akutah-bhayam--the shelter of fearlessness; iti--thus.

TRANSLATION

Therefore, O demons, give up the so-called happiness of family life and simply take shelter of the lotus feet of Lord Nrsimhadeva, which are the actual shelter of fearlessness. Entanglement in family life is the root cause of material attachment, indefatigable desires, moroseness, anger, despair, fear and the desire for false prestige, all of which result in the repetition of birth and death.

TEXT 15

TEXT

ketumale 'pi bhagavan kamadeva-svarupena laksmyah priya-cikirsaya prajapater duhitnam putranam tad-varsa-patinam purusayusaho-ratra-parisankhyananam yasam garbha maha-purusa-mahastra-tejasodvejita-manasam vidhvasta vyasavah samvatsarante vinipatanti.

SYNONYMS

ketumale--in the tract of land known as Ketumala-varsa; api--also; bhagavan--the Supreme Personality of Godhead, Lord Visnu; kamadeva-svarupena--in the form of Kamadeva (Cupid or Pradyumna); laksmyah--of the goddess of fortune; priya-cikirsaya--with a desire to bring about the satisfaction; prajapateh--of Prajapati; duhitnam--of the daughters; putranam--of the sons; tat-varsa-patinam--the ruler of that land; purusa-ayusa--in a human lifetime (about one hundred years); ahah-ratra--the days and nights; parisankhyananam--which equal in number; yasam--of whom (the daughters); garbhah--fetuses; maha-purusa--of the Supreme Personality of Godhead; maha-astra--of the great weapon (the disc); tejas--by the effulgence; udvejita-manasam--whose minds are agitated; vidhvastah--ruined; vyasavah--dead; samvatsara-ante--at the end of the year; vinipatanti--fall down.

TRANSLATION

Sukadeva Gosvami continued: In the tract of land called Ketumala-varsa, Lord Visnu lives in the form of Kamadeva, only for the satisfaction of His devotees. These include Laksmiji [the goddess of fortune], the Prajapati Samvatsara and all of Samvatsara's sons and daughters. The daughters of Prajapati are considered the controlling deities of the nights, and his sons are considered the controllers of the days. The Prajapati's offspring number 36,000, one for each day and each night in the lifetime of a human being. At the end of each year, the Prajapati's daughters become very agitated upon seeing the extremely effulgent disc of the Supreme Personality of Godhead, and thus they all suffer miscarriages.

PURPORT

This Kamadeva, who appears as Krsna's son named Pradyumna, is visnu-tattva. How this is so is explained by Madhvacharya, who quotes from the Brahmanda purana: kamadeva-sthitam visnum upaste. Although this Kamadeva is visnu-tattva, His body is not spiritual but material. Lord Visnu as Pradyumna or Kamadeva accepts a material body, but He still acts spiritually. It does not make any difference whether He accepts a spiritual or a material body; He can act spiritually in any condition of existence. Mayavadi philosophers regard even Lord Krsna's body as material, but their opinions cannot impede the spiritual activity of the Lord.

TEXT 16

TEXT

ativa sulalita-gati-vilasa-vilasita-rucira-hasa-lesavaloka-lilaya kincid-uttambhita-sundara-bhru-mandala-subhaga-vadanaravinda-sriya ramam ramayann indriyani ramayate.

SYNONYMS

ativa--very much; su-lalita--beautiful; gati--with movements; vilasa--by pastimes; vilasita--manifested; rucira--pleasing; hasa-lesa--mild smiling; avaloka-lilaya--by playful glancing; kincit-uttambhita--slightly raised; sundara--beautiful; bhru-mandala--by the eyebrows; subhaga--auspicious; vadana-aravinda-sriya--with His beautiful lotuslike face; ramam--the goddess of fortune; ramayan--pleasing; indriyani--all the senses; ramayate--He pleases.

TRANSLATION

In Ketumala-varsa, Lord Kamadeva [Pradyumna] moves very graciously. His mild smile is very beautiful, and when He increases the beauty of His face by slightly raising His eyebrows and glancing playfully, He pleases the goddess of fortune. Thus He enjoys His transcendental senses.

TEXT 17

TEXT

tad bhagavato mayamayam rupam parama-samadhi-yogena rama devi samvatsarasya ratri su prajapater duhitr bhir upetahahsu ca tad-bhartr bhir upaste idam codaharati.

SYNONYMS

tat--that; bhagavatah--of the Supreme Personality of Godhead; maya-mayam--full of affection for the devotees; rupam--form; parama--highest; samadhi-yogena--by absorption of the mind in the service of the Lord; rama--the goddess of fortune; devi--divine woman; samvatsarasya--known as Samvatsara; ratri su--during the nights; prajapateh--of Prajapati; duhitr bhir--with the daughters; upeta--combined; ahahsu--during the days; ca--also; tat-bhartr bhir--with the husbands; upaste--worships; idam--this; ca--also; udaharati--chants.

TRANSLATION

Accompanied during the daytime by the sons of the Prajapati [the predominating deities of the days] and accompanied at night by his daughters [the deities of the nights], Laksmidevi worships the Lord during the period known as the Samvatsara in His most merciful form as Kamadeva. Fully absorbed in devotional service, she chants the following mantras.

PURPORT

The word mayamayam used in this verse should not be understood according to the interpretations of the Mayavadis. Maya means affection as well as illusion. When a mother deals with her child affectionately, she is called mayamaya. In whatever form the Supreme Lord Visnu appears, He is always affectionate toward His devotees. Thus the word mayamayam is used here to mean "very affectionate toward the devotees." Srila Jiva Gosvami writes in this regard that mayamayam can also mean krpapracuram, deeply merciful. Similarly, Srila Viraraghava says, maya-pracuranatmiya-sankalpena parigrhitam ity arthah jnana-paryayo'tra maya-sabdah: when one is very affectionate due to an intimate relationship, one is described as mayamaya. Srila Visvanatha Cakravarti Thakura explains mayamayam by dividing it into the words maya and amayam. He explains these words to indicate that because the living

entity is covered by the disease of illusion, the Lord is always eager to deliver His devotee from the clutches of maya and cure him of the disease caused by the illusory energy.

TEXT 18

TEXT

om hram hrim hrum om namo bhagavate hrsikesaya sarva-guna-visesair vilaksitatmane akutinam cittinam cetasam visesanam cadhipataye sodasa-kalaya cchando-mayayanna-mayayamrta-mayaya sarva-mayaya sahase ojase balaya kantaya kamaya namas te ubhayatra bhuyat.

SYNONYMS

om--O Lord; hram hrim hrum--the seeds of the mantra, chanted for a successful result; om--O Lord; namah--respectful obeisances; bhagavate--unto the lotus feet of the Supreme Personality of Godhead; hrsikesaya--unto Hrsikesa, the Lord of the senses; sarva-guna--with all transcendental qualities; visesaih--with all varieties; vilaksita--particularly observed; atmane--unto the soul of all living entities; akutinam--of all kinds of activity; cittinam--of all kinds of knowledge; cetasam--of the functions of the mind, such as determination and mental effort; visesanam--of their respective objects; ca--and; adhipataye--unto the master; sodasa-kalaya--whose parts are the sixteen original ingredients of creation (namely the five objects of the senses and the eleven senses, including the mind); chandah-mayaya--unto the enjoyer of all ritualistic ceremonies; anna-mayaya--who maintains all living entities by supplying the necessities of life; amrta-mayaya--who awards eternal life; sarva-mayaya--who is all-pervading; sahase--the powerful; ojase--who supplies strength to the senses; balaya--who supplies strength to the body; kantaya--the supreme husband or master of all living entities; kamaya--who supplies all necessities for the devotees; namah--respectful obeisances; te--unto You; ubhayatra--always (during both day and night, or both in this life and the next); bhuyat--may there be all good fortune.

TRANSLATION

Let me offer my respectful obeisances unto the Supreme Personality of Godhead, Lord Hrsikesa, the controller of all my senses and the origin of everything. As the supreme master of all bodily, mental and intellectual activities, He is the only enjoyer of their results. The five sense objects and eleven senses, including the mind, are His partial manifestations. He supplies all the necessities of life, which are His energy and thus nondifferent from Him, and He is the cause of everyone's bodily and mental prowess, which is also nondifferent from Him. Indeed, He is the husband and provider of necessities for all living entities. The purpose of all the Vedas is to worship Him. Therefore let us all offer Him our respectful obeisances. May He always be favorable toward us in this life and the next.

PURPORT

In this verse the word mayamaya is further explained in regard to how the Lord expands His mercy in different ways. *parasya saktir vividhaiva sruyate*: the energies of the Supreme Lord are understood in different ways. In this verse He is described as the original source of everything, even our body, senses, mind, activities, prowess, bodily strength, mental strength and determination for securing the necessities of life. Indeed, the Lord's energies can be perceived in everything. As stated in *Bhagavad-gita* (7.8), *raso 'ham apsu kaunteya*: the taste of water is also Krsna. Krsna is the active principle of everything we need for our maintenance.

This verse offering respectful obeisances unto the Lord was composed by Rama, the goddess of fortune, and is full of spiritual power. Under the guidance of a spiritual master, everyone should chant this mantra and thus become a complete and perfect devotee of the Lord. One may chant this mantra for complete liberation from material bondage, and after liberation one may continue to chant it while worshipping the Supreme Lord in Vaikunthaloka. All mantras, of course, are meant for this life and the next life, as Krsna Himself confirms in *Bhagavad-gita* (9.14):

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion." A devotee who both in this life and the next chants the maha-mantra, or any mantra, is called nitya-yuktopasaka.

TEXT 19

TEXT

striyo vratais tva hrsikesvaram svato
hy aradhya loke patim asasate 'nyam
tasam na te vai paripanty apatyam
priyam dhanayumsi yato 'sva-tantrah

SYNONYMS

striyah--all women; vrataih--by observing fasting and other vows; tva--you; hrsikesvaram--the Supreme personality of Godhead, master of the senses; svatah--of your own accord; hi--certainly; aradhya--worshipping; loke--in the world; patim--a husband; asasate--ask for; anyam--another; tasam--of all those women; na--not; te--the husbands; vai--indeed; paripanti--able to protect; apatyam--the children; priyam--very dear; dhana--the wealth; ayumsi--or the duration of life; yatah--because; asva-tantrah--dependent.

TRANSLATION

My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You.

PURPORT

In this verse, Laksmidevi (Rama) shows compassion toward women who worship the Lord for the benediction of possessing a good husband. Although such women desire to be happy with children, wealth, a long duration of life and everything dear to them, they cannot possibly do so. In the material world, a so-called husband is dependent on the control of the Supreme Personality of Godhead. There are many examples of a woman whose husband, being dependent on the result of his own fruitive actions, cannot maintain his wife, her children, her wealth or her duration of life. Therefore, factually the only real husband of all women is Krsna, the supreme husband. Because the gopis were liberated souls, they understood this fact. Therefore they rejected their material husbands and accepted Krsna as their real husband. Krsna is the real husband not only of the gopis, but of every living entity. Everyone should perfectly understand that Krsna is the real husband of all living entities, who are described in the Bhagavad-gita as prakrti (female), not purusa (male). In Bhagavad-gita (10.12), only Krsna is addressed as purusa:

param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum

"You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty."

Krsna is the original purusa, and the living entities are prakrti. Thus Krsna is the enjoyer, and all living entities are meant to be enjoyed by Him. Therefore any woman who seeks a material husband for her protection, or any man who desires to become the husband of a woman, is under illusion. To become a husband means to maintain a wife and children nicely by supplying wealth and security. However, a material husband cannot possibly do this, for he is dependent on his karma. Karmana-daiva-netrena: his circumstances are determined by his past fruitive activities. Therefore if one proudly thinks he can protect his wife, he is under illusion. Krsna is the only husband, and therefore the relationship between a husband and wife in this material world cannot be absolute. Because we have the desire to marry, Krsna mercifully allows the so-called husband to possess a wife, and the wife to possess a so-called husband, for mutual satisfaction. In the Isopanisad it is said, tena tyaktena bhunjitha: the Lord provides everyone with his quota. Actually, however, every living entity is prakrti, or female, and Krsna is the only husband.

ekale isvara krsna, ara saba bhrtya
yare yaiche nacaya, se taiche kare nrtya

(Cc. Adi 5.142)

Krsna is the original master or husband of everyone, and all other living entities, having taken the form of so-called husbands, or wives, are dancing according to His desire. A so-called husband may unite with his wife for sense gratification, but his senses are conducted by Hrsikesa, the master of the senses, who is therefore the actual husband.

TEXT 20

TEXT

sa vai patih syad akutobhayah svayam
samantatah pati bhayaturam janam
sa eka evetaratha mitho bhayam
naivatmalabhad adhi manyate param

SYNONYMS

sah--he; vai--indeed; patih--a husband; syat--would be; akutah-bhayah--who is not fearful of anyone; svayam--self-sufficient; samantatah--entirely; pati--maintains; bhaya-aturam--who is very afraid; janam--a person; sah--therefore he; ekah--one; eva--only; itaratha--otherwise; mithah--from one another; bhayam--fear; na--not; eva--indeed; atma-labhat--than the attainment of You; adhi--greater; manyate--is accepted; param--other thing.

TRANSLATION

He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You.

PURPORT

Here the meaning of husband or guardian is clearly explained. people want to become a husband, a guardian, a governor or a political leader without knowing the actual meaning of such a superior position. There are many people all over the world--indeed, throughout the universe--who claim for some time that they are husbands, political leaders or guardians, but in due course of time the Supreme Lord desires their removal from their posts, and their careers are immediately finished. Therefore those who are actually learned and advanced in spiritual life do not accept any leader, husband or maintainer other than the Supreme Personality of Godhead.

Lord Krsna personally states in Bhagavad-gita (18.66), aham tvam sarva-papebhyo moksaisyami: "I shall deliver you from all sinful reactions." Krsna is not afraid of anyone. On the contrary, everyone is afraid of Krsna. Therefore He can actually give protection to a subordinate living entity. Since so-called leaders or dictators are completely under the control of material nature, they can never give complete protection to others, although they claim this ability due to false prestige. Na te viduh svartha-gatim hi visnum: people do not know that real advancement in life consists of accepting the Supreme Personality of Godhead as one's master. Instead of deceiving themselves and others by pretending to be all-powerful, all political leaders, husbands and guardians should spread the Krsna consciousness movement so that everyone can learn how to surrender to Krsna, the supreme husband.

TEXT 21

TEXT

ya tasya te pada-saroruharhanam
nikamayet sakhila-kama-lampata
tad eva rasipsitam ipsito 'rcito
yad-bhagna-yacna bhagavan pratapyate

SYNONYMS

ya--a woman who; tasya--of Him; te--of You; pada-saroruha--of the lotus feet; arhanam--the worship; nikamayet--fully desires; sa--such a woman; akhila-kama-lampata--although maintaining all kinds of material desire; tat--that; eva--only; rasi--You award; ipsitam--some other desired benediction; ipsitah--being looked to for; arcitah--worshipped; yat--from which; bhagna-yacna--one who desires objects other than Your lotus feet and who thus becomes broken; bhagavan--O my Lord; pratapyate--is pained.

TRANSLATION

My dear Lord, You automatically fulfill all the desires of a woman who worships Your lotus feet in pure love. However, if a woman worships Your lotus feet for a particular purpose, You also quickly fulfill her desires, but in the end she becomes broken-hearted and laments. Therefore one need not worship Your lotus feet for some material benefit.

PURPORT

Srila Rupa Gosvami describes pure devotional service as anyabhilasita-sunyam jnana-karmady-anavrtam. One should not worship the Supreme Personality of Godhead to fulfill some material desire for success in fruitive activities or mental speculation. To serve the lotus feet of the Lord means to serve Him exactly as He desires. The neophyte devotee is therefore ordered to worship the Lord strictly according to the regulative principles given by the spiritual master and the sastras. By executing devotional service in that way, he gradually becomes attached to Krsna, and when his original dormant love for the Lord becomes manifest, he spontaneously serves the Lord without any motive. This condition is the perfect stage of one's relationship with the Lord. The Lord then looks after the comfort and security of His devotee without being asked. Krsna promises in Bhagavad-gita (9.22):

ananyas cintayanto mam

ye janah paryupasate
tesam nityabhiyuktanam
yoga-ksemam vahamy aham

The Supreme Lord personally takes care of anyone who is completely engaged in His devotional service. Whatever he has, the Lord protects, and whatever he needs, the Lord supplies. Therefore why should one bother the Lord for something material? Such prayers are unnecessary.

Srila Visvanatha Cakravarti Thakura explains that even if a devotee wishes the Lord to fulfill a particular desire, the devotee should not be considered a sakama-bhakta (a devotee with some motive). In the Bhagavad-gita (7.16) Krsna says:

catur-vidha bhajante mam
janah sukrfino 'rjuna
arto jijnasur arthartha
jnani ca bharatarsabha

"O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me--the distressed, the desirer of wealth, the inquisitive and he who is searching for knowledge of the Absolute." The arto and the arthartha, who approach the Supreme Personality of Godhead for relief from misery or for some money, are not sakama-bhaktas, although they appear to be. Being neophyte devotees, they are simply ignorant. Later in Bhagavad-gita the Lord says, udarah sarva evaite: they are all magnanimous (udarah). Although in the beginning a devotee may harbor some desire, in due course of time it will vanish. Therefore the Srimad-Bhagavatam enjoins:

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

"A person who has broader intelligence, whether he is full of all material desire, is free from material desire, or has a desire for liberation, must by all means worship the supreme whole, the Personality of Godhead." (Bhag. 2.3.10)

Even if one wants something material, he should pray to no one but the Lord to fulfill his desire. If one approaches a demigod for the fulfillment of his desires, he is to be considered nasta-buddhi, bereft of all good sense. Krsna says in Bhagavad-gita (7.20):

kamais tais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Laksmidevi advises all devotees who approach the Lord with material desires that according to her practical experience, the Lord is Kamadeva, and thus there is no need to ask Him for anything material. She says that everyone should simply serve the Lord without any motive. Since the Supreme personality of Godhead is sitting in everyone's heart, He knows everyone's thoughts, and in due course of time He will fulfill all desires. Therefore let us completely depend on the service of the Lord without bothering Him with our material requests.

TEXT 22

TEXT

mat-praptaye 'jesa-surasuradayas
tapyanta ugram tapa aindriye dhiyah
rte bhavat-pada-parayanan na mam
vindanty aham tvad-dhrdaya yato 'jita

SYNONYMS

mat-praptaye--to obtain my mercy; aja--Lord Brahma; isa--Lord Siva; sura--the other demigods, headed by King Indra, Candra and Varuna; asura-adayah--as well as the demons; tapyante--undergo; ugram--severe; tapah--austerity; aindriye dhiyah--whose minds are absorbed in thoughts of superior sense gratification; rte--unless; bhavat-pada-parayanat--one who is wholly and solely engaged in the service of the Supreme Lord's lotus feet; na--not; mam--me; vindanti--obtain; aham--I; tvat--in You; hrdayah--whose hearts; yatah--therefore; ajita--O unconquerable one.

TRANSLATION

O supreme unconquerable Lord, when they become absorbed in thoughts of material enjoyment, Lord Brahma and Lord Siva, as well as other demigods and demons, undergo severe penances and austerities to receive my benedictions. But I do not favor anyone, however great he may be; unless he is always engaged in the service of Your lotus feet. Because I always keep You within my heart, I cannot favor anyone but a devotee.

PURPORT

In this verse the goddess of fortune, Laksmidevi, clearly states that she does not bestow her favor on any materialistic person. Although sometimes a materialist becomes very opulent in the eyes of another materialist, such opulence is bestowed upon him by the goddess Durgadevi, a material expansion of the goddess of fortune, not by Laksmidevi herself. Those who desire material wealth worship Durgadevi with the following mantra: dhanam dehi rupam dehi rupa-pati-bhajam dehi. "O worshipable mother Durgadevi, please give me wealth, strength, fame, a good wife and so on." By pleasing goddess Durga one can obtain such benefits, but since they are temporary, they result only in maya-sukha (illusory happiness). As stated by Prahlada Maharaja, maya-sukhaya bharam udvahato vimudhan: those who work very hard for material benefits are vimudhas, foolish rascals, because such happiness will not endure. On the other hand, devotees like Prahlada and Dhruva Maharaja achieved extraordinary material opulences, but such opulences were not maya-sukha. When a devotee acquires unparalleled opulences, they are the direct gifts of the goddess of fortune, who resides in the heart of Narayana.

The material opulences a person obtains by offering prayers to the goddess Durga are temporary. As described in Bhagavad-gita (7.23), antavat tu phalam tesam tad bhavaty alpa-medhasam: men of meager intelligence desire temporary happiness. We have actually seen that one of the disciples of Bhaktisiddhanta Sarasvati Thakura wanted to enjoy the property of his spiritual master, and the spiritual master, being merciful toward him, gave him the temporary property, but not the power to preach the cult of Caitanya Mahaprabhu all over the world. That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master but wants only to serve him. The story of the demon Ravana illustrates this point. Although Ravana tried to abduct the goddess of fortune Sitadevi from the custody of Lord Ramacandra, he could not possibly do so. The Sitadevi he forcibly took with him was not the original Sitadevi, but an expansion of maya, or Durgadevi. As a result, instead of winning the favor of the real goddess of fortune, Ravana and his whole family were vanquished by the power of Durgadevi (srsti-sthiti-pralaya-sadhana-saktir eka).

TEXT 23

TEXT

sa tvam mamapy acyuta sirsni vanditam

karambujam yat tvad-adhayi satvatam
bibharsi mam laksma varenya mayaya
ka isvarasyehitam uhitum vibhur iti

SYNONYMS

sah--that; tvam--You; mama--of me; api--also; acyuta--O infallible one; sirsni--on the head; vanditam--worshiped; kara-ambujam--Your lotus hand; yat--which; tvat--by You; adhayi--placed; satvatam--on the head of the devotees; bibharsi--You maintain; mam--me; laksma--as an insignia on Your chest; varenya--O worshipable one; mayaya--with deceit; kah--who; isvarasya--of the supremely powerful controller; ihitam--the desires; uhitum--to understand by reason and argument; vibhuh--is able; iti--thus.

TRANSLATION

O infallible one, Your lotus palm is the source of all benediction. Therefore Your pure devotees worship it, and You very mercifully place Your hand on their heads. I wish that You may also place Your hand on My head, for although You already bear my insignia of golden streaks on Your chest, I regard this honor as merely a kind of false prestige for me. You show Your real mercy to Your devotees, not to me. Of course, You are the supreme absolute controller, and no one can understand Your motives.

PURPORT

In many places, the sastras describe the Supreme Personality of Godhead as being more inclined toward His devotees than toward His wife, who always remains on His chest. In Srimad-Bhagavatam (11.14.15) it is stated:

na tatha me priyatama
atma-yonir na sankarah
na ca sankarsano na srir
naivatma ca yatha bhavan

Here Krsna plainly says that His devotees are more dear to Him than Lord Brahma, Lord Siva, Lord Sankarsana (the original cause of creation), the goddess of fortune or even His own Self. Elsewhere in Srimad-Bhagavatam (10.9.20) Sukadeva Gosvami says,

nemam virinco na bhavo
na srir apy anga samsraya
prasadam lebhire gopi
yat tat prapa vimuktidat

The Supreme Lord, who can award liberation to anyone, showed more mercy toward the gopis than to Lord Brahma, Lord Siva or even the goddess of fortune, who is His own wife and is associated with His body. Similarly, Srimad-Bhagavatam (10.47.60) also states:

nayam sriyo 'nga u nitanta-rateh prasadah
svar-yositam nalina-gandha-rucam kuto 'nyah
rasotsave 'sya bhujja-danda-grhita-kantha-
labdhasisam ya udagad vraja-sundarinam

"The gopis received benedictions from the Lord that neither Laksmidevi nor the most beautiful dancers in the heavenly planets could attain. In the rasa dance, the Lord showed His favor to the most fortunate gopis by placing His arms on their shoulders and dancing with each of them individually. No one can compare with the gopis, who received the causeless mercy of the Lord."

In the Caitanya-caritamṛta it is said that no one can receive the real favor of the Supreme Personality of Godhead without following in the footsteps of the gopis. Even the goddess of fortune could not receive the same favor as the gopis, although she underwent severe austerities and penances for many years. Lord Sri Caitanya Mahāprabhu discusses this point with Vyenkata Bhatta in Caitanya-caritamṛta (Madhya 9.111-131): "The Lord inquired from Vyenkata Bhatta, 'Your worshipable goddess of fortune, Lakṣmi, always remains on the chest of Narayana, and she is certainly the most chaste woman in the creation. However, My Lord is Lord Sri Kṛṣṇa, a cowherd boy engaged in tending cows. Why is it that Lakṣmi, being such a chaste wife, wants to associate with My Lord? Just to associate with Kṛṣṇa, Lakṣmi abandoned all transcendental happiness in Vaikuntha and for a long time accepted vows and regulative principles and performed unlimited austerities.'

"Vyenkata Bhatta replied, 'Lord Kṛṣṇa and Lord Narayana are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature. They are very pleasing for Kṛṣṇa's saktis. Since Kṛṣṇa and Narayana are both the same personality, Lakṣmi's association with Kṛṣṇa did not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa. The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rasa dance. If she wanted to enjoy herself with Kṛṣṇa what fault is there? Why are you joking so about this?'

"Lord Caitanya Mahāprabhu replied, 'I know that there is no fault in the goddess of fortune, but still she could not enter into the rasa dance. We hear this from revealed scriptures. The authorities of Vedic knowledge met Lord Rāmacandra in Dandakaranya, and by their penances and austerities, they were allowed to enter into the rasa dance. But can you tell me why the goddess of fortune, Lakṣmi, could not get that opportunity?'

"To this Vyenkata Bhatta replied, 'I cannot enter into the mystery of this incident. I am an ordinary living being. My intelligence is limited, and I am always disturbed. How can I understand the pastimes of the Supreme Lord? They are deeper than millions of oceans.'

"Lord Caitanya replied, 'Lord Kṛṣṇa has a specific characteristic. He attracts everyone's heart by the mellow of His personal conjugal love. By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana, one can attain the shelter of the lotus feet of Sri Kṛṣṇa. However, the inhabitants of that planet do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead. Unaware that Kṛṣṇa is the Supreme Lord, the residents of Vṛndāvana like Nanda Maharaja, Yasodadevi and the gopis treat Kṛṣṇa as their beloved son or lover. Mother Yasoda accepts Him as her son and sometimes binds Him to a grinding mortar. Kṛṣṇa's cowherd boy friends think He is an ordinary boy and get up on His shoulders. In Goloka Vṛndāvana no one has any desire other than to love Kṛṣṇa.' "

The conclusion is that one cannot associate with Kṛṣṇa unless he has fully received the favor of the inhabitants of Vrajabhūmi. Therefore if one wants to be delivered by Kṛṣṇa directly, he must take to the service of the residents of Vṛndāvana, who are unalloyed devotees of the Lord.

TEXT 24

TEXT

ramyake ca bhagavatāḥ priyatamaṁ matsyam avatāra-rupam tad-varṣa-purusasya manoh prak-pradarsitam sa idanim api mahatā bhakti-yogenaradhayatidam codaharati.

SYNONYMS

ramyake ca--also in Rāmyaka-varṣa; bhagavatāḥ--of the Supreme Personality of Godhead; priya-tamaṁ--the foremost; matsyam--fish; avatāra-rupam--the form of the incarnation; tat-varṣa-purusasya--of the ruler of that land; manoh--Manu; prak--previously (at the end of the Caksusa-manvantara); pradarsitam--exhibited; sa--that Manu; idanim api--even until now; mahatā bhakti-yogena--by dint of advanced devotional service; aradhayati--worships the Supreme Personality of Godhead; idam--this; ca--and; udaharati--chants.

TRANSLATION

Sukadeva Gosvami continued: In Ramyaka-varsa, where Vaivasvata Manu rules, the Supreme Personality of Godhead appeared as Lord Matsya at the end of the last era [the Caksusa-manvantara]. Vaivasvata Manu now worships Lord Matsya in pure devotional service and chants the following mantra.

TEXT 25

TEXT

om namo bhagavate mukhyatamaya namah sattvaya pranayaujase sahase balaya maha-matsyaya nama iti.

SYNONYMS

om--O my Lord; namah--respectful obeisances; bhagavate--unto the Supreme Personality of Godhead; mukhya-tamaya--the first incarnation to appear; namah--my respectful obeisances; sattvaya--unto the pure transcendence; pranaya--the origin of life; ojase--the source of the potency of the senses; sahase--the origin of all mental power; balaya--the origin of bodily strength; maha-matsyaya--unto the gigantic fish incarnation; namah--respectful obeisances; iti--thus.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, who is pure transcendence. He is the origin of all life, bodily strength, mental power and sensory ability. Known as Matsyavatara, the gigantic fish incarnation, He appears first among all the incarnations. Again I offer my obeisances unto Him.

PURPORT

Srila Jayadeva Gosvami sings:

pralayo payodhi-jale dhrtavan asi vedam
vihita-vahitra-caritram akhedam
kesava dhrta-mina-sarira jaya jagad-isa hare

Soon after the cosmic creation, the entire universe was inundated with water. At that time Lord Krsna (Kesava) incarnated as a gigantic fish to protect the Vedas. Therefore Manu addresses Lord Matsya as mukhyatama, the first incarnation to appear. Fish are generally considered a mixture of the modes of ignorance and passion, but we must understand that every incarnation of the Supreme Personality of Godhead is completely transcendental. There is never any deterioration of the Supreme Lord's original transcendental quality. Therefore the word sattvaya is used here, meaning pure goodness on the transcendental platform. There are many incarnations of the Supreme Lord: Varaha murti (the boar form), Kurma murti (the tortoise form), Hayagriva murti (the form of a horse) and so on. Yet we should never think any of Them material. They are always situated on the platform of suddha-sattva, pure transcendence.

TEXT 26

TEXT

antar bahis cakhila-loka-palakair
adrsta-rupo vicarasy uru-svanah
sa isvaras tvam ya idam vase 'nayan
namna yatha darumayim narah striyam

SYNONYMS

antah--within; bahih--without; ca--also; akhila-loka-palakaih--by the leaders of the different planets, societies, kingdoms and so on; adrsta-rupah--not seen; vicarasi--You wander; uru--very great; svanah--whose sounds (Vedic mantras); sah--He; isvarah--the supreme controller; tvam--You; yah--who; idam--this; vase--under control; anayat--has brought; namna--by different names like brahmana, ksatriya, vaisya and sudra; yatha--exactly like; darumayim--made of wood; narah--a man; striyam--a doll.

TRANSLATION

My dear Lord, just as a puppeteer controls his dancing dolls and a husband controls his wife, Your Lordship controls all the living entities in the universe, such as the brahmanas, ksatriyas, vaisyas and sudras. Although You are in everyone's heart as the supreme witness and commander and are outside everyone as well, the so-called leaders of societies, communities and countries cannot realize You. Only those who hear the vibration of the Vedic mantras can appreciate You.

PURPORT

The Supreme Personality of Godhead is antarbahih, present within and without everything. One must overcome the delusion caused by the Lord's external energy and realize His presence both externally and internally. In Srimad-Bhagavatam (1.8.19) Srimati Kuntidevi has explained that Krsna appears in this world nato natyadharo yatha, "exactly like an actor dressed as a player." In Bhagavad-gita (18.61) Krsna says, isvarah sama-bhutanam hrd-dese 'rjuna tisthati: "The Supreme Lord is situated in everyone's heart, O Arjuna." The Lord is situated within everyone's heart, and outside as well. Within the heart He is the Supersoul, the incarnation who acts as the adviser and witness. Yet although God is residing within their hearts, foolish people say, "I cannot see God. Please show Him to me."

Everyone is under the control of the Supreme Personality of Godhead, exactly like dancing dolls controlled by a puppeteer or a woman controlled by her husband. A woman is compared to a doll (darumayi) because she has no independence. She should always be controlled by a man. Still, due to false prestige, a class of women wants to remain independent. What to speak of women, all living entities are prakrti (female) and therefore dependent on the Supreme Lord, as Krsna Himself explains in Bhagavad-gita (apareyam itas tv anyam prakrtim viddhi me param). The living entity is never independent. Under all circumstances, he is dependent on the mercy of the Lord. The Lord creates the social divisions of human society--brahmanas, ksatriyas, vaisyas and sudras--and ordains that they follow rules and regulations suited to their particular position. In this way, all members of society remain always under the Supreme Lord's control. Still, some people foolishly deny the existence of God.

Self-realization means to understand one's subordinate position in relation to the Lord. When one is thus enlightened, he surrenders to the Supreme Personality of Godhead and is liberated from the clutches of the material energy. In other words, unless one surrenders to the lotus feet of the Lord, the material energy in its many varieties will continue to control him. No one in the material world can deny that he is under control. The Supreme Lord, Narayana, who is beyond this material existence, controls everyone. The following Vedic mantra confirms this point: eko ha vai narayana asit. Foolish persons think Narayana to be on the platform of ordinary material existence. Because they do not realize the natural constitutional position of the living entity, they concoct names like daridra-narayana, svami-narayana or mithya-narayana. However, Narayana is actually the supreme controller of everyone. This understanding is self-realization.

TEXT 27

TEXT

yam loka-palah kila matsara-jvara
hitva yatanto 'pi prthak sametya ca
patum na sekur dvi-padas catus-padah

sarisrpam sthanu yad atra drsyate

SYNONYMS

yam--whom (You); loka-palah--the great leaders of the universe, beginning with Lord Brahma; kila--what to speak of others; matsara-jvarah--who are suffering from the fever of envy; hitva--leaving aside; yatantah--endeavoring; api--although; prthak--separately; sametya--combined; ca--also; patum--to protect; na--not; sekuh--able; dvi-padah--two-legged; catuh-padah--four-legged; sarisrpam--reptiles; sthanu--not moving; yat--whatever; atra--within this material world; drsyate--is visible.

TRANSLATION

My Lord, from the great leaders of the universe, such as Lord Brahma and other demigods, down to the political leaders of this world, all are envious of Your authority. Without Your help, however, they could neither separately nor concertedly maintain the innumerable living entities within the universe. You are actually the only maintainer of all human beings, of animals like cows and asses, and of plants, reptiles, birds, mountains and whatever else is visible within this material world.

PURPORT

It is fashionable for materialistic persons to compete with the power of God. When so-called scientists try to manufacture living entities in their laboratories, their only purpose is to defy the talent and ability of the Supreme Personality of Godhead. This is called illusion. It exists even in the higher planetary systems, where great demigods like Lord Brahma, Lord Siva and others reside. In this world everyone is puffed up with false prestige despite the failure of all his endeavors. When so-called philanthropists, who supposedly want to help the poor, are approached by members of the Krsna consciousness movement, they say, "You are simply wasting your time, while I am feeding vast masses of starving people." Unfortunately, their meager efforts, either singly or together, do not solve anyone's problems.

Sometimes so-called svamis are very eager to feed poor people, thinking them to be daridra-narayana, the Lord's incarnations as beggars. They prefer to serve the manufactured daridra-narayana than the original, supreme Narayana. They say, "Don't encourage service to Lord Narayana. It is better to serve the starving people of the world." Unfortunately such materialists, either singly or combined in the form of the United Nations, cannot fulfill their plans. The truth is that the many millions of human beings, animals, birds and trees--indeed, all living entities--are maintained solely by the Supreme Personality of Godhead. Eko bahunam yo vidadhata kaman: one person, the Supreme Lord, is supplying the necessities of life for all other living entities. To challenge the authority of Narayana, the Supreme Personality of Godhead, is the business of asuras (demons). Yet sometimes suras, or devotees, are also bewildered by the illusory energy and falsely claim to be the maintainer of the entire universe. Such incidents are described in the Tenth Canto of Srimad-Bhagavatam, where Sukadeva Gosvami tells how Lord Brahma and King Indra became puffed up and were eventually chastised by Krsna.

TEXT 28

TEXT

bhavan yugantarnava urmi-malini
ksonim imam osadhi-virudham nidhim
maya sahoru kramate 'ja ojas
tasmai jagat-prana-ganatmane nama iti

SYNONYMS

bhavan--Your Lordship; yuga-anta-arnave--in the water of devastation at the end of the millennium; urmi-malini--possessing rows of big waves; ksonim--the planet earth; imam--this; osadhi-virudham--of all

kinds of herbs and drugs; nidhim--the storehouse; maya--me; saha--with; uru--great; kramate--You roamed; aja--O unborn one; ojasa--with speed; tasmai--unto Him; jagat--of the entire universe; prana-gana-atmane--the ultimate source of life; namah--my respectful obeisances; iti--thus.

TRANSLATION

O almighty Lord, at the end of the millennium this planet earth, which is the source of all kinds of herbs, drugs and trees, was inundated by water and drowned beneath the devastating waves. At that time, You protected me along with the earth and roamed the sea with great speed. O unborn one, You are the actual maintainer of the entire universal creation, and therefore You are the cause of all living entities. I offer my respectful obeisances unto You.

PURPORT

Envious persons cannot appreciate how wonderfully the Lord creates, maintains and annihilates the universe, but devotees of the Lord can understand this perfectly well. Devotees can see how the Lord is acting behind the wonderful workings of the material nature. In Bhagavad-gita (9.10) the Lord says:

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." All the wonderful transformations of nature are happening under the superintendence of the Supreme Personality of Godhead. Envious persons cannot see this, but a devotee, even though very humble and even if uneducated, knows that behind all the activities of nature is the supreme hand of the Supreme Being.

TEXT 29

TEXT

hiranmaye 'pi bhagavan nivasati kurma-tanum bibhranas tasya tat priyatamam tanum aryama saha varsa-purusaih pitr-ganadhipatir upadhavati mantram imam canujapati.

SYNONYMS

hiranmaye--in Hiranmaya-varsa; api--indeed; bhagavan--the Supreme Personality of Godhead; nivasati--resides; kurma-tanum--the body of a tortoise; bibhranah--manifesting; tasya--of the Supreme Personality of Godhead; tat--that; priya-tamam--deardest; tanum--body; aryama--Aryama, the chief resident of Hiranmaya-varsa; saha--with; varsa-purusaih--the people of that tract of land; pitr-gana-adhipatih--who is the chief of the pitas; upadhavati--worships in devotional service; mantram--hymn; imam--this; ca--also; anujapati--chants.

TRANSLATION

Sukadeva Gosvami continued: In Hiranmaya-varsa, the Supreme Lord, Visnu, lives in the form of a tortoise [kurma-sarira]. This most dear and beautiful form is always worshiped there in devotional service by Aryama, the chief resident of Hiranmaya-varsa, along with the other inhabitants of that land. They chant the following hymns.

PURPORT

The word priyatama (deardest) is very significant in this verse. Each devotee regards a particular form of the Lord as most dear. Because of an atheistic mentality, some people think that the tortoise, boar and fish incarnations of the Lord are not very beautiful. They do not know that any form of the Lord is always the fully opulent Personality of Godhead. Since one of His opulences is infinite beauty, all the Lord's incarnations are very beautiful and are appreciated as such by devotees. Nondevotees, however, think that Lord Krsna's incarnations are ordinary material creatures, and therefore they distinguish between the beautiful and the not beautiful. A certain form of the Lord is worshiped by a particular devotee because he loves to see that form of the Lord. As stated in Brahma-samhita (5.33): advaitam acyutam anadim ananta-rupam adyam purana-purusam nava-yauvanam ca. The very beautiful form of the Lord is always youthful. Sincere servants of a particular form of the Lord always see that form as very beautiful, and thus they engage in constant devotional service to Him.

TEXT 30

TEXT

om namo bhagavate akuparaya sarva-sattva-guna-visesanayanu-palaksita-sthanaya namo varsmame namo bhumne namo namo 'vasthanaya namas te.

SYNONYMS

om--O my Lord; namah--respectful obeisances; bhagavate--unto You, the Supreme Personality of Godhead; akuparaya--in the form of a tortoise; sarva-sattva-guna-visesanaya--whose form consists of suddha-sattva, transcendental goodness; anupalaksita-sthanaya--unto You, whose position is not discernible; namah--my respectful obeisances; varsmame--unto You who, although the oldest, are unaffected by time; namah--my respectful obeisances; bhumne--to the great one who can go everywhere; namah namah--repeated obeisances; avasthanaya--the shelter of everything; namah--respectful obeisances; te--unto You.

TRANSLATION

O my Lord, I offer my respectful obeisances unto You, who have assumed the form of a tortoise. You are the reservoir of all transcendental qualities, and being entirely untinged by matter, You are perfectly situated in pure goodness. You move here and there in the water, but no one can discern Your position. Therefore I offer my respectful obeisances unto You. Because of Your transcendental position, You are not limited by past, present and future. You are present everywhere as the shelter of all things, and therefore I offer my respectful obeisances unto You again and again.

PURPORT

In the Brahma-samhita it is said, goloka eva nivasaty akhila-tma-bhuta: the Lord always remains in Goloka, the topmost planet in the spiritual world. At the same time, He is all-pervading. This paradox is only possible for the Supreme Personality of Godhead, who is full of all opulences. The Lord's all-pervasiveness is confirmed in Bhagavad-gita (18.61) where Krsna states, isvarah sarva-bhutanam hrdi-dese 'rjuna tisthati: "The Supreme Lord is seated in everyone's heart, O Arjuna." Elsewhere in Bhagavad-gita (15.15) the Lord says, sarvasya caham hrdi sannivisto mattah smrtir jnanam apohanam ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Therefore, although the Lord is present everywhere, He cannot be seen with ordinary eyes. As Aryama says, the Lord is anupalaksita-sthana: no one can locate Him. This is the greatness of the Supreme Personality of Godhead.

TEXT 31

TEXT

yad-rupam etan nija-mayayarpitam
artha-svarupam bahu-rupa-rupitam
sankhya na yasyasty ayathopalambhanat
tasmai namas te 'vyapadesa-rupine

SYNONYMS

yat--of whom; rupam--the form; etat--this; nija-mayaya arpitam--manifested by Your personal potency; artha-svarupam--this entire visible cosmic manifestation; bahu-rupa-rupitam--manifested in various forms; sankhya--the measurement; na--not; yasya--of which; asti--there is; ayatha--falsely; upalambhanat--from perceiving; tasmai--unto Him (the Supreme Lord); namah--my respectful obeisances; te--unto You; avyapadesa--cannot be ascertained by mental speculation; rupine--whose real form.

TRANSLATION

My dear Lord, this visible cosmic manifestation is a demonstration of Your own creative energy. Since the countless varieties of forms within this cosmic manifestation are simply a display of Your external energy, this virat-rupa [universal body] is not Your real form. Except for a devotee in transcendental consciousness, no one can perceive Your actual form. Therefore I offer my respectful obeisances unto You.

PURPORT

Mayavadi philosophers think the universal form of the Lord to be real and His personal form illusory. We can understand their mistake by a simple example. A fire consists of three elements: heat and light, which are the energy of the fire, and the fire itself. Anyone can understand that the original fire is the reality and that the heat and light are simply the fire's energy. Heat and light are the formless energies of fire, and in that sense they are unreal. Only the fire has form, and therefore it is the real form of the heat and light. As Krsna states in Bhagavad-gita (9.4), maya tatam idam sarvam jagad avyakta-murtina: "By Me, in My unmanifested form, this entire universe is pervaded." Thus the impersonal conception of the Lord is like the expansion of heat and light from a fire. In Bhagavad-gita the Lord also says, mat-sthani sarva-bhutani na caham tesv avasthitah: the entire material creation is resting on Krsna's energy, either material, spiritual or marginal, but because His form is absent from the expansion of His energy, He is not personally present. This inconceivable expansion of the Supreme Lord's energy is called acintya-sakti. Therefore no one can understand the real form of the Lord without becoming His devotee.

TEXT 32

TEXT

jarayujam svedajam andajodbhidam
caracaram devarsi-pitr-bhutam aindriyam
dyauh kham ksitih saila-sarit-samudra-
dvipa-graharksety abhidheya ekah

SYNONYMS

jarayu-jam--one born from a womb; sveda-jam--one born from perspiration; anda-ja--one born from an egg; udbhidam--one born of the earth; cara-acaram--the moving and the stationary; deva--the demigods; rsi--the great sages; pitr--the inhabitants of Pitrloka; bhutam--the material elements air, fire, water and earth; aindriyam--all the senses; dyauh--the higher planetary systems; kham--the sky; ksitih--the earthly planets; saila--the hills and mountains; sarit--the rivers; samudra--the oceans; dvipa--the islands; graharksa--the stars and planets; iti--thus; abhidheya--to be variously named; ekah--one.

TRANSLATION

My dear Lord, You manifest Your different energies in countless forms: as living entities born from wombs, from eggs and from perspiration; as plants and trees that grow out of the earth; as all living entities, both moving and standing, including the demigods, the learned sages and the pitas; as outer space, as the higher planetary system containing the heavenly planets, and as the planet earth with its hills, rivers, seas, oceans and islands. Indeed, all the stars and planets are simply manifestations of Your different energies, but originally You are one without a second. Therefore there is nothing beyond You. This entire cosmic manifestation is therefore not false but is simply a temporary manifestation of Your inconceivable energy.

PURPORT

This verse completely rejects the theory of brahma satyam jagan mithya, which states that spirit, or Brahman, is real, whereas the manifested material world, with its great variety of things, is false. Nothing is false. One thing may be permanent and another temporary, but both the permanent and the temporary are facts. For example, if someone becomes angry for a certain period, no one can say that his anger is false. It is simply temporary. Everything we experience in our daily lives is of this same character; it is temporary but real.

The different kinds of living entities coming from various sources are very clearly described in this verse. Some are born from a womb and some (like certain insects) from human perspiration. Others hatch from eggs, and still others sprout from the earth. A living entity takes birth under different circumstances according to his past activities (karma). Although the body of the living entity is material, it is never false. No one will accept the argument that since a person's material body is false, murder has no repercussions. Our temporary bodies are given to us according to our karma, and we must remain in our given bodies to enjoy the pains and pleasures of life. Our bodies cannot be called false; they are only temporary. In other words, the energy of the Supreme Lord is as permanent as the Lord Himself, although His energy is sometimes manifest and sometimes not. As summarized in the Vedas, sarvam khalv idam brahma: "Everything is Brahman."

TEXT 33

TEXT

yasminn asankhyeya-visesa-nama-
rupakrtau kavibhih kalpiteyam
sankhya yaya tattva-drsapaniyate
tasmai namah sankhya-nidarsanaya te iti

SYNONYMS

yasmin--in You (the Supreme personality of Godhead); asankhyeya--innumerable; visesa--particular; nama--names; rupa--forms; akrtau--possessing bodily features; kavibhih--by great learned persons; kalpita--imagined; iyam--this; sankhya--number; yaya--by whom; tattva--of the truth; drsa--by knowledge; apaniyate--is extracted; tasmai--unto Him; namah--respectful obeisances; sankhya-nidarsanaya--who is the revealer of this numerical knowledge; te--unto You; iti--thus.

TRANSLATION

O my Lord, Your name, form and bodily features are expanded in countless forms. No one can determine exactly how many forms exist, yet You Yourself, in Your incarnation as the learned scholar Kapiladeva, have analyzed the cosmic manifestation as containing twenty-four elements. Therefore if one is interested in Sankhya philosophy, by which one can enumerate the different truths, he must hear it

from You. Unfortunately, nondevotees simply count the different elements and remain ignorant of Your actual form. I offer my respectful obeisances unto You.

PURPORT

Philosophers and scientists have been trying to study the entire cosmic situation and have been theorizing and calculating in different ways for millions and millions of years. However, the speculative research work of a so-called scientist or philosopher is always interrupted when he dies, and the laws of nature go on without regard for his work.

For billions of years changes take place in the material creation, until at last the whole universe is dissolved and remains in an unmanifested state. Constant change and destruction (bhutva bhutva praliyate) is perpetually going on in nature, yet the material scientists want to study natural laws without knowing the Supreme Personality of Godhead, who is the background of nature. As Krsna states in Bhagavad-gita (9.10):

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

Now the material creation is manifest, eventually it will be annihilated and remain for many millions of years in a dormant state, and finally it will again be created. This is the law of nature.

TEXT 34

TEXT

uttaresu ca kurusu bhagavan yajna-purusah krta-varaha-rupa aste tam tu devi haisa bhuh saha kurubhir askhalita-bhakti-yogenopadhavati imam ca paramam upanisadam avartayati.

SYNONYMS

uttaresu--on the northern side; ca--also; kurusu--in the tract of land known as Kuru; bhagavan--the Supreme personality of Godhead; yajna-purusah--who accepts all results of sacrifices; krta-varaha-rupah--having accepted the form of a boar; aste--exists eternally; tam--Him; tu--certainly; devi--the goddess; ha--certainly; esa--this; bhuh--planet earth; saha--along with; kurubhir--the inhabitants of the land known as Kuru; askhalita--unfailing; bhakti-yogena--by devotional service; upadhavati--worship; imam--this; ca--also; paramam upanisadam--the supreme Upanisad (the process by which one can approach the Lord); avartayati--chants again and again for the purpose of practice.

TRANSLATION

Sukadeva Gosvami said: Dear King, the Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambudvipa. There, in the tract of land known as Uttarakuru-varsa, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following Upanisad mantra.

TEXT 35

TEXT

om namo bhagavate mantra-tattva-lingaya yajna-kratave maha-dhvaravayavaya maha-purusaya namah
karma-suklaya tri-yugaya namas te.

SYNONYMS

om--O Lord; namah--respectful obeisances; bhagavate--unto the Supreme personality of Godhead;
mantra-tattva-lingaya--who is understood in truth by different mantras; yajna--in the form of animal
sacrifices; kratave--and animal sacrifice; maha-dhvara--great sacrifices; avayavaya--whose limbs and bodily
parts; maha-purusaya--unto the Supreme Person; namah--respectful obeisances; karma-suklaya--who
purifies the fruitive activities of the living entities; tri-yugaya--unto the Supreme personality of Godhead,
who is full with six opulences and who appears in three yugas (remaining concealed in the fourth yuga);
namah--my respectful obeisances; te--unto You.

TRANSLATION

O Lord, we offer our respectful obeisances unto You as the gigantic person. Simply by chanting mantras,
we shall be able to understand You fully. You are yajna [sacrifice], and You are the kratu [ritual].
Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the
only enjoyer of all sacrifices. Your form is composed of transcendental goodness. You are known as tri-
yuga because in Kali-yuga You appeared as a concealed incarnation and because You always fully possess
the three pairs of opulences.

PURPORT

Sri Caitanya Mahaprabhu is the incarnation for this age of Kali, as confirmed in many places throughout
the puranas, the Mahabharata, Srimad-Bhagavatam and the Upanisads. The summary of His appearance is
given in Caitanya-caritamrta (Madhya 6.99) as follows:

kali-yuge lilavatara na kare bhagavan
ataeva 'tri-yuga' kari' kahi tara nama

In this age of Kali, the Supreme personality of Godhead (Bhagavan) does not appear as a lilavatara, an
incarnation to display pastimes. Therefore He is known as tri-yuga. Unlike other incarnations, Lord Sri
Caitanya Mahaprabhu appears in this age of Kali as a devotee of the Lord. Therefore He is called a
concealed incarnation (channavatara).

TEXT 36

TEXT

yasya svarupam kavayo vipascito
gunesu darusv iva jata-vedasam
mathnanti mathna manasa didrksavo
gudham kriyarthair nama iritatmane

SYNONYMS

yasya--whose; sva-rupam--form; kavayah--the greatly learned sages; vipascitah--expert in ascertaining
the Absolute Truth; gunesu--in the material manifestation, consisting of the three modes of nature;
darusu--in wood; iva--like; jata--manifested; vedasam--fire; mathnanti--stir; mathna--with a piece of wood
used for producing fire; manasa--by the mind; didrksavah--who are inquisitive; gudham--hidden; kriya-
arthaih--by fruitive activities and their results; namah--respectful obeisances; irita-atmane--unto the Lord,
who is manifested.

TRANSLATION

By manipulating a fire-generating stick, great saints and sages can bring forth the fire lying dormant within wood. In the same way, O Lord, those expert in understanding the Absolute Truth try to see You in everything—even in their own bodies. Yet you remain concealed. You are not to be understood by indirect processes involving mental or physical activities. Because You are self-manifested, only when You see that a person is wholeheartedly engaged in searching for You do You reveal Yourself. Therefore I offer my respectful obeisances unto You.

PURPORT

The word kriyarthaih means "by performing ritualistic ceremonies to satisfy the demigods." The word vipascitah is explained in the Taittiriya Upanisad as follows: satyam jnanam anantam brahma. yo veda nihitam guhayam parame vyoman. so 'snute sarvan kaman saha brahmana vipasciteti. As Krsna states in Bhagavad-gita (7.19), bahunam janmanam ante jnanavan mam prapadyate: "After many births and deaths, he who is actually in knowledge surrenders unto Me." When one understands that the Lord is situated in everyone's heart and actually sees the Lord present everywhere, he has perfect knowledge. The word jata-vedah means "fire which is produced by rubbing wood." In Vedic times, learned sages could bring forth fire from wood. Jata-vedah also indicates the fire in the stomach, which digests everything we eat and which produces an appetite. The word gudha is explained in the Svetasvatara Upanisad. Eko devah sarva-bhutesu gudhah: The Supreme Personality of Godhead is understood by chanting the Vedic mantras. Sarva-vyapi sarva-bhutantar-atma: He is all-pervading, and He is within the heart of living entities. Karmadhyaksah sarva-bhutadhivasah: He witnesses all activities of the living entity. Saksi ceta kevalo nirgunas ca: The Supreme Lord is the witness as well as the living force, yet He is transcendental to all material qualities.

TEXT 37

TEXT

dravya-kriya-hetv-ayanesa-kartrbhir
maya-gunair vastu-niriksitatmane
anviksayangatisayatma-buddhibhir
nirasta-mayakrtaye namo namah

SYNONYMS

dravya--by the objects of sense enjoyment; kriya--the activities of the senses; hetu--the predominating deities of sensory activities; ayana--the body; isa--the predominating time; kartrbhih--by false egotism; maya-gunaih--by the modes of material nature; vastu--as a fact; niriksita--being observed; atmane--unto the Supreme Soul; anviksaya--by careful consideration; anga--by the limbs of yogic practice; atisaya-atma-buddhibhih--by those whose intelligence has become fixed; nirasta--completely freed from; maya--the illusory energy; akrtaye--whose form; namah--all respectful obeisances; namah--respectful obeisances.

TRANSLATION

The objects of material enjoyment [sound, form, taste, touch and smell], the activities of the senses, the controllers of sensory activities [the demigods], the body, eternal time and egotism are all creations of Your material energy. Those whose intelligence has become fixed by perfect execution of mystic yoga can see that all these elements result from the actions of Your external energy. They can also see Your transcendental form as Supersoul in the background of everything. Therefore I repeatedly offer my respectful obeisances unto You.

PURPORT

The objects of material enjoyment, the sensory activities, attachment to sensual pleasure, the body, false egotism and so on are produced by the Lord's external energy, maya. The background of all these activities is the living being, and the director of the living beings is the Supersoul. The living being is not the all in all. He is directed by the Supersoul. In Bhagavad-gita (15.15) Krsna confirms this:

sarvasya caham hr̥di sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The living entity depends on the Supersoul for directions. A person advanced in spiritual knowledge, or a person expert in the practice of mystic yoga (yama, niyama, asana and so on) can understand transcendence either as Paramatma or as the Supreme Personality of Godhead. The Supreme Lord is the original cause of all natural events. Therefore He is described as sarva-karana-karanam, the cause of all causes. Behind everything visible to our material eyes is some cause, and one who can see the original cause of all causes, Lord Krsna, can actually see. Krsna, the sac-cid-ananda-vigraha, is the background of everything, as He Himself confirms in Bhagavad-gita (9.10):

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

TEXT 38

TEXT

karoti visva-sthiti-samyamodayam
yasyepsitam nepsitam iksitur gunaih
maya yathayo bhramate tad-asrayam
gravno namas te guna-karma-saksine

SYNONYMS

karoti--performing; visva--of the universe; sthiti--the maintenance; samyama--winding up; udayam--creation; yasya--of whom; ipsitam--desired; na--not; ipsitam--desired; iksituh--of the one glancing over; gunaih--with the modes of material nature; maya--the material energy; yatha--as much as; ayah--iron; bhramate--moves; tat-asrayam--placed near that; gravnah--a magnetic stone; namah--my respectful obeisances; te--unto You; guna-karma-saksine--the witness of the actions and reactions of material nature.

TRANSLATION

O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy.

PURPORT

Sometimes the question arises why the Supreme Lord has created this material world, which is so full of suffering for the living entities entrapped in it. The answer given herein is that the Supreme Personality of

Godhead does not wish to create this material world just to inflict suffering on the living entities. The Supreme Lord creates this world only because the conditioned souls want to enjoy it.

The workings of nature are not going on automatically. It is only because the Lord glances over the material energy that it acts in wonderful ways, just as a lodestone causes a piece of iron to move here and there. Because materialistic scientists and so-called Sankhya philosophers do not believe in God, they think that material nature is working without supervision. But that is not the fact. In Caitanya-caritamṛta (Adi 6.18-19) the creation of the material world is explained as follows:

yadyapi sankhya mane 'pradhana'---karana
jada ha-ite kabhu nahe jagat-srjana

nija-srsti-sakti prabhu sancare pradhane
isvarera saktye tabe haye ta' nirmane

"Atheistic Sankhya philosophers think that the total material energy causes the cosmic manifestation, but they are wrong. Dead matter has no moving power, and therefore it cannot act independently. The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, matter moves and interacts." Sea waves are moved by the air, the air is created from ether, the-ether is produced by the agitation of the three modes of material nature, and the three modes of material nature interact due to the Supreme Lord's glance over the total material energy. Therefore the background of all natural occurrences is the Supreme Personality of Godhead, as confirmed in Bhagavad-gita (mayadhyaksena prakṛtiḥ suyate sa-caracaram). This is also further explained in Caitanya-caritamṛta (Adi 5.59-61):

jagat-karana nahe prakṛti jada-rupa
sakti sancariya tare kṛsna kare kṛpa

kṛsna-saktye prakṛti haya gauna karana
agni-saktye lauha yaiche karaye jarana

ataeva kṛsna mula-jagat-karana
prakṛti---karana yaiche aja-gala-stana

"Because prakṛti [material nature] is dull and inert, it cannot actually be the cause of the material world. Lord Kṛsna shows His mercy by infusing His energy into the dull, inert material nature. Thus prakṛti, by the energy of Lord Kṛsna, becomes the secondary cause, just as iron becomes red-hot by the energy of fire. Therefore Lord Kṛsna is the original cause of the cosmic manifestation. prakṛti is like the nipples on the neck of a goat, for they cannot give any milk." Thus it is a great mistake on the part of the material scientists and philosophers to think that matter moves independently.

TEXT 39

TEXT

pramathya daityam prativaranam mrdhe
yo mam rasaya jagad-adi-sukarah
krtvagra-damstre niragad udanvatah
kridann ivebhah pranatasmi tam vibhum iti

SYNONYMS

pramathya--after killing; daityam--the demon; prativaranam--most formidable opponent; mrdhe--in the fight; yah--He who; mam--me (the earth); rasayah--fallen to the bottom of the universe; jagat--in this material world; adi-sukarah--the original form of a boar; krtva--keeping it; agra-damstre--on the end of

the tusk; niragat--came out of the water; udanvatah--from the Garbhodaka Ocean; kridan--playing; iva--like; ibhah--elephant; pranata asmi--I bow down; tam--to Him; vibhum--the Supreme Lord; iti--thus.

TRANSLATION

My Lord, as the original boar within this universe, You fought and killed the great demon Hiranyaksa. Then You lifted me [the earth] from the Garbhodaka Ocean on the end of Your tusk, exactly as a sporting elephant plucks a lotus flower from the water. I bow down before You. Thus end the Bhaktivedanta purports of the Fifth Canto, Eighteenth Chapter of the Srimad-Bhagavatam, entitled, "The prayers Offered to the Lord by the Residents of Jambudvipa."

Chapter Nineteen

A Description of the Island of Jambudvipa

This chapter describes the glories of Bharata-varsa, and it also describes how Lord Ramacandra is being worshiped in the tract of land known as Kimpurusa-varsa. The inhabitants of Kimpurusa-varsa are fortunate because they worship Lord Ramacandra with His faithful servant Hanuman. Lord Ramacandra exemplifies an incarnation of Godhead who descends for the mission of paritrana sadhunam vinasaya ca duskrtam--protecting the devotees and destroying the miscreants. Lord Ramacandra exhibits the actual purpose of an incarnation of the Supreme Personality of Godhead, and the devotees take the opportunity to offer loving transcendental service to Him. One should surrender fully to the Lord, forgetting one's so-called material happiness, opulence and education, which are not at all useful for pleasing the Lord. The Lord is pleased only by the process of surrender unto Him.

When Devarsi Narada descended to instruct Sarvani Manu, he described the opulence of Bharata-varsa, India. Sarvani Manu and the inhabitants of Bharata-varsa engage in devotional service to the Supreme Personality of Godhead, who is the origin of creation, maintenance and annihilation and who is always worshiped by self-realized souls. In the planet known as Bharata-varsa there are many rivers and mountains, as there are in other tracts of land, yet Bharata-varsa has special significance because in this tract of land there exists the Vedic principle of varnasrama-dharma, which divides society into four varnas and four asramas. Furthermore, Narada Muni's opinion is that even if there is some temporary disturbance in the execution of the varnasrama-dharma principles, they can be revived at any moment. The effect of adhering to the institution of varnasrama is gradual elevation to the spiritual platform and liberation from material bondage. By following the principles of varnasrama-dharma, one gets the opportunity to associate with devotees. Such association gradually awakens one's dormant propensity to serve the Supreme Personality of Godhead and frees one from all the basic principles of sinful life. One then gets the opportunity to offer unalloyed devotional service to the Supreme Lord, Vasudeva. Because of this opportunity, the inhabitants of Bharata-varsa are praised even in the heavenly planets. Even in the topmost planet of this universe, Brahmaloka, the position of Bharata-varsa is discussed with great relish.

All the conditioned living entities are evolving within the universe in different planets and different species of life. Thus one may be elevated to Brahmaloka, but then one must again descend to earth, as confirmed in Srimad Bhagavad-gita (abrahma-bhuvanal lokah punar avartino 'rjuna). If those who live in Bharata-varsa rigidly follow the principles of varnasrama-dharma and develop their dormant Krsna consciousness, they need not return to this material world after death. Any place where one cannot hear about the Supreme Personality of Godhead from realized souls, even if it be Brahmaloka, is not very congenial to the living entity. If one who has taken birth in the land of Bharata-varsa as a human being does not take advantage of the opportunity for spiritual elevation, his position is certainly the most miserable. In the land known as Bharatavarsa, even if one is a sarva-kama-bhakta, a devotee seeking the fulfillment of some material desire, he is freed from all material desires by his association with devotees, and ultimately he becomes a pure devotee and returns home, back to Godhead, without difficulty.

At the end of this chapter, Sri Sukadeva Gosvami describes to Maharaja Pariksit the eight sub-islands within the island of Jambudvipa.

TEXT 1

TEXT

sri-suka uvaca

kimpuruse varse bhagavantam adi-purusam laksmanagrajam sitabhiramam ramam tat-carana-sannikarsabhiratah parama-bhagavato hanuman saha kimpurusair avirata-bhaktir upaste.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami continued to speak; kimpuruse varse--the tract of land known as Kimpurusa; bhagavantam--the Supreme personality of Godhead; adi-purusam--the original cause of all causes; laksmana-agra-jam--the elder brother of Laksmana; sita-abhiramam--who is very pleasing to mother Sita, or who is the husband of Sitadevi; ramam--Lord Ramacandra; tat-carana-sannikarsa-abhiratah--one always engaged in service at the lotus feet of Lord Ramacandra; parama-bhagavatah--the great devotee celebrated throughout the universe; hanuman--His Grace Hanumanji; saha--with; kimpurusaih--the inhabitants of the tract of land known as Kimpurusa; avirata--continuous; bhaktih--who possesses devotional service; upaste--worships.

TRANSLATION

Srila Sukadeva Gosvami said: My dear King, in Kimpurusa-varsa the great devotee Hanuman is always engaged with the inhabitants of that land in devotional service to Lord Ramacandra, the elder brother of Laksmana and dear husband of Sitadevi.

TEXT 2

TEXT

arstisenena saha gandharvair anugiyamanam parama-kalyanim bhartr-bhagavat-katham samupasrnoti svayam cedam gayati.

SYNONYMS

arsti-senena--Arstisena, the chief personality of Kimpurusa-varsa; saha--with; gandharvaih--by a company of Gandharvas; anugiyamanam--being chanted; parama-kalyanim--most auspicious; bhartr-bhagavat-katham--the glories of his master, who is also the Supreme Personality of Godhead; samupasrnoti--he hears with great attention; svayam ca--and personally; idam--this; gayati--chants.

TRANSLATION

A host of Gandharvas is always engaged in chanting the glories of Lord Ramacandra. That chanting is always extremely auspicious. Hanumanji and Arstisena, the chief person in Kimpurusa-varsa, constantly hear those glories with complete attention. Hanuman chants the following mantras.

PURPORT

In the Puranas there are two different opinions concerning Lord Ramacandra. In the Laghu-bhagavatamrta (5.34-36) this is confirmed in the description of the incarnation of Manu.

vasudevadi-rupanam
avatarah prakirtitah
visnu-dharmottare rama-
laksmanadyah kramadami

padme tu ramo bhagavan

narayana itiritah
sesas cakram ca sankhas ca
kramat syur laksmanadayah

madhya-desa-sthitayodhya-
pure 'sya vasatih smrta
maha-vaikunthaloke ca
raghavedrasya kirtita

The Visnu-dharmottara describes that Lord Ramacandra and His brothers--Laksmna, Bharata and Satrughna--are incarnations of Vasudeva, Sankarsana, Pradyumna and Aniruddha respectively. The Padma Purana, however, says that Lord Ramacandra is an incarnation of Narayana and that the other three brothers are incarnations of Sesa, Cakra and Sankha. Therefore Srila Baladeva Vidyabhusana has concluded, tad idam kalpa-bhedenaiva sambhavyam. In other words, these opinions are not contradictory. In some millenniums Lord Ramacandra and His brothers appear as incarnations of Vasudeva, Sankarsana, Pradyumna and Aniruddha, and in other millenniums They appear as incarnations of Narayana, Sesa, Cakra and Sankha. The residence of Lord Ramacandra on this planet is Ayodhya. Ayodhya City is still existing in the district of Hyderabad, which is situated on the northern side of Uttar Pradesh.

TEXT 3

TEXT

om namo bhagavate uttamaslokaya nama arya-laksana-sila-vrataya nama upasiksitatmana upasita-lokaya
namah sadhu-vada-nikasanaya namo brahmanya-devaya maha-purusaya maha-rajaya nama iti.

SYNONYMS

om--O my Lord; namah--my respectful obeisances; bhagavate--unto the Supreme Personality of Godhead; uttama-slokaya--who is always worshiped with selected verses; namah--my respectful obeisances; arya-laksana-sila-vrataya--who possesses all the good qualities of advanced personalities; namah--my respectful obeisances; upasiksitatmana--unto You whose senses are under control; upasita-lokaya--who is always remembered and worshiped by all the different classes of living entities; namah--my respectful obeisances; sadhu-vada-nikasanaya--to the Lord, who is like a stone for examining all the good qualities of a sadhu; namah--my respectful obeisances; brahmanya-devaya--who is worshiped by the most qualified brahmanas; maha-purusaya--unto the Supreme Lord, who is worshiped by the purusa-sukta because of being the cause of this material creation; maha-rajaya--unto the supreme king, or the king of all kings; namah--my respectful obeisances; iti--thus.

TRANSLATION

Let me please Your Lordship by chanting the bija-mantra omkara. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Aryans, people who are advanced. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the quality of gold, but You are like a touchstone that can verify all good qualities. You are worshiped by brahmanas who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisances unto You.

TEXT 4

TEXT

yat tad visuddhanubhava-matram ekam
sva-tejasa dhvasta-guna-vyavastham
pratyak prasantam sudhiyopalambhanam
hy anama-rupam niraham prapadye

SYNONYMS

yat--which; tat--to that supreme truth; visuddha--transcendentally pure, without contamination by material nature; anubhava--experience; matram--that sac-cid-ananda transcendental body; ekam--the one; sva-tejasa--by His own spiritual potency; dhvasta--vanquished; guna-vyavastham--the influence of the modes of material nature; pratyak--transcendental, not to be seen with material eyes; prasantam--undisturbed by material agitation; sudhiya--by Krsna consciousness, or purified consciousness, uncontaminated by material desires, fruitive activities and speculative philosophy; upalambhanam--who can be achieved; hi--indeed; anama-rupam--without a material name and form; niraham--without a material ego; prapadye--let me offer my respectful obeisances.

TRANSLATION

The Lord, whose pure form [sac-cid-ananda-vigraha] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedanta He is described as being one without a second. Because of His spiritual potency, He is untouched by the contamination of material nature, and because He is not subjected to material vision, He is known as transcendental. He has no material activities, nor has He a material form or name. Only in pure consciousness, Krsna consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Ramacandra, and let us offer our respectful obeisances unto those transcendental lotus feet.

PURPORT

The Supreme personality of Godhead, Krsna, appears in various expansions, as stated in the Brahma-samhita (5.39):

ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bhuvanesu kintu
krsnah svayam samabhavat paramah puman yo
govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rama, Nrsimha and many subincarnations as well, but who is the original personality of Godhead known as Krsna and who incarnates personally also." Krsna, who is visnu-tattva, has expanded Himself in many Visnu forms, of which Lord Ramacandra is one. We know that the visnu-tattva is carried by the transcendental bird Garuda and is equipped with different types of weapons in four hands. Therefore we may doubt whether Lord Ramacandra could be in the same category, since He was carried by Hanuman, not by Garuda, and had neither four hands nor the sankha, cakra, gada and padma. Consequently this verse clarifies that Ramacandra is as good as Krsna (ramadi-murtisu kala). Although Krsna is the original Supreme personality of Godhead, Ramacandra is not different from Him. Ramacandra is unaffected by the modes of material nature, and therefore He is prasanta, never disturbed by those modes.

Unless one is saturated with love for the Supreme personality of Godhead, one cannot appreciate the transcendental value of Lord Ramacandra; one cannot see Him with material eyes. Because demons like Ravana have no spiritual vision, they consider Lord Ramacandra an ordinary ksatriya king. Ravana therefore attempted to kidnap Lord Ramacandra's eternal consort, Sitadevi. Actually, however, Ravana could not carry off Sitadevi in her original form. As soon as she was touched by Ravana's hands, she gave him a material form, but she maintained her original form beyond his vision. Therefore in this verse the

words pratyak prasantam indicate that Lord Ramacandra and His potency, the goddess Sita, keep themselves aloof from the influence of the material energy.

In the Upanisads it is said: yam evaisa vrnute tena labhyah. The Supreme Lord, Paramatma, the Personality of Godhead, can be seen or perceived only by persons who are saturated with devotional service. As stated in the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara, situated within the heart of the devotee." Similarly, in the Chandogya Upanisad it is stated, etas tisro devata anena jivena. In this verse of the Chandogya Upanisad the word anena is used to distinguish the atma and Paramatma as two separate identities. The words tisro devata indicate that the body of the living entity is made of three material elements--fire, earth and water. Although the Paramatma enters the heart of the jivatma, who is influenced and designated by a material body, the Paramatma has nothing to do with the jivatma's body. Because the Paramatma has no material connections, He is described here as anama-rupam niraham. The Paramatma has no material identity, whereas the jivatma does. The jivatma may introduce himself as an Indian, American, German and so on, but the Paramatma has no such material designations, and therefore He has no material name. The jivatma is different from his name, but the Paramatma is not; His name and He Himself are one and the same. This is the meaning of niraham, which means "without material designations." This word cannot possibly be twisted to mean that the Paramatma has no ahankara, no "I-ness" or identity. He has His transcendental identity as the Supreme. This is the explanation given by Srila Jiva Gosvami. According to another interpretation, given by Visvanatha Cakravarti Thakura, niraham means nirniscayena aham. Niraham does not mean that the Supreme Lord has no identity. Rather, the stress given by the word aham proves strongly that He does have His personal identity because nir not only means "negative" but also means "strong ascertainment."

TEXT 5

TEXT

martyavataras tv iha martya-siksanam
rakso-vadhayaiva na kevalam vibhoh
kuto 'nyatha syad ramatah sva atmanah
sita-krtani vyasananisvarasya

SYNONYMS

martya--as a human being; avatarah--whose incarnation; tu--however; iha--in the material world; martya-siksanam--for teaching all the living entities, especially human beings; raksah-vadhaya--to kill the demon Ravana; eva--certainly; na--not; kevalam--only; vibhoh--of the Supreme Personality of Godhead; kutah--from where; anyatha--otherwise; syat--there would be; ramatah--of one enjoying; sve--in Himself; atmanah--the spiritual identity of the universe; sita--of the wife of Lord Ramacandra; krtani--appearing due to the separation; vyasanani--all the miseries; isvarasya--of the Supreme Personality of Godhead.

TRANSLATION

It was ordained that Ravana, chief of the Raksasas, could not be killed by anyone but a man, and for this reason Lord Ramacandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Ramacandra's mission, however, was not only to kill Ravana but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries.

He is the self-sufficient Supreme Personality of Godhead, and nothing is lamentable for Him. Therefore why else could He be subjected to tribulations by the kidnapping of mother Sita?

PURPORT

When the Lord appears in this universe in the form of a human being, He has two purposes, as stated in Bhagavad-gita (4.9)--paritranaaya sadhunam vinasaya ca duskrtam: to destroy the demons and protect the devotees. To protect the devotees, the Lord not only satisfies them by His personal presence but also teaches them so that they will not fall down from devotional service. By His personal example, Lord Ramacandra taught the devotees that it is better not to enter married life, which is certainly followed by many tribulations. As confirmed in Srimad-Bhagavatam (7.9.45):

yan maithunadi-grhamedhi-sukham hi tuccham
kanduyanena karayor iva duhkha-duhkham
trpyanti neha krpana bahu-duhkha-bhajah
kandutivan manasijam visaheta-dhirah

Krpanas, those who are not advanced in spiritual knowledge and who are therefore just the opposite of brahmanas, generally take to family life, which is a concession for sex. Thus they enjoy sex again and again, although that sex is followed by many tribulations. This is a warning to devotees. To teach this lesson to devotees and to human society in general, Lord Sri Ramacandra, although the Supreme Personality of Godhead Himself, underwent a series of tribulations because He accepted a wife, mother Sita. Lord Ramacandra underwent these austerities, of course, only to instruct us; actually He never has any reason to lament for anything.

Another aspect of the Lord's instructions is that one who accepts a wife must be a faithful husband and give her full protection. Human society is divided into two classes of men--those who strictly follow the religious principles and those who are devotees. By His personal example, Lord Ramacandra wanted to instruct both of them how to fully adopt the discipline of the religious system and how to be a beloved and dutiful husband. Otherwise He had no reason to undergo apparent tribulations. One who strictly follows religious principles must not neglect to provide all facilities for the complete protection of his wife. There may be some suffering because of this, but one must nevertheless endure it. That is the duty of a faithful husband. By His personal example, Lord Ramacandra demonstrated this duty. Lord Ramacandra could have produced hundreds and thousands of Sitas from His pleasure energy, but just to show the duty of a faithful husband, He not only rescued Sita from the hands of Ravana but also killed Ravana and all the members of his family.

Another aspect of the teachings of Lord Ramacandra is that although Lord Visnu, the Supreme Personality of Godhead, and His devotees may apparently suffer from material tribulations, they have nothing to do with such tribulations. They are mukta-purusas, liberated persons, under all circumstances. It is therefore said in the Caitanya-bhagavata:

yata dekha vaisnavera vyavahara duhkha
niscaya janiha taha paramananda-sukha

A Vaisnava is always firmly situated in transcendental bliss because of engagement in devotional service. Although he may appear to suffer material pains, his position is called transcendental bliss in separation (viraha). The emotions a lover and beloved feel when separated from one another are actually very blissful, although apparently painful. Therefore the separation of Lord Ramacandra from Sitadevi, as well as the consequent tribulation they suffered, is but another display of transcendental bliss. That is the opinion of Srila Visvanatha Cakravarti Thakura.

TEXT 6

TEXT

na vai sa atmatmavatam suhrttamah
saktas tri-lokyam bhagavan vasudevah
na stri-krtam kasmalam asnuvita
na laksmanam capi vihatum arhati

SYNONYMS

na--not; vai--indeed; sah--He; atma--the Supreme Soul; atmavatam--of the self-realized souls; suhrttamah--the best friend; saktah--attached; tri-lokyam--to anything within the three worlds; bhagavan--the Supreme personality of Godhead; vasudevah--the all-pervading Lord; na--not; stri-krtam--obtained because of His wife; kasmalam--sufferings of separation; asnuvita--would obtain; na--not; laksmanam--His younger brother Laksmana; ca--also; api--certainly; vihatum--to give up; arhati--be able.

TRANSLATION

Since Lord Sri Ramacandra is the Supreme Personality of Godhead, Vasudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend. He is full of all opulences. Therefore He could not possibly have suffered because of separation from His wife, nor could He have given up His wife and Laksmana, His younger brother. To give up either would have been absolutely impossible.

PURPORT

In defining the Supreme personality of Godhead, we say that He is full in all six opulences--wealth, fame, strength, influence, beauty and renunciation. He is called renounced because He is not attached to anything in this material world; He is specifically attached to the spiritual world and the living entities there. The affairs of the material world take place under the superintendence of Durgadevi (srsti-sthiti-pralaya-sadhana-saktir eka. chayeva yasya bhuvanani bibharti durga). Everything is going on under the strict rules and regulations of the material energy, represented by Durga. Therefore the Lord is completely detached and need not give attention to the material world. Sitadevi belongs to the spiritual world. Similarly, Lord Laksmana, Ramacandra's younger brother, is a manifestation of Sankarsana, and Lord Ramacandra Himself is Vasudeva, the Supreme Personality of Godhead.

Since the Lord is always spiritually qualified, He is attached to servants who always render transcendental loving service unto Him. He is attached to the truth in life, not to brahminical qualities. Indeed, He is never attached to any material qualities. Although He is the Supersoul of all living entities, He is specifically manifest to those who are self-realized, and He is especially dear to the hearts of His transcendental devotees. Because Lord Ramacandra descended to teach human society how dutiful a king should be, He apparently gave up the company of mother Sita and Laksmana. Factually, however, He could not have given them up. One should therefore learn about the activities of Lord Ramacandra from a self-realized soul. Then one can understand the transcendental activities of the Lord.

TEXT 7

TEXT

na janma nunam mahato na saubhagam
na van na buddhir nakrtis tosa-hetuh
tair yad visrstan api no vanaukasas
cakara sakhya bata laksmanagrajah

SYNONYMS

na--not; janma--birth in a very polished, aristocratic family; nunam--indeed; mahatah--of the Supreme Personality of Godhead; na--nor; saubhagam--great fortune; na--nor; vak--an elegant manner of speaking;

na--nor; buddhih--sharpness of intelligence; na--not; akrtih--features of the body; tosa-hetuh--the cause of pleasure to the Lord; taih--by all those above-mentioned qualities; yat--because; visrstan--rejected; api--although; nah--us; vana-okasah--the inhabitants of the forest; cakara--accepted; sakhye--in friendship; bata--alas; laksmana-agra-jah--Lord Sri Ramacandra, the elder brother of Laksmana.

TRANSLATION

One cannot establish a friendship with the Supreme Lord Ramacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these qualifications is actually a prerequisite for friendship with Lord Sri Ramacandra. Otherwise how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Ramacandra has nevertheless accepted us as friends?

PURPORT

In a prayer to Krsna expressing her feelings, Srimati Kuntidevi called Him akincana-gocara. The prefix a means "not," and kincana "something of this material world." One may be very proud of his prestigious position, material wealth, beauty, education and so on, but although these are certainly good qualifications in material dealings, they are not necessary for achieving friendship with the Supreme Personality of Godhead. One who possesses all these material qualities is expected to become a devotee, and when he actually does, the qualities are properly utilized. Those who are puffed up by a high birth, wealth, education and personal beauty (janmaisvarya-sruta-sri) unfortunately do not care for developing Krsna consciousness, nor does the Supreme Personality of Godhead care about all these material qualifications. The Supreme Lord is achieved by devotion (bhaktya mam abhijanati). One's devotion and sincere desire to serve the Supreme Personality of Godhead are the only qualifications. Rupa Gosvami has also said that the price for achieving God's favor is simply one's sincere eagerness to have it (lauyam ekam mulyam). In the Caitanya-bhagavata it is said:

kholaveca sevakera dekha bhagya-sima
brahma siva kande yara dekhiya mahima

dhane jane panditye krsna nahi pai
kevala bhaktira vasa caitanya-gosani

"Behold the great fortune of the devotee Kholaveca. Lord Brahma and Siva shed tears upon seeing his greatness. One cannot attain Lord Krsna by any amount of wealth, followers, or learning. Sri Caitanya Mahaprabhu is controlled only by pure devotion. "Lord Sri Caitanya Mahaprabhu had a very sincere devotee whose name was Kholaveca Sridhara and whose only business was to sell pots made of the skin of banana trees. Whatever income he had, he used fifty percent for the worship of mother Ganges, and with the other fifty percent he provided for his necessities. On the whole, he was so very poor that he lived in a cottage that had a broken roof with many holes in it. He could not afford brass utensils, and therefore he drank water from an iron pot. Nevertheless, he was a great devotee of Lord Sri Caitanya Mahaprabhu. He is a typical example of how a poor man with no material possessions can become a most exalted devotee of the Lord. The conclusion is that one cannot attain shelter at the lotus feet of Lord Krsna or Sri Caitanya Gosani through material opulence; that shelter is attainable only by pure devotional service.

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

TEXT 8

TEXT

suro 'suro vapy atha vanaro narah
sarvatmana yah sukrtajnam uttamam
bhajeta ramam manujakrtim harim
ya uttaran anayat kosalan divam iti

SYNONYMS

surah--demigod; asurah--demon; va api--or; atha--therefore; va--or; anarah--other than a human being (bird, beast, animal and so on); narah--a human being; sarva-atmana--wholeheartedly; yah--who; sukrtajnam--easily made grateful; uttamam--most highly elevated; bhajeta--should worship; ramam--Lord Ramacandra; manuja-akrtim--appearing as a human being; harim--the Supreme personality of Godhead; yah--who; uttaran--of northern India; anayat--brought back; kosalan--the inhabitants of Kosala-desa, Ayodhya; divam--to the spiritual world, Vaikuntha; iti--thus.

TRANSLATION

Therefore, whether one is a demigod or a demon, a man or a creature other than man, such as a beast or bird, everyone should worship Lord Ramacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship the Lord, for He accepts even a small service offered by His devotee. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. Indeed, Lord Sri Ramacandra brought all the devotees of Ayodhya back home, back to Godhead [Vaikuntha].

PURPORT

Lord Sri Ramacandra is so kind and merciful to His devotees that He is very easily satisfied by a little service rendered by anyone, human or not. This is the special advantage of worshipping Lord Ramacandra, and there is the same advantage in worshipping Lord Sri Caitanya Mahāprabhu. Lord Kṛṣṇa and Lord Ramacandra, in the manner of ksatriyas, sometimes showed Their mercy by killing asuras, but Lord Sri Caitanya Mahāprabhu awarded love of God without difficulty even to the asuras. All the incarnations of the Supreme Personality of Godhead--but especially Lord Ramacandra, Lord Kṛṣṇa and, later, Lord Sri Caitanya Mahāprabhu--delivered many of the living entities present before Them, indeed almost all of them. Sri Caitanya Mahāprabhu is therefore represented in the six-armed form of sad-bhujā-murti, which is a combination of Lord Ramacandra, Lord Kṛṣṇa and Lord Sri Caitanya Mahāprabhu. The best purpose of human life can be fulfilled by worshipping the sad-bhujā-murti, the form of the Lord with six arms--two arms of Ramacandra, two arms of Kṛṣṇa and two arms of Sri Caitanya Mahāprabhu.

TEXT 9

TEXT

bharate 'pi varse bhagavan nara-narayanakhyā akalpantam upacita-dharma-jnana-
vairagyaisvaryopasamoparamatmopalambhanam anugrahayatmavatam anukampaya tapo 'vyakta-gatis
carati.

SYNONYMS

bharate--in Bharata; api--also; varse--the tract of land; bhagavan--the Supreme Personality of Godhead; nara-narayana-akhyah--known as Nara-Narayana; a-kalpa-antam--up to the end of the millennium; upacita--increasing; dharma--religion; jnana--knowledge; vairagya--renunciation or nonattachment; aisvarya--mystic opulences; upasama--control of the senses; uparama--freedom from false ego; atma-upalambhanam--self-realization; anugrahaya--to show favor; atma-vatam--unto persons interested in self-realization; anukampaya--by causeless mercy; tapah--austerities; avyakta-gatih--whose glories are inconceivable; carati--executes.

TRANSLATION

[Sukadeva Gosvami continued:] The glories of the Supreme Personality of Godhead are inconceivable. He has appeared in the form of Nara-Narayana in the land of Bharata-varsa, at the place known as Badarikasrama, to favor His devotees by teaching them religion, knowledge, renunciation, spiritual power, sense control and freedom from false ego. He is advanced in the opulence of spiritual assets, and He engages in executing austerity until the end of this millennium. This is the process of self-realization.

PURPORT

People in India may visit the temple of Nara-Narayana at Badarikasrama just to learn how the Supreme Personality of Godhead in His incarnation as Nara-Narayana engages in austerities to teach the people of the world how to achieve self-realization. It is impossible to realize oneself simply by absorbing oneself in speculation and material activities. One must be very serious about self-realization and the practice of austerity. Unfortunately, the people of this age of Kali do not even know the meaning of austerity. Under these circumstances, the Lord has appeared as Sri Caitanya Mahaprabhu to bestow upon the fallen souls the easiest method of self-realization, technically called ceto-darpana-marjanam, cleansing of the dirt from the core of one's heart. This method is extremely simple. Anyone can chant the glorious krsna-sankirtana--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. In this age there are different forms of so-called advanced scientific knowledge, such as anthropology, Marxism, Freudianism, nationalism and industrialism, but if we work very hard under their guidance instead of adopting the process practiced by Nara-Narayana, we shall waste our valuable human form of life. Thus we shall certainly be cheated and misled.

TEXT 10

TEXT

tam bhagavan narado varnasramavatibhir bharatibhih prajabhir bhagavat-proktabhyam sankhya-yogabhyam bhagavad-anubhavopavarnanam savarner upadeksyamanah parama-bhakti-bhavenopasarati idam cabhignati.

SYNONYMS

tam--Him (Nara-Narayana); bhagavan--the most powerful saintly person; naradah--the great sage Narada; varna-asrama-vatibhih--by followers of the institution of the four varnas and four asramas; bharatibhih--of the land known as Bharata-varsa (India); prajabhih--who are the inhabitants; bhagavat-proktabhyam--which was stated by the Supreme personality of Godhead; sankhya--by the sankhya-yoga system (the analytical study of material conditions); yogabhyam--by practice of the yoga system; bhagavat-anubhava-upavarnanam--which describes the process of God realization; savarneh--unto Savarni Manu; upadeksyamanah--instructing; parama-bhakti-bhavana--in greatly ecstatic loving service to the Lord; upasarati--serves the Lord; idam--this; ca--and; abhignati--chants.

TRANSLATION

In his own book, known as Narada Pancaratra, Bhagavan Narada has very vividly described how to work to achieve the ultimate goal of life--devotion--through knowledge and through execution of the mystic yoga system. He has also described the glories of the Lord, the Supreme Personality of Godhead. The great sage Narada instructed the tenets of this transcendental literature to Savarni Manu in order to teach those inhabitants of Bharata-varsa who strictly follow the principles of varnasrama-dharma how to achieve the devotional service of the Lord. Thus Narada Muni, along with the other inhabitants of Bharata-varsa, always engages in the service of Nara-Narayana, and he chants as follows.

PURPORT

Sri Caitanya Mahaprabhu has clearly declared:

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

The real success or fulfillment of the mission of human life can be achieved in India, Bharata-varsa, because in Bharata-varsa the purpose of life and the method for achieving success are evident. People should take advantage of the opportunity afforded by Bharata-varsa, and this is especially so for those who are following the principles of varnasrama-dharma. If we do not take to the principles of varnasrama-dharma by accepting the four social orders (brahmana, ksatriya, vaisya and sudra) and the four orders of spiritual life (brahmacari, grhastha, vanaprastha and sannyasa), there can be no question of success in life. Unfortunately, because of the influence of Kali-yuga, everything is now being lost. The inhabitants of Bharata-varsa are gradually becoming degraded mlecchas and yavanas. How then will they teach others? Therefore, this Krsna consciousness movement has been started not only for the inhabitants of Bharata-varsa but for all the people of the world, as announced by Sri Caitanya Mahaprabhu. There is still time, and if the inhabitants of Bharata-varsa take this movement of Krsna consciousness seriously, the entire world will be saved from gliding down to a hellish condition. The Krsna consciousness movement follows the process of pancaratrika-vidhi and that of bhagavata-vidhi simultaneously, so that people can take advantage of the movement and make their lives successful.

TEXT 11

TEXT

om namo bhagavate upasama-silayoparatamatmyaya namo 'kincana-vittaya rsi-rsabhaya nara-narayanaya paramahamsa-parama-gurave atmaramadhipataye namo nama iti.

SYNONYMS

om--O Supreme Lord; namah--my respectful obeisances; bhagavate--unto the Supreme Personality of Godhead; upasama-silaya--who has mastered the senses; uparata-anatmyaya--having no attachment for this material world; namah--my respectful obeisances; akincana-vittaya--unto the Supreme Personality of Godhead, who is the only asset of persons who have no material possessions; rsi-rsabhaya--the most exalted of saintly persons; nara-narayanaya--Nara-Narayana; paramahamsa-parama-gurave--the most exalted spiritual master of all paramahamsas, liberated persons; atmarama-adhipataye--the best of self-realized persons; namah namah--my respectful obeisances again and again; iti--thus.

TRANSLATION

Let me offer my respectful obeisances unto Nara-Narayana, the best of all saintly persons, the Supreme Personality of Godhead. He is the most self-controlled and self-realized, He is free from false prestige, and He is the asset of persons who have no material possessions. He is the spiritual master of all paramahamsas, who are the most exalted human beings, and He is the master of the self-realized. Let me offer my repeated obeisances at His lotus feet.

TEXT 12

TEXT

gayati cedam---
kartasya sargadisu yo na badhyate
na hanyate deha-gato 'pi daihikaih
drastur na drg yasya gunair vidusyate
tasmai namo 'sakta-vivikta-saksine

SYNONYMS

gayati--he sings; ca--and; idam--this; karta--the executor; asya--of this cosmic manifestation; sarga-adisu--of the creation, maintenance and destruction; yah--one who; na badhyate--is not attached as the creator, master or proprietor; na--not; hanyate--is victimized; deha-gatah api--although appearing as a human being; daihikaih--by bodily tribulations such as hunger, thirst and fatigue; drastuh--of Him who is the seer of everything; na--not; drk--the power of vision; yasya--of whom; gunaih--by the material qualities; vidusyate--is polluted; tasmai--unto Him; namah--my respectful obeisances; asakta--unto the Supreme person, who is unattached; vivikta--without affection; saksine--the witness of everything.

TRANSLATION

Narada, the most powerful saintly sage, also worships Nara-Narayana by chanting the following mantra: The Supreme Personality of Godhead is the master of the creation, maintenance and annihilation of this visible cosmic manifestation, yet He is completely free from false prestige. Although to the foolish He appears to have accepted a material body like us, He is unaffected by bodily tribulations like hunger, thirst and fatigue. Although He is the witness who sees everything, His senses are unpolluted by the objects He sees. Let me offer my respectful obeisances unto that unattached, pure witness of the world, the Supreme Soul, the Personality of Godhead.

PURPORT

The Supreme Personality of Godhead, Krsna, is described as sac-cid-ananda-vigraha, the body of eternity, transcendental bliss and full knowledge. Now in this verse He is more fully described. Krsna is the creator of the entire cosmic manifestation, yet He is unattached to it. If we were to construct a very tall skyscraper, we would be very attached to it, but Krsna is so renounced that although He has created everything, He is not attached to anything (na badhyate). Furthermore, although Krsna has His transcendental form, sac-cid-ananda-vigraha, He is not disturbed by the bodily necessities of life, which are called daihika; for example, He is never hungry, thirsty or fatigued (na hanyate deha-gato 'pi daihikaih). Then again, since everything is Krsna's property, He sees everything and is present everywhere, but because His body is transcendental, He is above vision, the objects of vision and the process of vision. When we see someone beautiful, we are attracted. The sight of a beautiful woman immediately attracts a man, and the sight of a man naturally attracts a woman. Krsna, however, is transcendental to all these faults. Although He is the seer of everything, He is not afflicted with faulty vision (na drg yasya gunair vidusyate). Therefore, although He is the witness and seer, He is aloof from all affection for the activities He sees. He is always unattached and separate; He is only a witness.

TEXT 13

TEXT

idam hi yogesvara yoga-naipunam
hiranyagarbho bhagavan jagada yat

yad anta-kale tvayi nirgune mano
bhaktya dadhitojjhita-duskalevarah

SYNONYMS

idam--this; hi--certainly; yoga-isvara--O my Lord, master of all mystic power; yoga-naipunam--the expert process of executing yogic principles; hiranya-garbhah--Lord Brahma; bhagavan--the most powerful; jagada--spoke; yat--which; anta-kale--at the time of death; tvayi--in You; nirgune--the transcendence; manah--the mind; bhaktya--with a devotional attitude; dadhita--one should place; ujjhita-duskalevarah--having given up his identification with the material body.

TRANSLATION

O my Lord, master of all mystic yoga, this is the explanation of the yogic process spoken of by Lord Brahma [Hiranyagarbha], who is self-realized. At the time of death, all yogis give up the material body with full detachment simply by placing their minds at Your lotus feet. That is the perfection of yoga.

PURPORT

Srila Madhvacarya says:

yasya samyag bhagavati
jnanam bhaktis tathaiva ca
niscintas tasya moksah syat
sarva-papa-krto 'pi tu

"For one who very seriously practices devotional service during his lifetime in order to understand the constitutional position of the Supreme Personality of Godhead, liberation from this material world is guaranteed, even if he has previously been addicted to sinful habits." This is also confirmed in Bhagavad-gita:

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." (Bg. 9.30) The only purpose of life is to be fully absorbed in thoughts of Krsna and His form, pastimes, activities and qualities. If one is able to think of Krsna in this way, twenty-four hours a day, he is already liberated (svarupena vyavasthitih). Whereas materialists are absorbed in material thoughts and activities, devotees, on the contrary, are always absorbed in thoughts of Krsna and Krsna's activities. Therefore they are already on the platform of liberation. One has to think of Krsna with full absorption at the time of death. Then he will certainly return home, back to Godhead, without a doubt.

TEXT 14

TEXT

yathaihikamusmika-kama-lampatah
sutesu daresu dhanesu cintayan
sanketa vidvan kukalevaratyayad
yas tasya yatnah srama eva kevalam

SYNONYMS

yatha--as; aihika--in the present life; amusmika--in the expected future life; kama-lampatah--a person who is very attached to lusty desires for bodily enjoyment; sutesu--children; daresu--wife; dhanesu--wealth; cintayan--thinking about; sanketa--is afraid; vidvan--a person advanced in spiritual knowledge; ku-kalevara--of this body, which is full of stool and urine; atyayat--because of loss; yah--anyone; tasya--his; yatnah--endeavors; sramah--a waste of time and energy; eva--certainly; kevalam--only.

TRANSLATION

Materialists are generally very attached to their present bodily comforts and to the bodily comforts they expect in the future. Therefore they are always absorbed in thoughts of their wives, children and wealth and are afraid of giving up their bodies, which are full of stool and urine. If a person engaged in Krsna consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the sastras? It was simply a waste of time.

PURPORT

At the time of death a materialist thinks of his wife and children. He is absorbed in thinking of how they will live and who will take care of them after he leaves. Consequently he is never prepared to give up his body; rather, he wants to continue to live in his body to serve his society, family, friends and so on. Therefore by practicing the mystic yoga system one must become detached from bodily relationships. If despite practicing bhakti-yoga and studying all the Vedic literature, one is afraid of giving up his bad body, which is the cause of all his suffering, what is the use of his attempts to advance in spiritual life? The secret of success in practicing yoga is to become free from bodily attachments. Srila Narottama dasa Thakura says, deha-smrti nahi yara, samsara-bandhana kahan tara: one whose practice has freed him from the anxieties of bodily needs is no longer in conditional life. Such a person is freed from conditional bondage. A person in Krsna consciousness must fully discharge his devotional duties without material attachment. Then his liberation is guaranteed.

TEXT 15

TEXT

tan nah prabho tvam kukalevararpitam
tvam-mayayaham-mamatam adhoksaja
bhindyama yenasu vayam sudurbhidam
vidhehi yogam tvayi nah svabhavam iti

SYNONYMS

tat--therefore; nah--our; prabho--O my Lord; tvam--You; ku-kalevara-arpitam--invested in this bad body full of stool and urine; tvat-mayaya--by Your illusory energy; aham-mamatam--the conception of "I and my"; adhoksaja--O Transcendence; bhindyama--may give up; yena--by which; asu--very soon; vayam--we; sudurbhidam--which is very difficult to give up; vidhehi--please give; yogam--the mystic process; tvayi--unto You; nah--our; svabhavam--which is symptomized by a steady mind; iti--thus.

TRANSLATION

Therefore, O Lord, O Transcendence, kindly help us by giving us the power to execute bhakti-yoga so that we can control our restless minds and fix them upon You. We are all infected by Your illusory energy; therefore we are very attached to the body, which is full of stool and urine, and to anything related with the body. Except for devotional service, there is no way to give up this attachment. Therefore kindly bestow upon us this benediction.

PURPORT

The Lord advises in Bhagavad-gita: man-mana bhava mad-bhakto mad-yaji mam namaskuru. The perfect yoga system consists of always thinking of Krsna, always engaging in devotional service, always worshipping Krsna and always offering obeisances unto Him. Unless we practice this yoga system, our illusory attachment for this bad body, which is full of stool and urine, is impossible to give up. The perfection of yoga consists of giving up attachment for this body and bodily relationships and transferring that attachment to Krsna. We are very attached to material enjoyment, but when we transfer that same attachment to Krsna, we traverse the path of liberation. One has to practice this yoga system and none other.

TEXT 16

TEXT

bharate 'py asmin varse saric-chailah santi bahavo malayo mangala-prastho mainakas trikuta rsabhah kutakah kollakah sahyo devagirir rsyamukah sri-sailo venkato mahendro varidharo vindhyah suktiman rksagirih pariyatro dronas citrakuto govardhano raivatakah kakubho nilo gokamukha indrakilah kamagirir iti canye ca sata-sahasrasah sailas tesam nitamba-prabhava nada nadyas ca santy asankhyatah.

SYNONYMS

bharate--in the land of Bharata-varsa; api--also; asmin--in this; varse--tract of land; sarit--rivers; sailah--mountains; santi--there are; bahavah--many; malayah--Malaya; mangala-prasthah--Mangala-prastha; mainakah--Mainaka; tri-kutah--Triakuta; rsabhah--Rsabha; kutakah--Kutaka; kollakah--Kollaka; sahyah--Sahya; devagirih--Devagiri; rsyamukah--Rsyamuka; sri-sailah--Sri-saila; venkatah--Venkata; mahendrah--Mahendra; vari-dharah--Varidhara; vindhyah--Vindhya; suktiman--Suktiman; rksa-girih--Rksagiri; pariyatrah--Pariyatra; dronah--Drona; citra-kutah--Citrakuta; govardhanah--Govardhana; raivatakah--Raivataka; kakubhah--Kakubha; nilah--Nila; gokamukhah--Gokamukha; indrakilah--Indrakila; kamagirih--Kamagiri; iti--thus; ca--and; anye--others; ca--also; sata-sahasrasah--many hundreds and thousands; sailah--mountains; tesam--of them; nitamba-prabhavah--born of the slopes; nadah--big rivers; nadyah--small rivers; ca--and; santi--there are; asankhyatah--innumerable.

TRANSLATION

In the tract of land known as Bharata-varsa, as in Ilavrita-varsa, there are many mountains and rivers. Some of the mountains are known as Malaya, Mangala-prastha, Mainaka, Triakuta, Rsabha, Kutaka, Kollaka, Sahya, Devagiri, Rsyamuka, Sri-saila, Venkata, Mahendra, Varidhara, Vindhya, Suktiman, Rksagiri, Pariyatra, Drona, Citrakuta, Govardhana, Raivataka, Kakubha, Nila, Gokamukha, Indrakila and Kamagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes.

TEXTS 17-18

TEXT

etasam apo bharyatyah praja namabhir eva punantinam atmata copaspranti; candravasa tamraparni avatoda krtamala vaihayasi kaveri veni payasvini sarkaravarta tungabhadra krsnavenya bhimarathi godavari nirvindhya payosni tapi reva surasa narmada carmanvati sindhur andhah sonas ca nadau mahanadi vedasmrtir risikulya trisama kausiki mandakini yamuna sarasvati drsadvati gomati sarayu rodhasvati saptavati susoma satadrus candrabhaga marudvrdha vitasta asikni visveti maha-nadyah.

SYNONYMS

etasam--of all these; apah--water; bharatyah--of Bharata-varsa (India); prajah--the residents; namabhih--by the names; eva--only; punantinam--are purifying; atmana--by the mind; ca--also; upaspranti--touch; candra-vasa--Candravasa; tamra-parni--Tamraparni; avatoda--Avatoda; krta-mala--Krtamala; vaihayasi--Vaihayasi; kaveri--Kaveri; veni--Veni; payasvini--Payasvini; sarkaravarta--Sarkaravarta; tunga-bhadra--Tungabhadra; krsna-venya--Krsnavenya; bhima-rathi--Bhimarathi; godavari--Godavari; nirvindhya--Nirvindhya; payosni--Payosni; tapi--Tapi; reva--Reva; surasa--Surasas; narmada--Narmada; carmanvati--Carmanvati; sindhuh--Sindhu; andhah--Andha; sonah--Sona; ca--and; nadau--two rivers; maha-nadi--Mahanadi; veda-smrtih--Vedasmrti; rsi-kulya--Rsikulya; tri-sama--Trisama; kausiki--Kausiki; mandakini--Mandakini; yamuna--Yamuna; sarasvati--Sarasvati; drsadvati--Drsadvati; gomati--Gomati; sarayu--Sarayu; rodhasvati--Rodhasvati; saptavati--Saptavati; susoma--Susoma; sata-druh--Satadru; candrabhaga--Candrabhaga; marudvrdha--Marudvrdha; vitasta--Vitasta; asikni--Asikni; visva--Visva; iti--thus; mahadyah--big rivers.

TRANSLATION

Two of the rivers--the Brahmaputra and the Sona--are called nadas, or main rivers. These are other great rivers that are very prominent: Candravasa, Tamraparni, Avatoda, Krtamala, Vaihayasi, Kaveri, Veni, Payasvini, Sarkaravarta, Tungabhadra, Krsnavenya, Bhimarathi, Godavari, Nirvindhya, Payosni, Tapi, Reva, Surasa, Narmada, Carmanvati, Mahanadi, Vedasmrti, Rsikulya, Trisama, Kausiki, Mandakini, Yamuna, Sarasvati, Drsadvati, Gomati, Sarayu, Rodhasvati, Saptavati, Susoma, Satadru, Candrabhaga, Marudvrdha, Vitasta, Asikni and Visva. The inhabitants of Bharata-varsa are purified because they always remember these rivers. Sometimes they chant the names of these rivers as mantras, and sometimes they go directly to the rivers to touch them and bathe in them. Thus the inhabitants of Bharata-varsa become purified.

PURPORT

All these rivers are transcendental. Therefore one can be purified by remembering them, touching them or bathing in them. This practice is still going on.

TEXT 19

TEXT

asminn eva varse purusair labdha-janmabhih sukla-lohita-krsna-varnena svarabdhenā karmanā divya-manusa-naraka-gatayo bahvya atmana anupurvyena sarva hy eva sarvesam vidhiyante yatha-varna-vidhanam apavargah capi bhavati.

SYNONYMS

asmin eva varse--in this tract of land (Bharata-varsa); purusaih--by the people; labdha-janmabhih--who have taken birth; sukla--of the mode of goodness; lohita--of the mode of passion; krsna--of the mode of ignorance; varnena--according to the division; sva--by himself; arabdhena--begun; karmanā--by activities; divya--divine; manusa--human; naraka--hellish; gatayah--goals; bahvyah--many; atmanah--of his own; anupurvyena--according to acts performed previously; sarvah--all; hi--certainly; eva--indeed; sarvesam--of all of them; vidhiyante--are allotted; yatha-varna-vidhanam--in terms of different castes; apavargah--the path of liberation; ca--and; api--also; bhavati--is possible.

TRANSLATION

The people who take birth in this tract of land are divided according to the qualities of material nature--the modes of goodness [sattva-guna], passion [rajo-guna], and ignorance [tamo-guna]. Some of them are born as exalted personalities, some are ordinary human beings, and some are extremely abominable, for in

Bharata-varsa one takes birth exactly according to one's past karma. If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Visnu according to the four social divisions [brahmana, ksatriya, vaisya and sudra] and the four spiritual divisions [brahmacari, grhastha, vanaprastha and sannyasa], one's life becomes perfect.

PURPORT

For further information, one should refer to Bhagavad-gita (14.18 and 18.42-45). Srila Ramanujacarya writes in his book Vedanta-sangraha:

evam-vidha-parabhakti-svarupa-jnana-visesasyotpadakah purvoktataharahar upaciyamana-jnana-purvaka-karmanugrhitabhakti-yoga eva; yathoktam bhagavata parasarena---varnasrameti. nikhila-jagad-uddharanayavanitale 'vatirnam para-brahma-bhutat purusottamah svayam etad uktavan----"svakarnaniratah siddhim yatha vindati tac chrnu" "yatah pravrttir bhutanam yena sarvam idam tatam . svakarmanatam abhyarcya siddhim vindati manavah"

Quoting from the Visnu Purana (389), the great sage Parasara Muni has recommended:

varnasramacaravata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam

"The Supreme personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Lord." In the land of Bharata-varsa, the institution of varnasrama-dharma may be easily adopted. At the present moment, certain demoniac sections of the population of Bharatavarsa are disregarding the system of varnasrama-dharma. Because there is no institution to teach people how to become brahmanas, ksatriyas, vaisyas and sudras or brahmacaris, grhasthas, vanaprasthas and sannyasis, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the supreme governmental posts. No one is being trained to act according to the principles of varnasrama-dharma, and thus people are becoming increasingly degraded and are heading in the direction of animal life. The real aim of life is liberation, but unfortunately the opportunity for liberation is being denied to people in general, and therefore their human lives are being spoiled. The Krsna consciousness movement, however, is being propagated all over the world to reestablish the varnasrama-dharma system and thus save human society from gliding down to hellish life.

TEXT 20

TEXT

yo 'sau bhagavati sarva-bhutatmany anatmye 'nirukte 'nilayane paramatmani vasudeve 'nanya-nimittabhakti-yoga-laksano nana-gati-nimittavidya-granthi-randhana-dvarena yada hi maha-purusa-purusa-prasangah.

SYNONYMS

yah--anyone who; asau--that; bhagavati--unto the Supreme Personality of Godhead; sarva-bhutatmani--the Supersoul of all living entities; anatmye--having no attachment; anirukte--who is beyond the mind and speech; anilayane--not dependent on anything else; parama-atmani--unto the Supreme Soul; vasudeve--Lord Vasudeva, the son of Vasudeva; ananya--without any other; nimitta--cause; bhakti-yogalaksanah--having symptoms of pure devotional service; nana-gati--of varied destinations; nimitta--the cause; avidya-granthi--the bondage of ignorance; randhana--of cutting; dvarena--by means; yada--when;

hi--indeed; maha-purusa--of the Supreme Personality of Godhead; purusa--with the devotee; prasangah--an intimate relationship.

TRANSLATION

After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation.

PURPORT

Brahman realization is the beginning of liberation, and Paramatma realization is still further advancement toward the realm of liberation, but one achieves real liberation when he understands his position as an eternal servant of the Supreme Personality of Godhead (muktir hitvanyatha rupam svarupena vyavasthitih). In the material world, in the bodily concept of life, everyone is working in the wrong direction. When one becomes brahma-bhuta, spiritually realized, one understands that he is not the body and that working in the bodily concept of life is useless and misdirected. Then his devotional service begins. As Krsna says in Bhagavad-gita (18.54):

brahma-bhutih prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is thus transcendently situated realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." Devotional service is actual liberation. When one is attracted by the beauty of the Supreme Personality of Godhead and his mind is always engaged at the Lord's lotus feet, he is no longer interested in subjects that do not help him in self-realization. In other words, he loses all attraction for material activities. In the Taittiriya Upanisad (2.7) it is said: esa hy evanandayati. yada hy evaisa etasmin na drsye 'natmye anirukte 'nilayane 'bhayam pratistham vindate 'tha so 'bhayam gato bhavati. A living entity becomes established in spiritual, blissful life when he fully understands that his happiness depends on spiritual self-realization, which is the basic principle of ananda (bliss), and when he is eternally situated in the service of the Lord, who has no other lord above Him.

TEXT 21

TEXT

etat eva hi deva gayanti---
aho amisam kim akari sobhanam
prasanna esam svid uta svayam harih
yair janma labdham nrsu bharatajire
mukunda-sevaupayikam sprha hi nah

SYNONYMS

etat--this; eva--indeed; hi--certainly; devah--all the demigods; gayanti--chant; aho--oh; amisam--of these inhabitants of Bharatavarsa; kim--what; akari--was done; sobhanam--pious, beautiful activities; prasannah--pleased; esam--upon them; svid--or; uta--it is said; svayam--personally; harih--the Supreme Personality of Godhead; yair--by whom; janma--birth; labdham--obtained; nrsu--in human society;

bharata-ajire--in the courtyard of Bharata-varsa; mukunda--the Supreme Personality of Godhead, who can offer liberation; seva-aupayikam--which is the means of serving; sprha--desire; hi--indeed; nah--our.

TRANSLATION

Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bharata-varsa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bharata-varsa to execute devotional service, but these human beings are already engaged there.

PURPORT

These facts are further explained in Caitanya-caritamṛta (Adi 9.41):

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

"One who has taken his birth as a human being in the land of India [Bharata-varsa] should make his life successful and work for the benefit of all other people."

There are many facilities in India, Bharata-varsa, for executing devotional service. In Bharata-varsa, all the acaryas contributed their experience, and Sri Caitanya Mahāprabhu personally appeared to teach the people of Bharata-varsa how to progress in spiritual life and be fixed in devotional service to the Lord. From all points of view, Bharata-varsa is the special land where one can very easily understand the process of devotional service and adopt it to make his life successful. If one makes his life successful in devotional service and then preaches devotional service in other parts of the world, people throughout the world will actually benefit.

TEXT 22

TEXT

kim duskarair nah kratubhis tapo-vratair
danadibhir va dyujayena phalguna
na yatra narayana-pada-pankaja-
smrtih pramustatisayendriyotsavat

SYNONYMS

kim--what is the value; duskaraih--very difficult to perform; nah--our; kratubhih--with performances of sacrifice; tapah--with austerities; vrataih--vows; dana-adibhih--with executing charitable activities and so on; va--or; dyujayena--with achieving the heavenly kingdom; phalguna--which is insignificant; na--no; yatra--where; narayana-pada-pankaja--of the lotus feet of Lord Narayana; smrtih--the remembrance; pramusta--lost; atisaya--excessive; indriya-utsavat--due to material sense gratification.

TRANSLATION

The demigods continue: After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Narayana. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

PURPORT

The land of Bharata-varsa is so exalted that by taking birth there one can not only attain the heavenly planets but also go directly back home, back to Godhead. As Krsna says in Bhagavad-gita (9.25):

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." people in the land of Bharata-varsa generally follow the Vedic principles and consequently perform great sacrifices by which they can be elevated to the heavenly planets. However, what is the use of such great attainments? As stated in Bhagavad-gita (9.21), ksine punye martya-lokam visanti: after the results of one's sacrifices, charity and other pious activities expire, one must return to the lower planetary systems and again feel the pangs of birth and death. However, one who becomes Krsna conscious can go back to Krsna (yanti-mad-yajino 'pi mam). Therefore the demigods even regret having been elevated to the higher planetary systems. The denizens of the heavenly planets regret that they could not take full advantage of being born in the land of Bharata-varsa. Instead, they became captivated by a higher standard of sense gratification, and therefore they forgot the lotus feet of Lord Narayana at the time of death. The conclusion is that one who has taken birth in the land of Bharata-varsa must follow the instructions given personally by the Supreme Personality of Godhead. Yad gatva na nivartante tad dhama paramam mama. One should try to return home, back to Godhead, to the Vaikuntha planets--or to the topmost Vaikuntha planet, Goloka Vrndavana--to live eternally in full, blissful knowledge in the company of the Supreme Personality of Godhead.

TEXT 23

TEXT

kalpayusam sthanajayat punar-bhavat
ksanayusam bharata-bhujayo varam
ksanena martyena krtam manasvinah
sannyasya samyanty abhayam padam hareh

SYNONYMS

kalpa-ayusam--of those who have a life duration of many millions of years, like Lord Brahma; sthana-jayat--than achievement of the place or planetary systems; punar-bhavat--which is liable to birth, death and old age; ksana-ayusam--of persons who have only one hundred years of life; bharata-bhu-jayah--a birth in the land of Bharata-varsa; varam--more valuable; ksanena--for such a short life; martyena--by the body; krtam--the work executed; manasvinah--those actually understanding the value of life; sannyasya--surrendering unto the lotus feet of Krsna; samyanti--they achieve; abhayam--where there is no anxiety; padam--the abode; hareh--of the Supreme Personality of Godhead.

TRANSLATION

A short life in the land of Bharata-varsa is preferable to a life achieved in Brahmaloaka for millions and billions of years because even if one is elevated to Brahmaloaka, he must return to repeated birth and death. Although life in Bharata-varsa, in a lower planetary system, is very short, one who lives there can elevate himself to full Krsna consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikunthaloka, where there is neither anxiety nor repeated birth in a material body.

PURPORT

This is further confirmation of the statement given by Lord Caitanya Mahaprabhu:

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

One who has taken birth in the land of Bharata-varsa has a full opportunity to study the direct instructions given by Krsna in Bhagavad-gita and thus finally decide what to do in his human form of life. One should certainly give up all other propositions and surrender to Krsna. Krsna will then immediately take charge and relieve one of the results of past sinful life (aham tvam sarva-papebhyo moksayisyami ma sucah). Therefore one should take to Krsna consciousness, as Krsna Himself recommends. Man-mana bhava mad-bhakto mad-yaji mam namaskuru: "Always think of Me, become My devotee, worship Me and offer Me obeisances." This is very easy, even for a child. Why not take this path? One should try to follow the instructions of Krsna exactly and thus become fully eligible to be promoted to the kingdom of God (tyaktva deham punar janma naiti mam eti so'rjuna). One should go directly to Krsna and engage in His service. This is the best opportunity offered to the inhabitants of Bharata-varsa. One who is fit to return home, back to Godhead, is no longer liable to the results of karma, good or bad.

TEXT 24

TEXT

na yatra vaikuntha-katha-sudhapaga
na sadhavo bhagavatas tadasrayah
na yatra yajnesa-makha mahotsavah
suresa-loko 'pi na vai sa sevyatam

SYNONYMS

na--not; yatra--where; vaikuntha-katha-sudha-apagah--the nectarean rivers of discussions about the Supreme personality of Godhead, who is called Vaikuntha, or one who drives away all anxiety; na--nor; sadhavah--devotees; bhagavatah--always engaged in the service of the Lord; tat-asrayah--who are sheltered by the Supreme personality of Godhead; na--nor; yatra--where; yajna-isa-makhah--the performance of devotional service to the Lord of sacrifices; maha-utsavah--which are actual festivals; suresa-lokah--a place inhabited by the denizens of heaven; api--although; na--not; vai--certainly; sah--that; sevyatam--be frequented.

TRANSLATION

An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankirtana-yajna to satisfy the Lord [especially since sankirtana-yajna is recommended in this age].

PURPORT

Sri Caitanya Mahaprabhu appeared in the land of Bharata-varsa, specifically in Bengal, in the district of Nadia, where Navadvipa is situated. It is therefore to be concluded, as stated by Srila Bhaktivinoda Thakura, that within this universe, this earth is the best planet, and on this planet the land of Bharata-varsa is the best; in the land of Bharatavarsa, Bengal is still better, in Bengal the district of Nadia is still better, and in Nadia the best place is Navadvipa because Sri Caitanya Mahaprabhu appeared there to

inaugurate the performance of the sacrifice of chanting the Hare Krsna maha-mantra. The sastras recommend:

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi sumedhasah

Lord Sri Caitanya Mahaprabhu is always accompanied by His very confidential associates such as Sri Nityananda, Sri Gadadhara and Sri Advaita and by many devotees like Srivasa. They are always engaged in chanting the name of the Lord and are always describing Lord Krsna. Therefore this is the best among all the places in the universe. The Krsna consciousness movement has established its center in Mayapur, the birthsite of Lord Sri Caitanya Mahaprabhu, to give men the great opportunity to go there and perform a constant festival of sankirtana-yajna, as recommended herein (yajnesa-makha mahotsavah) and to distribute prasada to millions of hungry people hankering for spiritual emancipation. This is the mission of the Krsna consciousness movement. Caitanya-bhagavata confirms this as follows: "One should not desire to be elevated even to a place in the heavenly planetary systems if it has no propaganda to expand the glories of the Supreme Personality of Godhead, no trace of Vaisnavas, pure devotees of the Lord, and no festivals for spreading Krsna consciousness. It would be better to live perpetually cramped within the airtight bag of a mother's womb, where one can at least remember the lotus feet of the Lord, than to live in a place where there is no opportunity to remember His lotus feet. I pray not to be allowed to take birth in such a condemned place." Similarly, in Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami says that since Sri Caitanya Mahaprabhu is the inaugurator of the sankirtana movement, anyone who performs sankirtana to please the Lord is very, very glorious. Such a person has perfect intelligence, whereas others are in the ignorance of material existence. Of all the sacrifices mentioned in the Vedic literatures, the performance of sankirtana-yajna is the best. Even the performance of one hundred asvamedha sacrifices cannot compare to the sacrifice of sankirtana. According to the author of Sri Caitanya-caritamrta, if one compares sankirtana-yajna to other yajnas, he is a pasandi, an infidel, and is liable to be punished by Yamaraja. There are many Mayavadis who think that the performance of sankirtana-yajna is a pious activity similar to the performance of the asvamedha-yajna and other such pious functions, but this is a nama-aparadha. Chanting of the holy name of Narayana and chanting of other names are never equal, despite what Mayavadis think.

TEXT 25

TEXT

prapta nr-jatim tv iha ye ca jantavo
jnana-kriya-dravya-kalapa-sambhrtam
na vai yaterann apunar-bhavaya te
bhuyo vanauka iva yanti bandhanam

SYNONYMS

praptah--who have obtained; nr-jatim--a birth in human society; tu--certainly; iha--in this land of Bharata-varsa; ye--those who; ca--also; jantavah--the living beings; jnana--with knowledge; kriya--with activities; dravya--of ingredients; kalapa--with a collection; sambhrtam--full; na--not; vai--certainly; yateran--endeavor; apunah-bhavaya--for the position of immortality; te--such persons; bhuyah--again; vanaukah--birds; iva--like; yanti--go; bandhanam--to bondage.

TRANSLATION

Bharata-varsa offers the proper land and circumstances in which to execute devotional service, which can free one from the results of jnana and karma. If one obtains a human body in the land of Bharata-

varsa, with clear sensory organs with which to execute the sankirtana-yajna, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter.

PURPORT

In the land of Bharata-varsa one can very easily perform the sankirtana-yajna, which consists of sravanam kirtanam visnoh, or one can perform other methods of devotional service, such as smaranam vandanam arcanam dasyam sakhyam and atma-nivedanam. In Bharata-varsa one has the opportunity to visit many holy places, especially Lord Caitanya's birthsite and Lord Krsna's birthsite--Navadvipa and Vrndavana--where there are many pure devotees who have no desire other than to execute devotional service (anyabhisita-sunyam jnana-karmady-anavrtam), and one may thus become free from the bondage of material conditions. Other paths, such as the path of jnana and the path of karma, are not very profitable. Pious activities can elevate one to the higher planetary systems, and by speculative knowledge one can merge into the Brahman existence, but that is not real profit, for one has to come down again even from the liberated condition of being merged in Brahman, and certainly one must come down from the heavenly kingdom. One should endeavor to go back home, back to Godhead (yanti mad-yajino 'pi mam). Otherwise there is no difference between human life and the lives of jungle animals and birds. Animals and birds also have freedom, but because of their lower birth, they cannot use it. Taking advantage of all the facilities offered him, a human being who has taken birth in the land of Bharata-varsa should become a fully enlightened devotee and go back home, back to Godhead. This is the subject matter of the Krsna consciousness movement. The inhabitants of places other than Bharata-varsa have facilities for material enjoyment, but they do not have the same facility to take to Krsna consciousness. Therefore Sri Caitanya Mahaprabhu has advised that one who has taken birth as a human being in Bharata-varsa must first realize himself as a part and parcel of Krsna, and after taking to Krsna consciousness, he must distribute this knowledge all over the world.

TEXT 26

TEXT

yaih sraddhaya barhisi bhagaso havir
niruptam istam vidhi-mantra-vastutah
ekah prthan-namabhir ahuto muda
grhnati purnah svayam asisam prabhuh

SYNONYMS

yaih--by whom (the inhabitants of Bharata-varsa); sraddhaya--faith and confidence; barhisi--in the performance of Vedic ritualistic sacrifices; bhagasah--by division; havih--oblations; niruptam--offered; istam--to the desired deity; vidhi--by the proper method; mantra--by reciting mantras; vastutah--with the proper ingredients; ekah--that one Supreme Personality of Godhead; prthak--separate; namabhih--by names; ahutah--called; muda--with great happiness; grhnati--He accepts; purnah--the Supreme Lord. who is full in Himself; svayam--personally; asisam--of all benedictions; prabhuh--the bestower.

TRANSLATION

In India [Bharata-varsa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Surya, all of whom are worshiped differently. The worshipers offer the demigods their oblations, considering the demigods part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually raises the worshipers to the real standard of devotional service by fulfilling their desires and aspirations. Because the Lord is complete, He offers the worshipers the benedictions they desire even if they worship only part of His transcendental body.

PURPORT

In Bhagavad-gita (9.13) Lord Krsna says:

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." Mahatma, advanced devotees, worship only the Supreme Personality of Godhead. Others, however, who are also sometimes called mahatmas, worship the Lord as ekatvena prthaktena. In other words, they accept the demigods as different parts of Krsna and worship them for various benedictions. Although the devotees of the demigods thus achieve the desired results offered by Krsna, they have been described in Bhagavad-gita as hrta jnana, not very intelligent. Krsna does not desire to be worshiped indirectly through the different parts of His body; Krsna wants direct devotional worship. Therefore a devotee who directly worships Lord Krsna through staunch devotional service, as recommended in Srimad-Bhagavatam, (tivrena bhakti-yogena yajeta purusam param), is very quickly elevated to the transcendental position. Nevertheless, devotees who worship the demigods, the different parts of the Lord, receive the benedictions they desire because the Lord is the original master of all benedictions. If anyone wants a particular benediction, for the Lord to award it is not at all difficult.

TEXT 27

TEXT

satyam disaty arthitam arthito nram
naivarthado yat punar arthita yatah
svayam vidhatte bhajatam anicchatam
icchapidhanam nija-pada-pallavam

SYNONYMS

satyam--certainly; disati--He offers; arthitam--the object prayed for; arthitah--being prayed to; nram--by the human beings; na--not; eva--indeed; artha-dah--the bestower of benedictions; yat--which; punah--again; arthita--a demand for a benediction; yatah--from which; svayam--personally; vidhatte--He gives; bhajatam--unto those engaged in His service; anicchatam--although not desiring it; iccha-pidhanam--which covers all desirable things; nija-pada-pallavam--His own lotus feet.

TRANSLATION

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

PURPORT

The devotees mentioned in the previous verse approach the Supreme Personality of Godhead with material motives, but this verse explains how such devotees are saved from those desires. Srimad-Bhagavatam (2.3.10) advises:

akamah sarva-kamo va
moksa-kama udara-dhiih
tivrena bhakti-yogena
yajeta purusam param

"Whether one is freed from all material desires, is full of material desires, or desires to become one with the Supreme, he should engage in devotional service." In this way, not only will the devotee's desires be fulfilled, but the day will come when he will have no other desire than to serve the lotus feet of the Lord. One who engages in the service of the Lord with some motive is called a sakama-bhakta, and one who serves the Lord without any motives is called an akama-bhakta. Krsna is so merciful that He turns a sakama-bhakta into an akama-bhakta. A pure devotee, an akama-bhakta, who has no material motives, is satisfied simply to serve the lotus feet of the Lord. This is confirmed in Bhagavad-gita (6.22). Yam labdhva caparam labham manyate nadhikam tatah: if one engages in the service of the lotus feet of the Lord, he does not want anything more. This is the highest stage of devotional service. The Lord is so kind even to a sakama-bhakta, a motivated devotee, that He satisfies his desires in such a way that one day he becomes an akama-bhakta. Dhruva Maharaja, for example, became a bhakta with the motive of getting a better kingdom than that of his father, but finally he became an akama-bhakta and said to the Lord, svamin krtartho'smi varam na yace: "My dear Lord, I am very satisfied simply to serve Your lotus feet. I do not want any material benefits." Sometimes it is found that a small child eats dirty things, but his parents take away the dirty things and offer him a sandesa or some other sweetmeat. Devotees who aspire for material benedictions are compared to such children. The Lord is so kind that He takes away their material desires and gives them the highest benediction. Therefore, even for material motives, one should not worship anyone other than the Supreme Personality of Godhead; one must fully engage himself in the devotional service of the Lord so that all his desires will be fulfilled and at the end he can go back home, back to Godhead. This is explained in Caitanya-caritamrta (Madhya 22.37-39, 41) as follows.

Anyakami--a devotee may desire something other than service to the lotus feet of the Lord; yadi kare krsnera bhajana--but if he engages in Lord Krsna's service; na magiteha krsna tare dena sva-carana--Krsna gives him shelter at His lotus feet, even though he does not aspire for it. Krsna kahe--the Lord says; ama bhaje--"He is engaged in My service"; mage visaya-sukha--"but he wants the benefits of material sense gratification." Amrta chadi' visa mage:--"such a devotee is like a person who asks for poison instead of nectar." Ei bada murkha: "That is his foolishness." Ami-vijna: "But I am experienced." Ei murkhe 'visaya' kene diba: "Why should I give such a foolish person the dirty things of material enjoyment?" Sva-carana-mrta: "It would be better for Me to give him shelter at My lotus feet." 'Visaya' bhulaiba: "I shall cause him to forget all material desires." Kama lagi' krsna bhaje--if one engages in the service of the Lord for sense gratification; paya krsna-rase--the result is that he ultimately gets a taste for serving the lotus feet of the Lord. Kama chadi' 'da' haite haya abhilase: He then gives up all material desires and wants to become an eternal servant of the Lord.

TEXT 28

TEXT

yady atra nah svarga-sukhavasesitam
svistasya suktasya krtasya sobhanam
tenajanabhe smrtimaj janma nah syad
varse harir yad-bhajatam sam tanoti

SYNONYMS

yadi--if; atra--in this heavenly planet; nah--of us; svarga-sukha-avasesitam--whatever remains after the enjoyment of heavenly happiness; su-istasya--of a perfect sacrifice; su-uktasya--of diligently studying the Vedic literature; krtasya--of having performed a kind act; sobhanam--the resultant actions; tena--by such a resultant action; ajanabhe--in the land of Bharata-varsa; smrti-mat janma--a birth enabling one to

remember the lotus feet of the Lord; nah--of us; syat--let there be; varse--in the land; harih--the Supreme Personality of Godhead; yat--wherein; bhajatam--of the devotees; sam tanoti--expands the auspiciousness.

TRANSLATION

We are now living in the heavenly planets, undoubtedly as a result of our having performed ritualistic ceremonies, pious activities and yajnas and having studied the Vedas. However, our lives here will one day be finished. We pray that at that time, if any merit remains from our pious activities, we may again take birth in Bharata-varsa as human beings able to remember the lotus feet of the Lord. The Lord is so kind that He personally comes to the land of Bharata-varsa and expands the good fortune of its people.

PURPORT

It is certainly as a result of pious activities that one takes birth in the heavenly planets, but from those planets one must nevertheless come down again to earth, as stated in Bhagavad-gita (ksine punye martya-lokam visanti). Even the demigods must return to earth to work like ordinary men when the results of their pious activities expire. Nevertheless, the demigods desire to come to the land of Bharata-varsa if even a small portion of the merits of their pious activities remains. In other words, to take birth in Bharata-varsa, one must perform more pious activities than the demigods. In Bharata-varsa one is naturally Krsna conscious, and if one further cultivates his Krsna consciousness, by the grace of Krsna he certainly expands his good fortune by becoming perfect in Krsna consciousness and very easily going back home, back to Godhead. In many other places in the Vedic literature it is found that even the demigods want to come to this land of Bharata-varsa. A foolish person may desire to be promoted to the heavenly planets as a result of his pious activities, but even the demigods from the heavenly planets want to come to Bharata-varsa and achieve bodies that may be very easily used to cultivate Krsna consciousness. Therefore Sri Caitanya Mahaprabhu repeatedly says:

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

A human being born in the land of Bharata-varsa has the special prerogative to develop Krsna consciousness. Therefore those already born in Bharata-varsa should take lessons from the sastras and guru and should fully take advantage of the mercy of Sri Caitanya Mahaprabhu in order to be fully equipped with Krsna consciousness. By taking full advantage of Krsna consciousness, one goes back home, back to Godhead (yanti mad-yajino 'pi mam). The Krsna consciousness movement is therefore spreading this facility to human society by opening many, many centers all over the world so that people may associate with the pure devotees of the Krsna consciousness movement, understand the science of Krsna consciousness and ultimately go back home, back to Godhead.

TEXTS 29-30

TEXT

sri-suka uvaca

jambudvipasya ca rajann upadvipan astau haika upadisanti sagaratmajair asvanvesana imam mahim parito nikhadabhir upakalpitan; tad yatha svarnaprasthas candrasukla avartano ramanako mandarahrinah pancajanyah simhalo lanketi.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami continued to speak; jambudvipasya--of the island known as Jambudvipa; ca--also; rajan--O King; upadvipan astau--eight subordinate islands; ha--certainly; eke--some; upadisanti--learned scholars describe; sagara-atma-jaih--by the sons of Maharaja Sagara; asva-anvesane--

while trying to find their lost horse; imam--this; mahim--tract of land; paritah--all around; nikhanadbhii--digging; upakalpitan--created; tat--that; yatha--as follows; svarna-prasthah--Svarnaprastha; candra-suklah--Candrasukla; avartanah--Avartana; ramanakah--Ramanaka; mandara-harinah--Mandara-harina; pancajanyah--Pancajanya; simhalah--Simhala; lanka--Lanka; iti--thus.

TRANSLATION

Sri Sukadeva Gosvami said: My dear King, in the opinion of some learned scholars, eight smaller islands surround Jambudvipa. When the sons of Maharaja Sagara were searching all over the world for their lost horse, they dug up the earth, and in this way eight adjoining islands came into existence. The names of these islands are Svarnaprastha, Candrasukla, Avartana, Ramanaka, Mandara-harina, Pancajanya, Simhala and Lanka.

PURPORT

In the Kurma Purana there is this statement about the desires of the demigods:

anadhikarino devah
svarga-stha bharatodbhavam
vanchanty atma-vimoksartha-
mudrekarthe 'dhikarinah

Although the demigods are situated in exalted positions in the heavenly planets, they nevertheless desire to descend to the land of Bharata-varsa on the planet earth. This indicates that even the demigods are unfit to reside in Bharata-varsa. Therefore if persons already born in Bharatavarsa live like cats and dogs, not taking full advantage of their birth in this land, they are certainly unfortunate.

TEXT 31

TEXT

evam tava bharatottama jambudvipa-varsa-vibhago yathopadesam upavarnita iti.

SYNONYMS

evam--thus; tava--unto you; bharata-uttama--O best of the descendents of Bharata; jambudvipa-varsa-vibhagah--the divisions of the island of Jambudvipa; yatha-upadesam--as much as I am instructed by the authorities; upavarnitah--explained; iti--thus.

TRANSLATION

My dear King Pariksit, O best of the descendants of Bharata Maharaja, I have thus described to you, as I myself have been instructed, the island of Bharata-varsa and its adjoining islands. These are the islands that constitute Jambudvipa.

Thus end the Bhaktivedanta purports of the Fifth Canto, Nineteenth Chapter of the Srimad-Bhagavatam, entitled "A Description of the Island of Jambudvipa."

Chapter Twenty
Studying the Structure of the Universe

In this chapter there is a description of various islands, beginning with Plaksadvipa, and the oceans that surround them. There is also a description of the location and dimensions of the mountain known as Lokaloka. The island of Plaksadvipa, which is twice as broad as Jambudvipa, is surrounded by an ocean of salt water. The master of this island is Idhmajihva, one of the sons of Maharaja Priyavrata. The island is divided into seven regions, each with a mountain and a large river.

The second island is called Salmalidvipa. It is surrounded by an ocean of liquor and is 3,200,000 miles wide, twice as wide as Plaksadvipa. The master of this island is Yajnabahu, one of the sons of Maharaja Priyavrata. Like Plaksadvipa, this island is also divided into seven regions, each with a mountain and a very large river. The inhabitants of this island worship the Supreme Personality of Godhead in the form of Candratma.

The third island, which is surrounded by an ocean of clarified butter and is also divided into seven regions, is called Kusadvipa. Its master is Hiranyareta, another son of Maharaja Priyavrata, and its inhabitants worship the Supreme personality of Godhead in the form of Agni, the fire-god. The width of this island is 6,400,000 miles, or, in other words, twice the width of Salmalidvipa.

The fourth island, Kraucadvipa, which is surrounded by an ocean of milk, is 12,800,000 miles wide and is also divided, like the others, into seven regions, each with a large mountain and a large river. The master of this island is Ghrtaprstha, another son of Maharaja Priyavrata. The inhabitants of this island worship the Supreme Personality of Godhead in the form of water.

The fifth island, Sakadvipa, which is 25,600,000 miles wide, is surrounded by an ocean of yogurt. Its master is Medhatithi, another son of Maharaja Priyavrata. It is also divided into seven regions, each with a large mountain and a large river. Its inhabitants worship the Supreme Personality of Godhead in the form of Vayu, air.

The sixth island, Puskaradvipa, which is twice as wide as the previous island, is surrounded by an ocean of clear water. Its master is Vitihotra, another son of Maharaja Priyavrata. The island is divided in two by a large mountain named Manasottara. The inhabitants of this island worship Svayambhu, another feature of the Supreme Personality of Godhead. Beyond Puskaradvipa there are two islands, one always lit by the sunshine and the other always dark. Between them is a mountain called Lokaloka, which is situated one billion miles from the edge of the universe. Lord Narayana, expanding His opulence, resides upon this mountain. The area beyond Lokaloka Mountain is called Aloka-varsa, and beyond Aloka-varsa is the pure destination of persons who desire liberation.

Vertically, the sun-globe is situated just in the middle of the universe, in Antariksa, the space between Bhurloka and Bhuvarloka. The distance between the sun and the circumference of Anda-golaka, the globe of the universe, is estimated to be twenty-five koti yojanas (two billion miles). Because the sun enters the universe and divides the sky, it is known as Martanda, and because it is produced from Hiranyagarbha, the body of the mahat-tattva, it is also called Hiranyagarbha.

TEXT 1

TEXT

sri-suka uvaca

atah param plaksadinam pramana-laksana-samsthanato varsa-vibhaga upavarnyate.

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; atah param--after this; plaksa-adinam--of the island named Plaksa and others; pramana-laksana-samsthanatah--from the angle of dimensions, particular characteristics and form; varsa-vibhagah--the division of the island; upavarnyate--is described.

TRANSLATION

The great sage Sukadeva Gosvami said: Hereafter I shall describe the dimensions, characteristics and forms of the six islands beginning with the island of Plaksa.

TEXT 2

TEXT

jambudvipo 'yam yavat-pramana-vistasaravata ksarodadhina parivestito yatha merur jambu-akhyena lavanodadhir api tato dvi-guna-visalena plaksakhyena pariksipto yatha parikha bahyopavanena; plakso jambu-pramano dvipakhyakaro hiranmaya utthito yatragnir upaste sapta-jihvas tasyadhipatih priyavratatmaja idhmajihvah svam dvipam sapta-varsani vibhajya sapta-varsa-namabhyah atmajebhyah akalayya svayam atma-yogenopararama.

SYNONYMS

jambu-dvipah--Jambudvipa, the island named Jambu; ayam--this; yavat-pramana-vistarah--as much as the measure of its width, namely 100,000 yojanas (one yojana equals eight miles); tavata--so much; ksara-udadhina--by the ocean of salt water; parivestitah--surrounded; yatha--just as; meruh--Sumeru Mountain; jambu-akhyena--by the island named Jambu; lavana-udadhih--the ocean of salt water; api--certainly; tatah--thereafter; dvi-guna-visalena--which is twice as wide; plaksa-akhyena--by the island named Plaksa; pariksiptah--surrounded; yatha--like; parikha--a moat; bahya--external; upavanena--by a gardenlike forest; plaksah--a plaksa tree; jambu-pramanah--having the height of the jambu tree; dvipa-akhya-karah--causing the name of the island; hiranmayah--magnificently splendid; utthitah--rising; yatra--where; agnih--a fire; upaste--is situated; sapta-jihvah--having seven flames; tasya--of that island; adhipatih--the king or master; priyavrata-atmajah--the son of King Priyavrata; idhma-jihvah--named Idhmajihva; svam--own; dvipam--island; sapta--seven; varsani--tracts of land; vibhajya--dividing into; sapta-varsa-namabhyah--for whom the seven tracts of land were named; atmajebhyah--to his own sons; akalayya--offering; svayam--personally; atma-yogena--by the devotional service of the Lord; upararama--he retired from all material activities.

TRANSLATION

As Sumeru Mountain is surrounded by Jambudvipa, Jambudvipa is also surrounded by an ocean of salt water. The breadth of Jambudvipa is 100,000 yojanas [800,000 miles], and the breadth of the saltwater ocean is the same. As a moat around a fort is sometimes surrounded by gardenlike forest, the saltwater ocean surrounding Jambudvipa is itself surrounded by Plaksadvipa. The breadth of Plaksadvipa is twice that of the saltwater ocean--in other words 200,000 yojanas [1,600,000 miles]. On Plaksadvipa there is a tree shining like gold and as tall as the jambu tree on Jambudvipa. At its root is a fire with seven flames. It is because this tree is a plaksa tree that the island is called Plaksadvipa. Plaksadvipa was governed by Idhmajihva, one of the sons of Maharaja Priyavrata. He endowed the seven islands with the names of his seven sons, divided the islands among the sons, and then retired from active life to engage in the devotional service of the Lord.

TEXTS 3-4

TEXT

sivam yavasam subhadram santam ksemam amrtam abhayam iti varsani tesu girayo nadyah ca saptaivabhijnatah; manikuto vajrakuta indraseno jyotisman suparno hiranyasthivo meghamala iti setu-sailah aruna nrmnangirasi savitri suptabhata rtambhara satyambhara iti maha-nadyah; yasam jalopasparsana-vidhuta-rajah-tamaso hamsa-patangordhvayana-satyanga-samjnas catvaro varnah sahasrayaso vibudhopama-sandarsana-prajanana svarga-dvaram trayya vidyaya bhagavantam trayimayam suryam atmanam yajante.

SYNONYMS

sivam--Siva; yavasam--Yavasa; subhadram--Subhadra; santam--Santa; ksemam--Ksema; amrtam--Amrta; abhayam--Abhaya; iti--thus; varsani--the tracts of land according to the names of the seven sons; tesu--in them; girayah--mountains; nadyah ca--and rivers; sapta--seven; eva--indeed; abhijnatah--are known; manikudah--Manikuta; vajra-kudah--Vajrakuta; indra-senah--Indrasena; jyotisman--Jyotisman; suparnah--Suparna; hiranya-sthivah--Hiranyasthiva; megha-malah--Meghamala; iti--thus; setu-sailah--the ranges of

mountains marking the borders of the varsas; aruna--Aruna; nrmna--Nrmna; angirasi--Angirasi; savitri--Savitri; supta-bhata--Suptabhata; rtambhara--Rtambhara; satyambhara--Satyambhara; iti--thus; mahadyah--very large rivers; yasam--of which; jala-upasparsana--simply by touching the water; vidhuta--washed off; rajah-tamasah--whose modes of passion and ignorance; hamsa--Hamsa; patanga--Patanga; urdhvayana--Urdhvayana; satyanga--Satyanga; samjnah--named; catvarah--four; varnah--castes or divisions of men; sahasra-ayusah--living for one thousand years; vibudha-upama--similar to the demigods; sandarsana--in having very beautiful forms; prajananah--and in producing children; svarga-dvaram--the gateway to the heavenly planets; trayya vidyaya--by performing ritualistic ceremonies according to Vedic principles; bhagavantam--the Supreme Personality of Godhead; trayi-mayam--established in the Vedas; suryam atmanam--the Supersoul, represented by the sun-god; yajante--they worship.

TRANSLATION

The seven islands [varsas] are named according to the names of those seven sons--Siva, Yavasa, Subhadra, Santa, Ksema, Amrta and Abhaya. In those seven tracts of land, there are seven mountains and seven rivers. The mountains are named Manikuta, Vajrakuta, Indrasena, Jyotisman, Suparna, Hiranyasthiva and Meghamala, and the rivers are named Aruna, Nrmna, Angirasi, Savitri, Suptabhata, Rtambhara and Satyambhara. One can immediately be free from material contamination by touching or bathing in those rivers, and the four castes of people who live in Plaksadvipa--the Hamsas, Patangas, Urdhvayanas and Satyngas--purify themselves in that way. The inhabitants of Plaksadvipa live for one thousand years. They are beautiful like the demigods, and they also beget children like the demigods. By completely performing the ritualistic ceremonies mentioned in the Vedas and by worshiping the Supreme Personality of Godhead as represented by the sun-god, they attain the sun, which is a heavenly planet.

PURPORT

According to general understanding, there are originally three deities--Lord Brahma, Lord Visnu and Lord Siva--and people with a poor fund of knowledge consider Lord Visnu no better than Lord Brahma or Lord Siva. This conclusion, however, is invalid. As stated in the Vedas, istapurta bahudha jayamanam visvam bibharti bhuvanasya nabhih tad evagnih tad vayus tat suryas tad u candramah agnih sarvadaivatah. This means that the Supreme Lord, who accepts and enjoys the results of Vedic ritualistic ceremonies (technically called istapurta), who maintains the entire creation, who supplies the necessities of all living entities (eko bahunam yo vidadhati kaman) and who is the central point of all creation, is Lord Visnu. Lord Visnu expands as the demigods known as Agni, Vayu, Surya and Candra, who are simply parts and parcels of His body. Lord Krsna says in Srimad Bhagavad-gita (9.23):

ye 'py anya-devata-bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi-purvakam

"Devotees who worship the demigods with firm faith worship Me also, but not according to regulative principles." In other words, if one worships the demigods but does not understand the relationship between the demigods and the Supreme Personality of Godhead, his worship is irregular. Krsna also says in Bhagavad-gita (9.24), aham hi sarva-yajnanam bhokta ca prabhur eva ca: "I am the only enjoyer of ritualistic ceremonies."

It may be argued that the demigods are as important as Lord Visnu because the names of the demigods are different names of Visnu. This, however, is not a sound conclusion, for it is contradicted in the Vedic literatures. The Vedas declare:

candrama manaso jatas caksoh suryo ajayata; srotradayas ca pranas ca mukhad agnir ajayata; narayanad brahma, narayanad rudro jayate, narayanat prajapatih jayate, narayanad indro jayate, narayanad astau vasavo jayante, narayanad ekadasa rudra jayante.

"The demigod of the moon, Candra, came from the mind of Narayana, and the sun-god came from His eyes. The controlling deities of hearing and the life air came from Narayana, and the controlling deity of fire was generated from His mouth. Prajapati, Lord Brahma, came from Narayana, Indra came from Narayana, and the eight Vasus, the eleven expansions of Lord Siva and the twelve Adityas also came from Narayana." In the smṛti Vedic literature it is also said:

brahma sambhus tathaivarkas
candramas ca satakratuh
evam adyas tathaivanye
yukta vaisnava-tejasa

jagat-karyavasane tu
viyuhyante ca tejasa
vitejas ca te sarve
pancatvam upayanti te

"Brahma, Sambhu, Surya and Indra are all merely products of the power of the Supreme Personality of Godhead. This is also true of the many other demigods whose names are not mentioned here. When the cosmic manifestation is annihilated, these different expansions of Narayana's potencies will merge into Narayana. In other words, all these demigods will die. Their living force will be withdrawn, and they will merge into Narayana."

Therefore it should be concluded that Lord Visnu, not Lord Brahma or Lord Siva, is the Supreme Personality of Godhead. As a government officer is sometimes accepted as the entire government although he is actually but a departmental manager, so the demigods, having achieved power of attorney from Visnu, act on His behalf, although they are not as powerful as He. All the demigods must work under the orders of Visnu. Therefore it is said, ekale isvara kṛṣṇa, ara saba bhṛtya. The only master is Lord Kṛṣṇa, or Lord Visnu, and all others are His obedient servants, who act exactly according to His orders. The distinction between Lord Visnu and the demigods is also expressed in Bhagavad-gīta (9.25). Yanti deva-vrata devan. ... yanti mad-yajino 'pi mam: those who worship the demigods go to the planets of the demigods, whereas the worshipers of Lord Kṛṣṇa and Lord Visnu go to the planets in Vaikuntha. These are the statements of the smṛti. Therefore the idea that Lord Visnu is on the same level as the demigods is in contradiction to the sastras. The demigods are not supreme. The supremacy of the demigods is dependent on the mercy of Lord Narayana (Visnu, or Kṛṣṇa).

TEXT 5

TEXT

pratnasya visno rupam yat
satyasyartasya brahmanah
amrtasya ca mṛtyos ca
suryam atmanam imahiti

SYNONYMS

pratnasya--of the oldest person; visnoh--Lord Visnu; rupam--the form; yat--which; satyasya--of the Absolute Truth; rtasya--of dharma; brahmanah--of the Supreme Brahman; amrtasya--of the auspicious result; ca--and; mṛtyoh--of death (the inauspicious result); ca--and; suryam--the demigod Surya; atmanam--the Supersoul or origin of all souls; imahi--we approach for shelter; iti--thus.

TRANSLATION

[This is the mantra by which the inhabitants of Plaksadvipa worship the Supreme Lord.] Let us take shelter of the sun-god, who is a reflection of Lord Visnu, the all-expanding Supreme Personality of

Godhead, the oldest of all persons. Visnu is the only worshipable Lord. He is the Vedas, He is religion, and He is the origin of all auspicious and inauspicious results.

PURPORT

Lord Visnu is even the Supreme Lord of death, as confirmed in Bhagavad-gita (mrtyuh sarva-haras caham). There are two kinds of activity--auspicious and inauspicious--and both are controlled by Lord Visnu. Inauspicious activities are said to be behind Lord Visnu, whereas auspicious activities stand before Him. The auspicious and the inauspicious exist throughout the entire world, and Lord Visnu is the controller of them both.

In regard to this verse, Srila Madhvacarya says:

surya-somagni-varisa-
vidhatsu yatha-kramam
plaksadi-dvipa-samsthasu
sthitam harim upasate

There are many lands, fields, mountains and oceans throughout the creation, and everywhere the Supreme Personality of Godhead is worshiped by His different names.

Srila Viraraghava Acarya explains this verse of Srimad-Bhagavatam as follows. The original cause of the cosmic manifestation must be the oldest person and must therefore be beyond material transformations. He is the enjoyer of all auspicious activities and is the cause of conditional life and also liberation. The demigod Surya, who is categorized as a very powerful jiva, or living entity, is a representation of one of the parts of His body. We are naturally subordinate to powerful living entities, and therefore we can worship the various demigods as living beings who are powerful representatives of the Supreme Personality of Godhead. Although the worship of the sun-god is recommended in this mantra, He is worshiped not as the Supreme Personality of Godhead but as His powerful representative.

In the Katha Upanisad (1.3.1) it is said:

rtam pibantau sukrtasya loke
guham pravistau parame parardhe
chayatapau brahmavido vadanti
pancagnayo ye ca tri-naciketah

"O Naciketa, the expansions of Lord Visnu as the tiny living entity and the Supersoul are both situated within the cave of the heart of this body. Having entered that cavity, the living entity, resting on the chief of the life airs, enjoys the results of activities, and the Supersoul, acting as witness enables him to enjoy them. Those who are well-versed in knowledge of Brahman and those householders who carefully follow the Vedic regulations say that the difference between the two is like the difference between a shadow and the sun."

In the Svetasvatara Upanisad (6.16) it is said:

sa visvakrd visvavidatmayonih
jnah kalakaro guni sarvavid yah
pradhana-ksetrajna-patir gunesah
samsara-moksa-sthiti-bandha-hetuh

"The Supreme Lord, the creator of this cosmic manifestation, knows every nook and corner of His creation. Although He is the cause of creation, there is no cause for His appearance. He is fully aware of everything. He is the Supersoul, the master of all transcendental qualities, and He is the master of this cosmic manifestation in regard to bondage to the conditional state of material existence and liberation from that bondage."

Similarly, in the Taittiriya Upanisad (2.8) it is said:

bhisasmad vatah pavate
bhisodeti suryah
bhisasmad agnis candras ca
mrtyur dhavati pancamah

"It is out of fear of the Supreme Brahman that the wind is blowing, out of fear of Him that the sun regularly rises and sets, and out of fear of Him that fire acts. It is only due to fear of Him that death and Indra, the King of heaven, perform their respective duties."

As described in this chapter, the inhabitants of the five islands beginning with Plaksadvipa worship the sun-god, the moon-god, the fire-god, the air-god and Lord Brahma respectively. Although they engage in the worship of these five demigods, however, they actually worship Lord Visnu, the Supersoul of all living entities, as indicated in this verse by the words pratnasya visno rupam. Visnu is brahma, amrta, mrtyu--the Supreme Brahman and the origin of everything, auspicious and inauspicious. He is situated in the heart of everyone, including all the demigods. As stated in Bhagavad-gita (7.20), kamais tais tair hrta-jnanah prapadyante 'nya devatah: those whose minds are distorted by material desires surrender unto the demigods. People who are almost blind because of lusty desires are recommended to worship the demigods to have their material desires fulfilled, but actually those desires are not fulfilled by the material demigods. Whatever the demigods do is done with the sanction of Lord Visnu. People who are too lusty worship various demigods instead of worshipping Lord Visnu, the Supersoul of all living entities, but ultimately it is Lord Visnu they worship because He is the Supersoul of all demigods.

TEXT 6

TEXT

plaksadisu pancasu purusanam ayur indriyam ojah saho balam buddhir vikrama iti ca sarvesam autpattiki siddhir avisesena vartate.

SYNONYMS

plaksa-adisu--in the islands headed by Plaksa; pancasu--five; purusanam--of the inhabitants; ayuh--long duration of life; indriyam--soundness of the senses; ojah--bodily strength; saha--mental strength; balam--physical strength; buddhii--intelligence; vikramah--bravery; iti--thus; ca--also; sarvesam--of all of them; autpattiki--inborn; siddhih--perfection; avisesena--without distinction; vartate--exists.

TRANSLATION

O King, longevity, sensory prowess, physical and mental strength, intelligence and bravery are naturally and equally manifested in all the inhabitants of the five islands headed by Plaksadvipa.

TEXT 7

TEXT

plaksah sva-samaneneksu-rasodenavrto yatha tatha dvipo 'pi salmalo dvi-guna-visalah samanena surodenavrtah parivrkte.

SYNONYMS

plaksah--the land known as Plaksadvipa; sva-samanena--equal in width; iksu-rasa--of sugarcane juice; udena--by an ocean; avrtah--surrounded; yatha--just as; tatha--similarly; dvipah--another island; api--also; salmalah--known as Salmala; dvi-guna-visalah--twice as big; samanena--equal in width; sura-udena--by an ocean of liquor; avrtah--surrounded; parivrkte--exists.

TRANSLATION

Plaksadvipa is surrounded by an ocean of sugarcane juice, equal in breadth to the island itself. Similarly, there is then another island--Salmalidvipa--twice as broad as Plaksadvipa [400,000 yojanas, or 3,200,000 miles] and surrounded by an equally broad body of water called Surasagara, the ocean that tastes like liquor.

TEXT 8

TEXT

yatra ha vai salmali plaksayama yasyam vava kila nilayam ahur bhagavatas chandah-stutah patattri-rajasya sa dvipa-hutaye upalaksyate.

SYNONYMS

yatra--where; ha vai--certainly; salmali--a salmali tree; plaksa-ayama--as big as the plaksa tree (one hundred yojanas broad and eleven hundred yojanas high); yasyam--in which; vava kila--indeed; nilayam--rest or living place; ahuh--they say; bhagavatah--of the most powerful; chandah-stutah--who worships the Lord by Vedic prayers; patattri-rajasya--of Garuda, the carrier of Lord Visnu; sa--that tree; dvipa-hutaye--for the name of the island; upalaksyate--is distinguished.

TRANSLATION

On Salmalidvipa there is a salmali tree, from which the island takes its name. That tree is as broad and tall as the plaksa tree--in other words 100 yojanas [800 miles] broad and 1,100 yojanas [8,800 miles] tall. Learned scholars say that this gigantic tree is the residence of Garuda, the king of all birds and carrier of Lord Visnu. In that tree, Garuda offers Lord Visnu his Vedic prayers.

TEXT 9

TEXT

tad-dvipadhipatih priyavratatmajo yaj nabahu sva-sutebhyah saptabhyas tan-namani sapta-varsani vyabhajat surocanam saumanasyam ramanakam deva-varsam paribhadram apyayanam avijnatam iti.

SYNONYMS

tad-dvipa-adhipatih--the master of that island; priyavrata-atmajah--the son of Maharaja Priyavrata; yaj nabahu--named Yaj nabahu; sva-sutebhyah--unto his sons; saptabhyah--seven in number; tan-namani--having names according to their names; sapta-varsani--seven tracts of land; vyabhajat--divided; surocanam--Surocana; saumanasyam--Saumanasya; ramanakam--Ramanaka; deva-varsam--Deva-varsa; paribhadram--Paribhadra; apyayanam--Apyayana; avijnatam--Avijnata; iti--thus.

TRANSLATION

The son of Maharaja Priyavrata named Yaj nabahu, the master of Salmalidvipa, divided the island into seven tracts of land, which he gave to his seven sons. The names of those divisions, which correspond to the names of the sons, are Surocana, Saumanasya, Ramanaka, Deva-varsa, Paribhadra, Apyayana and Avijnata.

TEXT 10

TEXT

tesu varsadrayo nadyas ca saptaivabhijnatah svarasah satsrngo vamadevah kundo mukundah puspa-
varsah sahasra-srutir iti; anumatih sinivali sarasvati kuhu rajani nanda raketi.

SYNONYMS

tesu--in those tracts of land; varsa-adrayah--mountains; nadyah ca--as well as rivers; sapta eva--seven in
number; abhijnatah--understood; svarasah--Svarasa; sata-srngah--Satasrnga; vama-devah--Vamadeva;
kundah--Kunda; mukundah--Mukunda; puspa-varsah--Puspa-varsa; sahasra-srutih--Sahasra-sruti; iti--
thus; anumatih--Anumati; sinivali--Sinivali; sarasvati--Sarasvati; kuhu--Kuhu; rajani--Rajani; nanda--
Nanda; raka--Raka; iti--thus.

TRANSLATION

In those tracts of land there are seven mountains--Svarasa, Satsrnga, Vamadeva, Kunda, Mukunda,
Puspa-varsa and Sahasra-sruti. There are also seven rivers--Anumati, Sinivali, Sarasvati, Kuhu, Rajani,
Nanda and Raka. They are still existing.

TEXT 11

TEXT

tad-varsa-purusah srutadhara-viryadhara-vasundharesandhara-samjna bhagavantam vedamayam somam
atmanam vedena yajante.

SYNONYMS

tat-varsa-purusah--the residents of those tracts of land; srutadhara--Srutadhara; viryadhara--Viryadhara;
vasundhara--Vasundhara; isandhara--Isandhara; samjnah--known as; bhagavantam--the Supreme
Personality of Godhead; veda-mayam--fully conversant with the Vedic knowledge; somam atmanam--
represented by the living entity known as Soma; vedena--by following the Vedic rules and regulations;
yajante--they worship.

TRANSLATION

Strictly following the cult of varnasrama-dharma, the inhabitants of those islands, who are known as
Srutidharas, Viryadharas, Vasundharas and Isandharas, all worship the expansion of the Supreme
Personality of Godhead named Soma, the moon-god.

TEXT 12

TEXT

sva-gobhih pitr-devebhyo
vibhajan krsna-suklayoh
prajanam sarvasam raja-
ndhah somo na astv iti

SYNONYMS

sva-gobhih--by expansion of his own illuminating rays; pitr-devebhyah--unto the pitas and the
demigods; vibhajan--dividing; krsna-suklayoh--into the two fortnights, dark and light; prajanam--of the
citizens; sarvasam--of all; raja--the king; andhah--food grains; somah--the moon-god; nah--toward us;
astu--let him remain favorable; iti--thus.

TRANSLATION

[The inhabitants of Salmalidvipa worship the demigod of the moon in the following words.] By his own rays, the moon-god has divided the month into two fortnights, known as sukla and krsna, for the distribution of food grains to the pitas and the demigods. The demigod of the moon is he who divides time, and he is the king of all the residents of the universe. We therefore pray that he may remain our king and guide, and we offer him our respectful obeisances.

TEXT 13

TEXT

evam surodad bahis tad-dvi-gunah samanena-vrto ghrtodena yatha-purvah kusa-dvipo yasmin kusa-stambo deva-krtas tad-dvipakhyakaro jvalana ivaparah sva-saspa-rocisa diso virajayati.

SYNONYMS

evam--thus; surodad--from the ocean of liquor; bahih--outside; tat-dvi-gunah--twice that; samanena--equal in width; avrtah--surrounded; ghrta-udena--an ocean of clarified butter; yatha-purvah--as previously with Salmalidvipa; kusa-dvipa--the island called Kusadvipa; yasmin--in which; kusa-stambah--kusa grass; deva-krtah--created by the supreme will of the Supreme Personality of Godhead; tat-dvipa-akhya-karah--giving the island its name; jvalanah--fire; iva--like; aparah--another; sva-saspa-rocisa--by the effulgence of the young sprouting grass; disah--all directions; virajayati--illuminates.

TRANSLATION

Outside the ocean of liquor is another island, known as Kusadvipa, which is 800,000 yojanas [6,400,000 miles] wide, twice as wide as the ocean of liquor. As Salmalidvipa is surrounded by a liquor ocean, Kusadvipa is surrounded by an ocean of liquid ghee as broad as the island itself. On Kusadvipa there are clumps of kusa grass, from which the island takes its name. This kusa grass, which was created by the demigods by the will of the Supreme Lord, appears like a second form of fire, but with very mild and pleasing flames. Its young shoots illuminate all directions.

PURPORT

From the descriptions in this verse, we can make an educated guess about the nature of the flames on the moon. Like the sun, the moon must also be full of flames because without flames there cannot be illumination. The flames on the moon, however, unlike those on the sun, must be mild and pleasing. This is our conviction. The modern theory that the moon is full of dust is not accepted in the verses of Srimad-Bhagavatam. In regard to this verse, Srila Visvanatha Cakravarti Thakura says, susasani sukomala-sikhas tesam rocisa: the kusa grass illuminates all directions, but its flames are very mild and pleasing. This gives some idea of the flames existing on the moon.

TEXT 14

TEXT

tad-dvipa-patih praiyavrato rajan hiranyareta nama svam dvipam saptabhyah sva-putrebhyo yatha-bhagam vibhajya svayam tapa atisthata vasu-vasudana-drdharuci-nabhigupta-stutyavrata-vivikta-vamadeva-namabhyah.

SYNONYMS

tat-dvipa-patih--the master of that island; praiyavratah--the son of Maharaja Priyavrata; rajan--O King; hiranyareta--Hiranyareta; nama--named; svam--his own; dvipam--island; saptabhyah--unto seven; sva-putrebhyah--his own sons; yatha-bhagam--according to division; vibhajya--dividing; svayam--himself; tapah atisthata--engaged in austerities; vasu--unto Vasu; vasudana--Vasudana; drdharuci--Drdharuci; nabhi-gupta--Nabhigupta; stutya-vrata--Stutyavrata; vivikta--Vivikta; vama-deva--Vamadeva; namabhyah--named.

TRANSLATION

O King, another son of Maharaja Priyavrata, Hiranyareta, was the king of this island. He divided it into seven parts, which he delivered to his seven sons according to the rights of inheritance. The King then retired from family life to engage in austerities. The names of those sons are Vasu, Vasudana, Drdharuci, Stutyavrata, Nabhigupta, Vivikta and Vamadeva.

TEXT 15

TEXT

tesam varsesu sima-girayo nadyas cabhijnatah sapta saptaiva cakras catuhsrngah kapilas citrakuto devanika urdhvaroma dravina iti rasakulya madhukulya mitravinda srutavinda devagarbha ghrtacyuta mantramaleti.

SYNONYMS

tesam--all those sons; varsesu--in the tracts of land; sima-girayah--border mountains; nadyah ca--as well as rivers; abhijnatah--known; sapta--seven; sapta--seven; eva--certainly; cakrah--Cakra; catuh-srngah--Catuh-srngah; kapilah--Kapila; citra-kutah--Citrakuta; devanikah--Devanika; urdhva-roma--Urdhvaroma; dravinah--Dravina; iti--thus; rasa-kulya--Ramakulya; madhu-kulya--Madhukulya; mitra-vinda--Mitravinda; sruta-vinda--Srutavinda; deva-garbha--Devagarbha; ghrtacyuta--Ghrtacyuta; mantra-mala--Mantramala; iti--thus.

TRANSLATION

In those seven islands there are seven boundary mountains, known as Cakra, Catuhsrngah, Kapila, Citrakuta, Devanika, Urdhvaroma and Dravina. There are also seven rivers, known as Ramakulya, Madhukulya, Mitravinda, Srutavinda, Devagarbha, Ghrtacyuta and Mantramala.

TEXT 16

TEXT

yasam payobhiih kusadvipaukasah kusala-kovidabhiyukta-kulaka-samjna bhagavantam jataveda-sarupinam karma-kausalena yajante.

SYNONYMS

yasam--of which; payobhiih--by the water; kusa-dvipa-okasah--the inhabitants of the island known as Kusadvipa; kusala--Kusala; kovida--Kovida; abhiyukta--Abhiyukta; kulaka--Kulaka; samjnah--named; bhagavantam--unto the Supreme Personality of Godhead; jataveda--the demigod of fire; sa-rupinam--manifesting the form; karma-kausalena--by expertise in ritualistic ceremonies; yajante--they worship.

TRANSLATION

The inhabitants of the island of Kusadvipa are celebrated as the Kusalas, Kovidas, Abhiyuktas and Kulakas. They are like the brahmanas, ksatriyas, vaisyas and sudras respectively. By bathing in the waters of those rivers, they all become purified. They are expert in performing ritualistic ceremonies according to the orders of the Vedic scriptures. Thus they worship the Lord in His aspect as the demigod of fire.

TEXT 17

TEXT

parasya brahmanah saksaj
jata-vedo 'si havyavat
devanam purusanganam
yajnena purusam yajeti

SYNONYMS

parasya--of the Supreme; brahmanah--Brahman; saksat--directly; jata-vedah--O fire-god; asi--you are; havyavat--the carrier of Vedic offerings of grains and ghee; devanam--of all the demigods; purusanganam--who are limbs of the Supreme Person; yajnena--by performing the ritualistic sacrifices; purusam--to the Supreme person; yaja--please carry oblations; iti--thus.

TRANSLATION

[This is the mantra by which the inhabitants of Kusadvipa worship the fire-god.] O fire-god, you are a part of the Supreme Personality of Godhead, Hari, and you carry to Him all the offerings of sacrifices. Therefore we request you to offer to the Supreme Personality of Godhead the yajnic ingredients we are offering the demigods, for the Lord is the real enjoyer.

PURPORT

The demigods are servants who assist the Supreme Personality of Godhead. If one worships the demigods, the demigods, as servants of the Supreme, carry the sacrificial offerings to the Lord, like tax collectors collecting revenue from the citizens and bringing it to the government's treasury. The demigods cannot accept the sacrificial offerings; they simply carry the offerings to the Supreme Personality of Godhead. As stated by Srila Visvanatha Cakravarti Thakura, yasya prasada bhagavat-prasada: since the guru is a representative of the Supreme Personality of Godhead, he carries to the Lord whatever is offered to him. Similarly, all the demigods, as faithful servants of the Supreme Lord, hand over to the Supreme Lord whatever is offered to them in sacrificial performances. There is no fault in worshipping the demigods with this understanding, but to think that the demigods are independent of the Supreme personality of Godhead and equal to Him is called hrta-jnana, a loss of intelligence (kamais tais tair hrta jnanah). One who thinks that the demigods themselves are the actual benefactors is mistaken.

TEXT 18

TEXT

tatha ghrtodad bahih krauncadvipo dvi-gunah sva-manena ksirodena parita upaklpto vrto yatha kusadvipo ghrtodena yasmin kraunco nama parvata-rajo dvipa-nama-nirvartaka aste.

SYNONYMS

tatha--so also; ghrtu-udat--from the ocean of clarified butter; bahih--outside; kraunca-dvipah--another island, known as Krauncadvipa; dvi-gunah--twice as big; sva-manena--as the same measurement; ksira-udena--by an ocean of milk; paritah--all around; upaklptah--surrounded; vrtah--surrounded; yatha--like;

kusa-dvipah--the island known as Kusadvipa; ghrta-udena--by an ocean of clarified butter; yasmin--in which; krauncah nama--named Kraunca; parvata-rajah--a king of mountains; dvipa-nama--the name of the island; nirvartakah--bringing about; aste--exists.

TRANSLATION

Outside the ocean of clarified butter is another island, known as Krauncadvipa, which has a width of 1,600,000 yojanas [12,800,000 miles], twice the width of the ocean of clarified butter. As Kusadvipa is surrounded by an ocean of clarified butter, Krauncadvipa is surrounded by an ocean of milk as broad as the island itself. On Krauncadvipa there is a great mountain known as Kraunca, from which the island takes its name.

TEXT 19

TEXT

yo 'sau guha-praharanonmathita-nitamba-kunjo 'pi ksirodena-sicyamano bhagavata varunenabhigupto vibhaya babhuva.

SYNONYMS

yah--which; asau--that (mountain); guha-praharana--by the weapons of Karttikeya, the son of Lord Siva; unmathita--shaken; nitamba-kunjah--whose trees and vegetables along the slopes; api--although; ksira-udena--by the ocean of milk; asicyamanah--being always bathed; bhagavata--by the greatly powerful; varunena--the demigod known as Varuna; abhiguptah--protected; vibhayah babhuva--has become fearless.

TRANSLATION

Although the vegetables living on the slopes of Mount Kraunca were attacked and devastated by the weapons of Karttikeya, the mountain has become fearless because it is always bathed on all sides by the ocean of milk and protected by Varunadeva.

TEXT 20

TEXT

tasminn api praiyavrato ghrtaprstho namadhipatih sve dvipe varsani sapta vibhajya tesu putra-namasu sapta rikthadan varsapan nivesya svayam bhagavan bhagavatah parama-kalyana-yasasa atma-bhutasya hares caranaravindam upajagama.

SYNONYMS

tasmin--in that island; api--also; praiyavratah--the son of Maharaja Priyavrata; ghrta-prsthah--Ghrtaprstha; nama--named; adhipatih--the king of that island; sve--his own; dvipe--in the island; varsani--tracts of land; sapta--seven; vibhajya--dividing; tesu--in each of them; putra-namasu--possessing the names of his sons; sapta--seven; riktha-dan--sons; varsa-pan--the masters of the varsas; nivesya--appointing; svayam--himself; bhagavan--very powerful; bhagavatah--of the Supreme Personality of Godhead; parama-kalyana-yasasah--whose glories are so auspicious; atma-bhutasya--the soul of all souls; hares carana-aravindam--the lotus feet of the Lord; upajagama--took shelter at.

TRANSLATION

The ruler of this island was another son of Maharaja Priyavrata. His name was Ghrtaprstha, and he was a very learned scholar. He also divided his own island among his seven sons. After dividing the island into

seven parts, named according to the names of his sons, Ghrtaprstha Maharaja completely retired from family life and took shelter at the lotus feet of the Lord, the soul of all souls, who has all auspicious qualities. Thus he attained perfection.

TEXT 21

TEXT

amo madhuruho meghaprsthah sudhama bhrajistho lohitarno vanaspatir iti ghrtaprstha-sutas tesam varsa-girayah sapta saptaiva nadyas cabhikhyatah suklo vardhamano bhojana upabarhino nando nandanah sarvatobhadra iti abhaya amrtaugha aryaka tirthavati rupavati pavitravati sukleti.

SYNONYMS

amah--Ama; madhu-ruhah--Madhuruha; megha-prsthah--Meghaprstha; sudhama--Sudhama; bhrajisthah--Bhrajistha; lohitarnah--Lohitarna; vanaspatih--Vanaspati; iti--thus; ghrtaprstha-sutah--the sons of Ghrtaprstha; tesam--of those sons; varsa-girayah--boundary hills of the tracts of land; sapta--seven; sapta--seven; eva--also; nadyah--rivers; ca--and; abhikhyatah--celebrated; suklah vardhamanah--Sukla and Vardhamana; bhojanah--Bhojana; upabarhinah--Upabarhina; nandah--Nanda; nandanah--Nandana; sarvatah-bhadrah--Sarvatobhadra; iti--thus; abhaya--Abhaya; amrtaugha--Amrtaugha; aryaka--Aryaka; tirthavati--Tirthavati; rupavati--Rupavati; pavitravati--Pavitravati; sukla--Sukla; iti--thus.

TRANSLATION

The sons of Maharaja Ghrtaprstha were named Ama, Madhuruha, Meghaprstha, Sudhama, Bhrajistha, Lohitarna and Vanaspati. In their island there are seven mountains, which indicate the boundaries of the seven tracts of land, and there are also seven rivers. The mountains are named Sukla, Vardhamana, Bhojana, Upabarhina, Nanda, Nandana and Sarvatobhadra. The rivers are named Abhaya, Amrtaugha, Aryaka, Tirthavati, Rupavati, Pavitravati and Sukla.

TEXT 22

TEXT

yasam ambhah pavitram amalam upayunjanah purusa-rsabha-dravina-devaka-samjna varsa-purusa apomayam devam apam purnenanjalina yajante.

SYNONYMS

yasam--of all the rivers; ambhah--the water; pavitram--very sanctified; amalam--very clean; upayunjanah--using; purusa--Purusa; rsabha--Rsabha; dravina--Dravina; devaka--Devaka; samjnah--endowed with the names; varsa-purusah--the inhabitants of those varsas; apah-mayam--Varuna, the lord of water; devam--as the worshipable deity; apam--of water; purnena--with full; anjalina--folded palms; yajante--do worship.

TRANSLATION

The inhabitants of Krauncadvipa are divided into four castes, called the Purusas, Rsabhas, Dravinas and Devakas. Using the waters of those sanctified rivers, they worship the Supreme Personality of Godhead by offering a palmful of water at the lotus feet of Varuna, the demigod who has a form of water.

PURPORT

Visvanatha Cakravarti Thakura says, apomayah asmayam: with joined palms the inhabitants of the various sections of Krauncadvipa offer the sanctified waters of the rivers to a deity made of stone or iron.

TEXT 23

TEXT

apah purusa-viryah stha
punantir bhur-bhuvah-suvah
ta nah punitamiva-ghnih
sprsatam atmana bhuva iti

SYNONYMS

apah--O water; purusa-viryah--endowed with the energy of the Supreme Personality of Godhead; stha--you are; punantih--sanctifying; bhuh--of the planetary system known as Bhuh; bhuvah--of the Bhuvah planetary system; suvah--of the Svah planetary system; tah--that water; nah--of us; punita--purify; amiva-ghnih--who destroys sin; sprsatam--of those touching; atmana--by your constitutional position; bhuvah--the bodies; iti--thus.

TRANSLATION

[The inhabitants of Krauncadvipa worship with this mantra.] O water of the rivers, you have obtained energy from the Supreme Personality of Godhead. Therefore you purify the three planetary systems, known as Bhuloka, Bhuvarka and Svarloka. By your constitutional nature, you take away sins, and that is why we are touching you. Kindly continue to purify us.

PURPORT

Krsna says in Bhagavad-gita (7.4):

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies."

The energy of the Lord acts throughout the creation, just as heat and light, the energies of the sun, act within the universe and make everything work. The specific rivers mentioned in the sastras are also energies of the Supreme Personality of Godhead, and people who regularly bathe in them are purified. It can actually be seen that many people are cured of diseases simply by bathing in the Ganges. Similarly, the inhabitants of Krauncadvipa purify themselves by bathing in the rivers there.

TEXT 24

TEXT

evam purastat ksirodat parita upavesitah sakadvipo dvatrimsal-laksa-yojanayamah samanena ca dadhi-
mandodena parito yasmin sako nama mahiruhah sva-ksetra-vyapadesako yasya ha maha-surabhi-gandhas
tam dvipam anuvayasati.

SYNONYMS

evam--thus; purastat--beyond; ksira-udat--from the ocean of milk; paritah--all around; upavesitah--situated; saka-dvipah--another island, known as Sakadvipa; dva-trimsat--thirty-two; laksa--100,000; yojana--yojanas; ayamah--whose measure; samanena--of equal length; ca--and; dadhi-manda-udena--by an ocean containing water resembling churned yogurt; paritah--surrounded; yasmin--in which land; sakah--saka; nama--named; mahiruhah--a fig tree; sva-ksetra-vyapadesakah--giving the island its name; yasya--of which; ha--indeed; maha-surabhi--a greatly fragrant; gandhah--aroma; tam dvipam--that island; anuvasayati--makes fragrant.

TRANSLATION

Outside the ocean of milk is another island, Sakadvipa, which has a width of 3,200,000 yojanas [25,600,000 miles]. As Krauncadvipa is surrounded by its own ocean of milk, Sakadvipa is surrounded by an ocean of churned yogurt as broad as the island itself. In Sakadvipa there is a big saka tree, from which the island takes its name. This tree is very fragrant. Indeed, it lends its scent to the entire island.

TEXT 25

TEXT

tasyapi praiyavrata evadhipatir namna medhatithih so 'pi vibhajya sapta varsani putra-namani tesu svatmajan purojava-manojava-pavamana-dhumranika-citrarepha-bahurupa-visvadhara-samjnan nidhapyadhipatin svayam bhagavaty ananta a-vesita-matis tapovanam pravivesa.

SYNONYMS

tasya api--of that island also; praiyavratah--a son of Maharaja Priyavrata; eva--certainly; adhipatih--the ruler; namna--by the name; medha-tithih--Medhatithi; sah api--he also; vibhajya--dividing; sapta varsani--seven divisions of the island; putra-namani--possessing the names of his sons; tesu--in them; sva-atmajan--his own sons; purojava--Purojava; manojava--Manojava; pavamana--Pavamana; dhumranika--Dhumranika; citra-repha--Citrarepha; bahu-rupa--Bahurupa; visvadhara--Visvadhara; samjnan--having as names; nidhapyas--establishing as; adhipatin--the rulers; svayam--himself; bhagavati--in the Supreme personality of Godhead; anante--in the unlimited; avesita-matih--whose mind was fully absorbed; tapahvanam--in the forest where meditation is performed; pravivesa--he entered.

TRANSLATION

The master of this island, also one of the sons of Priyavrata, was known as Medhatithi. He also divided his island into seven sections, named according to the names of his own sons, whom he made the kings of that island. The names of those sons are Purojava, Manojava, Pavamana, Dhumranika, Citrarepha, Bahurupa and Visvadhara. After dividing the island and situating his sons as its rulers, Medhatithi personally retired, and to fix his mind completely upon the lotus feet of the Supreme Personality of Godhead, he entered a forest suitable for meditation.

TEXT 26

TEXT

etesam varsa-maryada-girayo nadyas ca sapta saptaiva isana urusrngo balabhadrah satakesarah sahasrasroto devapalo mahanasa iti anaghayurda ubhayasprstir aparajita pancapadi sahasrasrutir nijadhrtir iti.

SYNONYMS

etesam--of all these divisions; varsa-maryada--acting as the boundary limits; girayah--the big hills; nadyah ca--and the rivers also; sapta--seven; sapta--seven; eva--indeed; isanah--Isana; urusrngah--Urusrnga; bala-bhadrah--Balabhadra; sata-kesarah--Satakesara; sahasra-srotah--Sahasrasrota; deva-palah--Devapala; mahanasah--Mahanasa; iti--thus; anagha--Anagha; ayurda--Ayurda; ubhayasprstih--Ubhayasprsti; aparajita--Aparajita; pancapadi--Pancapadi; sahasra-srutih--Sahasra-sruti; nija-dhrtih--Nijadhrti; iti--thus.

TRANSLATION

For these lands also, there are seven boundary mountains and seven rivers. The mountains are Isana, Urusrnga, Balabhadra, Satakesara, Sahasrasrota, Devapala and Mahanasa. The rivers are Anagha, Ayurda, Ubhayasprsti, Aparajita, Pancapadi, Sahasra-sruti and Nijadhrti.

TEXT 27

TEXT

tad-varsa-purusa rtavrata-satyavrata-danavratenuvrata-namano bhagavantam vayv-atmakam pranayama-vidhuta-rajah-tamasah parama-samadhina yajante.

SYNONYMS

tat-varsa-purusah--the inhabitants of those tracts of land; rta-vrata--Rtavrata; satya-vrata--Satyavrata; dana-vrata--Danavrata; anuvrata--Anuvrata; namanah--having the four names; bhagavantam--the Supreme personality of Godhead; vayu-atmakam--represented by the demigod Vayu; pranayama--by the practice of regulating the airs within the body; vidhuta--cleansed away; rajah-tamasah--whose passion and ignorance; parama--sublime; samadhina--by trance; yajante--they worship.

TRANSLATION

The inhabitants of those islands are also divided into four castes--Rtavrata, Satyavrata, Danavrata and Anuvrata--which exactly resemble brahmana, ksatriya, vaisya and sudra. They practice pranayama and mystic yoga, and in trance they worship the Supreme Lord in the form of Vayu.

TEXT 28

TEXT

antah-pravisya bhutani
yo bibharti atma-ketubhih
antaryamisvarah saksat
patu no yad-vase sphutam

SYNONYMS

antah-pravisya--entering within; bhutani--all living entities; yah--who; bibharti--maintains; atma-ketubhih--by the functions of the inner airs (prana, apana, etc.); antaryami--the Supersoul within; isvarah--the Supreme person; saksat--directly; patu--please maintain; nah--us; yat-vase--under whose control; sphutam--the cosmic manifestation.

TRANSLATION

[The inhabitants of Sakadvipa worship the Supreme Personality of Godhead in the form of Vayu in the following words.] O Supreme Person, situated as the Supersoul within the body, You direct the various

actions of the different airs, such as prana, and thus You maintain all living entities. O Lord, O Supersoul of everyone, O controller of the cosmic manifestation under whom everything exists, may You protect us from all dangers.

PURPORT

Through the mystic yoga practice called pranayama, the yogi controls the airs within the body to maintain the body in a healthy condition. In this way, the yogi comes to the point of trance and tries to see the Supersoul within the core of his heart. Pranayama is the means to attain samadhi, trance, in order to fully absorb oneself in seeing the Supreme Lord as antaryami, the Supersoul within the core of the heart.

TEXT 29

TEXT

evam eva dadhi-mandodat paratah puskaradvipas tato dvi-gunayamah samantata upakalpita samanena svadudakena samudrena bahir avrto yasmin brhat-puskaram jvalana-sikhamala-kanaka-patrayutayutam bhagavatah kamalasanasyadhyasanam parikalpitam.

SYNONYMS

evam eva--thus; dadhi-manda-udat--the ocean of yogurt; paratah--beyond; puskaradvipah--another island, named Puskaradvipa; tatah--than that (Sakadvipa); dvi-guna-ayamah--whose measurement is twice as great; samantatah--on all sides; upakalpita--surrounded; samanena--equal in width; svadu-udakena--possessing sweet water; samudrena--by an ocean; bahih--outside; avrtah--surrounded; yasmin--in which; brhat--very big; puskaram--lotus flower; jvalana-sikha--like the flames of a blazing fire; amala--pure; kanaka--gold; patra--leaves; ayuta-ayutam--possessing 100,000,000; bhagavatah--greatly powerful; kamala asanasya--of Lord Brahma, whose sitting place is on the lotus flower; adhyasanam--sitting place; parikalpitam--considered.

TRANSLATION

Outside the ocean of yogurt is another island, known as Puskaradvipa, which is 6,400,000 yojanas [51,200,000 miles] wide, twice as wide as the ocean of yogurt. It is surrounded by an ocean of very tasteful water as broad as the island itself. On Puskaradvipa there is a great lotus flower with 100,000,000 pure golden petals, as effulgent as the flames of fire. That lotus flower is considered the sitting place of Lord Brahma, who is the most powerful living being and who is therefore sometimes called bhagavan.

TEXT 30

TEXT

tad-dvipa-madhye manasottara-namaika evarvacina-paracina-varsayor maryadacalo 'yuta-yojanocchrayayamo yatra tu catarasu diksu catvari purani loka-palanam indradinam yad-uparistat surya-rathasya merum paribhramatah samvatsaratmakam cakram devanam aho-ratrabhyam paribhramati.

SYNONYMS

tad-dvipa-madhye--within that island; manasottara--Manasottara; nama--named; ekah--one; eva--indeed; arvacina--on this side; paracina--and beyond, or outside; varsayoh--of tracts of land; maryada--indicating the boundary; acalah--a great mountain; ayuta--ten thousand; yojana--eight miles; ucchraya-ayamah--whose height and width; yatra--where; tu--but; catarasu--in the four; diksu--directions; catvari--four; purani--cities; loka-palanam--of the directors of planetary systems; indra-adinam--headed by Indra; yat--of

which; uparistat--on the top; surya-rathasya--of the chariot of the sun-god; merum--Meru Mountain; paribhramatah--while circumambulating; samvatsara-atmakam--consisting of one samvatsara; cakram--wheel or orbit; devanam--of the demigods; ahah-ratrabhyam--by the day and night; paribhramati--moves around.

TRANSLATION

In the middle of that island is a great mountain named Manasottara, which forms the boundary between the inner side and the outer side of the island. Its breadth and height are 10,000 yojanas [80,000 miles]. On that mountain, in the four directions, are the residential quarters of demigods such as Indra. In the chariot of the sun-god, the sun travels on the top of the mountain in an orbit called the Samvatsara, encircling Mount Meru. The sun's path on the northern side is called Uttarayana, and its path on the southern side is called Daksinayana. One side represents a day for the demigods, and the other represents their night.

PURPORT

The movement of the sun is confirmed in the Brahma-samhita (5.52): yasyajnyaya bhramati sambhrtakala-cakrah. The sun orbits around Mount Sumeru, for six months on the northern side and for six months on the southern. This adds up to the duration of a day and night of the demigods in the upper planetary systems.

TEXT 31

TEXT

tad-dvipasyapy adhipatih praiyavrato vitihotro namaitasyatmajau ramanaka-dhataki-namanau varsa-pati niyujya sa svayam purvajavad-bhagavat-karma-sila evaste.

SYNONYMS

tad-dvipasya--of that island; api--also; adhipatih--the ruler; praiyavratah--a son of Maharaja Priyavrata; vitihotra nama--named Vitihotra; etasya--of him; atma-jau--unto the two sons; ramanaka--Ramanaka; dhataki--and Dhataki; namanau--having the names; varsa-pati--the rulers of the two tracts of land; niyujya--appointing; sah svayam--himself; purvaja-vat--like his other brothers; bhagavat-karma-silah--being absorbed in activities to satisfy the Supreme personality of Godhead; eva--indeed; aste--remains.

TRANSLATION

The ruler of this island, the son of Maharaja Priyavrata named Vitihotra, had two sons named Ramanaka and Dhataki. He granted the two sides of the island to these two sons and then personally engaged himself in activities for the sake of the Supreme Personality of Godhead like his elder brother Medhatithi.

TEXT 32

TEXT

tad-varsa-purusa bhagavantam brahma-rupinam sakarmakena karmanaradhayantidam codaharanti.

SYNONYMS

tad-varsa-purusah--the inhabitants of that island; bhagavantam--the Supreme Personality of Godhead; brahma-rupinam--exhibited as Lord Brahma being seated on the lotus; sa-karmakena--for fulfillment of

material desires; karmana--by performing ritualistic activities according to the Vedas; aradhayanti--worship; idam--this; ca--and; udaharanti--they chant.

TRANSLATION

For the fulfillment of material desires, the inhabitants of this tract of land worship the Supreme Personality of Godhead as represented by Lord Brahma. They offer prayers to the Lord as follows.

TEXT 33

TEXT

yat tat karmamayam lingam
brahma-lingam jano 'rcayet
ekantam advayam santam
tasmai bhagavate nama iti

SYNONYMS

yat--which; tat--that; karma-mayam--obtainable by the Vedic ritualistic system; lingam--the form; brahma-lingam--which makes known the Supreme Brahman; janah--a person; arcayet--must worship; ekantam--who has full faith in the one Supreme; advayam--nondifferent; santam--peaceful; tasmai--unto him; bhagavate--the most powerful; namah--our respects; iti--thus.

TRANSLATION

Lord Brahma is known as karma-maya, the form of ritualistic ceremonies, because by performing ritualistic ceremonies one may attain his position and because the Vedic ritualistic hymns become manifest from him. He is devoted to the Supreme Personality of Godhead without deviation, and therefore in one sense he is not different from the Lord. Nevertheless, he should be worshiped not as the monists worship him, but in duality. One should always remain a servitor of the Supreme Lord, the supreme worshipable Deity. We therefore offer our respectful obeisances unto Lord Brahma, the form of manifest Vedic knowledge.

PURPORT

In this verse, the word karma-mayam ("obtainable by the Vedic ritualistic system") is significant. The Vedas say, svadharma-nisthah sata janmabhih puman virincatam eti: "One who strictly follows the principles of varnasrama-dharma for at least one hundred births will be rewarded with the post of Lord Brahma." It is also significant that although Lord Brahma is extremely powerful, he never thinks himself one with the Supreme Personality of Godhead; he always knows that he is an eternal servitor of the Lord. Because the Lord and the servant are identical on the spiritual platform, Brahma is herein addressed as bhagavan. Bhagavan is the Supreme Personality of Godhead, Krsna, but if a devotee serves Him with full faith, the meaning of the Vedic literature is revealed to him. Therefore Brahma is called brahma-linga, which indicates that his entire form consists of Vedic knowledge.

TEXT 34

TEXT

tatah parastal lokaloka-namacalo lokalokayor antarale parita upaksiptah.

SYNONYMS

tatah--from that ocean of sweet drinking water; parastat--beyond; lokaloka-nama--named Lokaloka; acalah--a mountain; loka-alokayoh antarale--between the countries full of sunlight and those without sunlight; paritah--all around; upaksiptah--exists.

TRANSLATION

Thereafter, beyond the ocean of sweet water and fully surrounding it, is a mountain named Lokaloka, which divides the countries that are full of sunlight from those not lit by the sun.

TEXT 35

TEXT

yavan manasottara-mervor antaram tavati bhumih kancany anyadarsa-talopama yasyam prahitah padartho na kathancit punah pratyupalabhyate tasmad sarva-sattva-parihrtasit.

SYNONYMS

yavat--as much as; manasottara-mervoh antaram--the land between Manasottara and Meru (beginning from the middle of Mount Sumeru); tavati--that much; bhumih--land; kancani--made of gold; anya--another; adarsa-tala-upama--whose surface is just like the surface of a mirror; yasyam--on which; prahitah--dropped; padarthah--a thing; na--not; kathancit--in any way; punah--again; pratyupalabhyate--is found; tasmad--therefore; sarva-sattva--by all living entities; parihrtah--abandoned; asit--was.

TRANSLATION

Beyond the ocean of sweet water is a tract of land as broad as the area between the middle of Mount Sumeru and the boundary of Manasottara Mountain. In that tract of land there are many living beings. Beyond it, extending to Lokaloka Mountain, is another land, which is made of gold. Because of its golden surface, it reflects light like the surface of a mirror, and any physical article that falls on that land can never be perceived again. All living entities, therefore, have abandoned that golden land.

TEXT 36

TEXT

lokaloka iti samakhya yad anenacalena lokalokasyantarvar-tinavasthapyate.

SYNONYMS

loka--with light (or with inhabitants); alokah--without light (or without inhabitants); iti--in this way; samakhya--designation; yat--which; anena--by this; acalena--mountain; loka--of the land inhabited by living entities; alokasya--and of the land not inhabited by living entities; antarvartina--which is in the middle; avasthapyate--is established.

TRANSLATION

Between the lands inhabited by living entities and those that are uninhabited stands the great mountain which separates the two and which is therefore celebrated as Lokaloka.

TEXT 37

TEXT

sa loka-trayante parita isvarena vihito yasmāt suryadinam dhruvapavarganam jyotir-gananam gabhastayo 'rvacinams tril lokan avitanvana na kadacit paracina bhavitum utsahante tavat un-nahanayamah.

SYNONYMS

sah--that mountain; loka-traya-ante--at the end of the three lokas (Bhurloka, Bhuvanloka and Svarloka); paritah--all around; isvarena--by the Supreme personality of Godhead, Kṛṣṇa; vihitah--created; yasmāt--from which; surya-adinam--of the sun planet; dhruva-apavarganam--up to Dhruvaloka and other, inferior luminaries; jyotih-gananam--of all the luminaries; gabhastayah--the rays; arvacinan--on this side; trin--the three; lokan--planetary systems; avitanvanah--spreading throughout; na--not; kadacit--at any time; paracinah--beyond the jurisdiction of that mountain; bhavitum--to be; utsahante--are able; tavat--that much; unnahana-ayamah--the measure of the height of the mountain.

TRANSLATION

By the supreme will of Kṛṣṇa, the mountain known as Lokaloka has been installed as the outer border of the three worlds--Bhurloka, Bhuvanloka and Svarloka--to control the rays of the sun throughout the universe. All the luminaries, from the sun up to Dhruvaloka, distribute their rays throughout the three worlds, but only within the boundary formed by this mountain. Because it is extremely high, extending even higher than Dhruvaloka, it blocks the rays of the luminaries, which therefore can never extend beyond it.

PURPORT

When we speak of loka-traya, we refer to the three primary planetary systems--Bhuh, Bhuvah and Svah--into which the universe is divided. Surrounding these planetary systems are the eight directions, namely east, west, north, south, northeast, southeast, northwest and southwest. Lokaloka Mountain has been established as the outer boundary of all the lokas to distribute the rays of the sun and other luminaries equally throughout the universe.

This vivid description of how the rays of the sun are distributed throughout the different planetary systems of the universe is very scientific. Sukadeva Gosvami described these universal affairs to Maharaja Parikṣit as he had heard about them from his predecessor. He explained these facts five thousand years ago, but the knowledge existed long, long before because Sukadeva Gosvami received it through disciplic succession. Because this knowledge is accepted through the disciplic succession, it is perfect. The history of modern scientific knowledge, on the contrary, does not go back more than a few hundred years. Therefore, even if modern scientists do not accept the other factual presentations of Srimad-Bhagavatam, how can they deny the perfect astronomical calculations that existed long before they could imagine such things? There is so much information to gather from Srimad-Bhagavatam. Modern scientists, however, have no information of other planetary systems and, indeed, are hardly conversant with the planet on which we are now living.

TEXT 38

TEXT

etaval loka-vinyaso mana-laksana-samsthahir vicintitah kavibhih sa tu pancasat-koti-ganitasya bhugolasya turiya-bhago 'yam lokalokacalah.

SYNONYMS

etavan--this much; loka-vinyasah--the placing of the different planets; mana--with measurements; lakṣana--symptoms; samsthahir--as well as with their different situations; vicintitah--established by scientific calculations; kavibhih--by learned scholars; sah--that; tu--but; pancasat-koti--500,000,000

yojanas; ganitasya--which is measured at; bhu-golasya--of the planetary system known as Bhugolaka; turiya-bhagah--one fourth; ayam--this; lokaloka-acalah--the mountain known as Lokaloka.

TRANSLATION

Learned scholars who are free from mistakes, illusions and propensities to cheat have thus described the planetary systems and their particular symptoms, measurements and locations. With great deliberation, they have established the truth that the distance between Sumeru and the mountain known as Lokaloka is one fourth of the diameter of the universe--or, in other words, 125,000,000 yojanas [1 billion miles].

PURPORT

Srila Visvanatha Cakravarti Thakura has given accurate astronomical information about the location of Lokaloka Mountain, the movements of the sun globe and the distance between the sun and the circumference of the universe. However, the technical terms used in the astronomical calculations given by the Jyotir Veda are difficult to translate into English. Therefore to satisfy the reader, we may include the exact Sanskrit statement given by Srila Visvanatha Cakravarti Thakura, which records exact calculations regarding universal affairs.

sa tu lokalokas tu bhu-golakasya bhu-sambandhanda-golakasyety arthah; suryasy eva bhuvo 'py anda-golakayor madhya-vartitvat kha-golam iva bhu-golam api pancasat-koti-yojana-pramanam tasya turiya-bhagah sardha-dvadasa-koti-yojana-vistarocchraya ity arthah bhuv tu catus-trimsal-laksonapancasat-koti-pramana jneya; yatha meru-madhyam manasottara-madhyam-paryantam sardha-sapta-pancasal-laksottara-koti-yojana-pramanam; manasottara-madhyam svadudaka-samudra-paryantam san-navati-laksa-yojana-pramanam tatah kancani-bhumih sardha-sapta-pancasal-laksottara-koti-yojana-pramana evam ekato meru-lokalokayor antaram ekadasa-sal-laksadhika-catus-koti-parimitam anyato 'pi tathatyeto lokalokaloka-paryantam sthanam dvavimsati-laksottarasta-koti-parimitam lokalokad bahir apy ekatah etavad eva anyato 'py etavad eva yad vaksyate, yo 'ntar-vistara etena hy aloka-parimanam ca vyakhyatam yad-bahir lokalokacalah ity ekato lokalokah sardha-dvadasa-koti-yojana-parimanah anyato 'pi sa tathety evam catus-trimsal-laksonapancasat-koti-pramana bhuv sabdhi-dvipa-parvata jneya; ata evanda-golakat sarvato diksu sapta-dasa-laksa-yojanavakase vartamane sati prthivyah sesa-nagena dharanam dig-gajais ca niscalikaranam sarthakam bhaved anyatha tu vyakhyantare pancasat-koti-pramanatvad anda-golaka-lagnatve tat tat sarvam akincit-karam syat caksuse manvantare cakasmad majjanam sri-varaha-devenotthapanam ca durghatam syad iti adikam vivecaniyam.

TEXT 39

TEXT

tad-uparistat catasrsu asvatma-yoninakhila-jagad-gurunadhivivesita ye dvirada-pataya rsabhah puskaracudo vamanah 'parajita iti sakala-loka-sthiti-hetavah.

SYNONYMS

tad-uparistat--on the top of Lokaloka Mountain; catasrsu asatu--in the four directions; atma-yonina--by Lord Brahma; akhila-jagat-guruna--the spiritual master of the whole universe; adhvivesitah--established; ye--all those; dvirada-patayah--the best of elephants; rsabhah--Rsabha; puskaracudah--Puskaracuda; vamanah--Vamana; aparajitah--Aparajita; iti--thus; sakala-loka-sthiti-hetavah--the causes of the maintenance of the different planets within the universe.

TRANSLATION

On the top of Lokaloka Mountain are the four gaja-patis, the best of elephants, which were established in the four directions by Lord Brahma, the supreme spiritual master of the entire universe. The names of

those elephants are Rsabha, Puskaracuda, Vamana and Aparajita. They are responsible for maintaining the planetary systems of the universe.

TEXT 40

TEXT

tesam sva-vibhutinam loka-palanam ca vividha-viryopabrmhanaya bhagavan parama-maha-puruso maha-vibhuti-patir antaryamy atmano visuddha-sattvam dharmajnana-vairagyaisvaryady-asta-maha-siddhy-upalaksanam visvaksenadibhih sva-parsada-pravaraih parivarito nija-varayudhopasobhitair nija-bhujadandaih sandharayamanas tasmin giri-vare samantat sakala-loka-svastaya aste.

SYNONYMS

tesam--of all of them; sva-vibhutinam--who are his personal expansions and assistants; loka-palanam--who are entrusted with looking after the universal affairs; ca--and; vividha--varieties; virya-upabrmhanaya--for expanding the powers; bhagavan--the Supreme Personality of Godhead; parama-maha-purusah--the foremost master of all kinds of opulence, the Supreme Personality of Godhead; maha-vibhuti-patih--the master of all inconceivable potencies; antaryami--the Supersoul; atmanah--of Himself; visuddha-sattvam--having an existence without contamination by the material modes of nature; dharmajnana-vairagya--of religion, pure knowledge and renunciation; aisvarya-adi--of all kinds of opulence; asta--eight; maha-siddhi--and of great mystic perfections; upalaksanam--having the characteristics; visvaksena-adibhih--by His expansion known as Visvaksena and others; sva-parsada-pravaraih--the best of personal assistants; parivaritah--surrounded; nija--His own; vara-ayudha--by different types of weapons; upasobhitaih--being decorated; nija--own; bhujadandaih--with stout arms; sandharayamanah--manifesting this form; tasmin--on that; giri-vare--great mountain; samantat--all around; sakala-loka-svastaya--for the benefit of all the planetary systems; aste--exists.

TRANSLATION

The Supreme Personality of Godhead is the master of all transcendental opulences and the master of the spiritual sky. He is the Supreme Person, Bhagavan, the Supersoul of everyone. The demigods, led by Indra, the King of heaven, are entrusted with seeing to the affairs of the material world. To benefit all living beings in all the varied planets and to increase the power of those elephants and of the demigods, the Lord manifests Himself on top of that mountain in a spiritual body, uncontaminated by the modes of material nature. Surrounded by His personal expansions and assistants like Visvaksena, He exhibits all His perfect opulences, such as religion and knowledge, and His mystic powers such as anima, laghima and mahima. He is beautifully situated, and He is decorated by the different weapons in His four hands.

TEXT 41

TEXT

akalpam evam vesam gata esa bhagavan atma-yogamayaya viracita-vividha-loka-yatra-gopiyayety arthah.

SYNONYMS

a-kalpam--for the duration of the time of creation; evam--thus; vesam--appearance; gatah--has accepted; esah--this; bhagavan--the Supreme Personality of Godhead; atma-yoga-mayaya--by His own spiritual potency; viracita--perfected; vividha-loka-yatra--the livelihood of the various planetary systems; gopiyaya--just to maintain; iti--thus; arthah--the purpose.

TRANSLATION

The various forms of the Supreme Personality of Godhead, such as Narayana and Visnu, are beautifully decorated with different weapons. The Lord exhibits those forms to maintain all the varied planets created by His personal potency, yogamaya.

PURPORT

In Bhagavad-gita (4.6) Lord Krsna says, sambhavamya atma-mayaya: "I appear by My internal potency. "The word atma-maya refers to the Lord's personal potency, yogamaya. After creating both the material world and spiritual world through yogamaya, the Supreme personality of Godhead personally maintains them by expanding Himself in different categories as the Visnu murtis and the demigods. He maintains the material creation from beginning to end, and He personally maintains the spiritual world.

TEXT 42

TEXT

yo 'ntar-vistara etena hy aloka-parimanam ca vyakhyatam yad bahir lokalokacalat; tatah parastad yogesvara-gatim visuddham udaharanti.

SYNONYMS

yah--that which; antah-vistarah--the distance inside Lokaloka Mountain; etena--by this; hi--indeed; aloka-parimanam--the width of the tract of land known as Aloka-varsa; ca--and; vyakhyatam--described; yat--which; bahih--outside; lokaloka-acalat--beyond Lokaloka Mountain; tatah--that; parastat--beyond; yogesvara-gatim--the path of Yogesvara (Krsna) in penetrating the coverings of the universe; visuddham--without material contamination; udaharanti--they say.

TRANSLATION

My dear King, outside Lokaloka Mountain is the tract of land known as Aloka-varsa, which extends for the same breadth as the area within the mountain--in other words, 125,000,000 yojanas [one billion miles]. Beyond Aloka-varsa is the destination of those who aspire for liberation from the material world. It is beyond the jurisdiction of the material modes of nature, and therefore it is completely pure. Lord Krsna took Arjuna through this place to bring back the sons of the brahmana.

TEXT 43

TEXT

anda-madhya-gatah suryo
dyav-abhumyoh yad antaram
suryanda-golayoh madhye
kotyah syuh panca-vimsatih

SYNONYMS

anda-madhya-gatah--situated in the center of the universe; suryah--the sun globe; dyav-abhumyoh--the two planetary systems Bhurloka and Bhuvarloka; yat--which; antaram--in between; surya--of the sun; anda-golayoh--and the globe of the universe; madhye--in the middle; kotyah--groups of ten million; syuh--are; panca-vimsatih--twenty-five.

TRANSLATION

The sun is situated [vertically] in the middle of the universe, in the area between Bhurloka and Bhuvarka, which is called antariksa, outer space. The distance between the sun and the circumference of the universe is twenty-five koti yojanas [two billion miles].

PURPORT

The word koti means ten million, and a yojana is eight miles. The diameter of the universe is fifty koti yojanas (four billion miles). Therefore, since the sun is in the middle of the universe, the distance between the sun and the edge of the universe is calculated to be twenty-five koti yojanas (two billion miles).

TEXT 44

TEXT

mrte 'nda esa etasmin yad abhut tato martanda iti vyapadesah; hiranyagarbha iti yad dhiranyanda-samudbhavah.

SYNONYMS

mrte--dead; ande--in the globe; esah--this; etasmin--in this; yat--which; abhut--entered personally at the time of creation; tatah--from that; martanda--Martanda; iti--thus; vyapadesah--the designation; hiranyagarbhah--known as Hiranyagarbha; iti--thus; yat--because; hiranya-anda-samudbhavah--his material body was created from Hiranyagarbha.

TRANSLATION

The sun-god is also known as Vairaja, the total material body for all living entities. Because he entered this dull egg of the universe at the time of creation, he is also called Martanda. He is also known as Hiranyagarbha because he received his material body from Hiranyagarbha [Lord Brahma].

PURPORT

The post of Lord Brahma is meant for very highly elevated, spiritually advanced living beings. When such living beings are unavailable, Lord Visnu, the Supreme Personality of Godhead, expands Himself as Lord Brahma. This takes place very rarely. Consequently there are two kinds of Brahmas. Sometimes Brahma is an ordinary living entity, and at other times Brahma is the Supreme personality of Godhead. The Brahma spoken of here is an ordinary living being. Whether Brahma is the Supreme Personality of Godhead or an ordinary living being, he is known as Vairaja Brahma and Hiranyagarbha Brahma. Therefore the sun-god is also accepted as Vairaja Brahma.

TEXT 45

TEXT

suryena hi vibhajante
disah kham dyaur mahi bhida
svargapavargau naraka
rasaukamsi ca sarvasah

SYNONYMS

suryena--by the sun-god within the sun planet; hi--indeed; vibhajante--are divided; disah--the directions; kham--the sky; dyauh--the heavenly planets; mahi--the earthly planets; bhida--other divisions;

svarga--the heavenly planets; apavargau--and the places for liberation; narakah--the hellish planets; rasaukamsi--such as Atala; ca--also; sarvasah--all.

TRANSLATION

O King, the sun-god and the sun planet divide all the directions of the universe. It is only because of the presence of the sun that we can understand what the sky, the higher planets, this world and the lower planets are. It is also only because of the sun that we can understand which places are for material enjoyment, which are for liberation, which are hellish and subterranean.

TEXT 46

TEXT

deva-tiryak-manusyanam
sarisrpa-savirudham
sarva-jiva-nikayanam
surya atma drg-isvarah

SYNONYMS

deva--of the demigods; tiryak--the lower animals; manusyanam--and the human beings; sarisrpa--the insects and the serpents; sa-virudham--and the plants and trees; sarva-jiva-nikayanam--of all groups of living entities; suryah--the sun-god; atma--the life and soul; drk--of the eyes; isvarah--the personality of Godhead.

TRANSLATION

All living entities, including demigods, human beings, animals, birds, insects, reptiles, creepers and trees, depend upon the heat and light given by the sun-god from the sun planet. Furthermore, it is because of the sun's presence that all living entities can see, and therefore he is called drg-isvara, the Personality of Godhead presiding over sight.

PURPORT

In this regard, Srila Visvanatha Cakravarti Thakura says, surya atma atmatvenopasyah. The actual life and soul of all living entities within this universe is the sun. He is therefore upasya, worshipable. We worship the sun-god by chanting the Gayatri mantra (om bhur bhuvah svah tat savitur varenyam bhargo devasya dhimahi). Surya is the life and soul of this universe, and there are innumerable universes for which a sun-god is the life and soul, just as the Supreme personality of Godhead is the life and soul of the entire creation. We have information that Vairaja, Hiranyagarbha, entered the great, dull, material globe called the sun. This indicates that the theory held by so-called scientists that no one lives there is wrong. Bhagavad-gita also says that Krsna first instructed Bhagavad-gita to the sun-god (imam vivasvate yogam proktavan aham avyayam). Therefore the sun is not vacant. It is inhabited by living entities, and the predominating deity is Vairaja, or Vivasvan. The difference between the sun and earth is that the sun is a fiery planet, but everyone there has a suitable body and can live there without difficulty. Thus end the Bhaktivedanta purports of the Fifth Canto, Twentieth Chapter, of the Srimad-Bhagavatam, entitled, "Studying the Structure of the Universe."

Chapter Twenty-one The Movements of the Sun

This chapter informs us of the movements of the sun. The sun is not stationary; it is also moving like the other planets. The sun's movements determine the duration of night and day. When the sun travels north of the equator, it moves slowly during the day and very quickly at night, thus increasing the

duration of the daytime and decreasing the duration of night. Similarly, when the sun travels south of the equator, the exact opposite is true--the duration of the day decreases, and the duration of night increases. When the sun enters Karkata-rasi (Cancer) and then travels to Simha-rasi (Leo) and so on through Dhanuh-rasi (Sagittarius), its course is called Dakshinayana, the southern way, and when the sun enters Makara-rasi (Capricorn) and thereafter travels through Kumbharasi (Aquarius) and so on through Mithuna-rasi (Gemini), its course is called Uttarayana, the northern way. When the sun is in Mesa-rasi (Aries) and Tula-rasi (Libra), the duration of day and night are equal.

On Manasottara Mountain are the abodes of four demigods. East of Sumeru Mountain is Devadhani, where King Indra lives, and south of Sumeru is Samyamani, the abode of Yamaraja, the superintendent of death. Similarly, west of Sumeru is Nimlocani, the abode of Varuna, the demigod who controls the water, and north of Sumeru is Vibhavari, where the demigod of the moon lives. Sunrise, noon, sunset and midnight occur in all these places because of the movements of the sun. Diametrically opposite the place where the sunrise takes place and the sun is seen by human eyes, the sun will be setting and passing away from human vision. Similarly, the people residing diametrically opposite the point where it is midday will be experiencing midnight. The sun rises and sets with all the other planets, headed by the moon and other luminaries.

The entire kala-cakra, or wheel of time, is established on the wheel of the sun-god's chariot. This wheel is known as Samvatsara. The seven horses pulling the chariot of the sun are known as Gayatri, Brhati, Usnik, Jagati, Tristup, Anustup and Pankti. They are harnessed by a demigod known as Arunadeva to a yoke 900,000 yojanas wide. Thus the chariot carries Adityadeva, the sun-god. Always staying in front of the sun-god and offering their prayers are sixty thousand sages known as Valikhilyas. There are fourteen Gandharvas, Apsaras and other demigods, who are divided into seven parties and who perform ritualistic activities every month to worship the Supersoul through the sun-god according to different names. Thus the sun-god travels through the universe for a distance of 95,100,000 yojanas (760,800,000 miles) at a speed of 16,004 miles at every moment.

TEXT 1

TEXT

sri-suka uvaca

etavan eva bhū-valayasya sannivesah pramana-laksanato vyakhyatah.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; etavan--so much; eva--certainly; bhū-valayasya sannivesah--the arrangement of the whole universe; pramana-laksanatah--according to measurement (fifty crores of yojanas, or four billion miles in width and length) and characteristics; vyakhyatah--estimated.

TRANSLATION

Sukadeva Gosvami said: My dear King, I have thus far described the diameter of the universe [fifty crores of yojanas, or four billion miles] and its general characteristics, according to the estimations of learned scholars.

TEXT 2

TEXT

etena hi divo mandala-manam tad-vida upadisanti yatha dvi-dalayoḥ nispavadinam te antarenantariksam tad-ubhaya-sandhitam.

SYNONYMS

etena--by this estimation; hi--indeed; divah--of the upper planetary system; mandala-manam--the measurement of the globe; tat-vidah--the experts who know about it; upadisanti--instruct; yatha--just as; dvi-dalayoh--in the two halves; nispava-adinam--of grain such as wheat; te--of the two divisions; antarena--in the intervening space; antariksam--the sky or outer space; tat--by the two; ubhaya--on both sides; sandhitam--where the two parts join.

TRANSLATION

As a grain of wheat is divided into two parts and one can estimate the size of the upper part by knowing that of the lower, so, expert geographers instruct, one can understand the measurements of the upper part of the universe by knowing those of the lower part. The sky between the earthly sphere and heavenly sphere is called antariksa, or outer space. It adjoins the top of the sphere of earth and the bottom of that of heaven.

TEXT 3

TEXT

yan-madhya-gato bhagavams tapatam patis tapanah atapena tri-lokim pratapaty avabhasayaty atma-bhasa sa esa udagayana-daksinayana-vaisuvata-samjnabhir mandya-saighrya-samanabhir gatibhir arohanavarohana-samana-sthanesu yatha-savanam abhipadyamano makaradisu rasisv aho-ratrani dirgha-hrasva-samanani vidhatte.

SYNONYMS

yat--of which (the intermediate space); madhya-gatah--being situated in the middle; bhagavan--the most powerful; tapatam patih--the master of those that heat the whole universe; tapanah--the sun; atapena--by heat; tri-lokim--the three worlds; pratapati--heats; avabhasayati--lights; atma-bhasa--by its own illuminating rays; sah--that; esah--the sun globe; udagayana--of passing to the northern side of the equator; daksina-ayana--of passing to the southern side of the equator; vaisuvata--or of passing through the equator; samjnabhih--by different names; mandya--characterized by slowness; saighrya--swiftness; samanabhih--and by equality; gatibhih--by movement; arohana--of rising; avarohana--of going down; samana--or of staying in the middle; sthanesu--in positions; yatha-savanam--according to the order of the Supreme Personality of Godhead; abhipadyamanah--moving; makara-adisu--headed by the sign Makara (Capricorn); rasisu--in different signs; aho-ratrani--the days and nights; dirgha--long; hrasva--short; samanani--equal; vidhatte--makes.

TRANSLATION

In the midst of that region of outer space [antariksa] is the most opulent sun, the king of all the planets that emanate heat, such as the moon. By the influence of its radiation, the sun heats the universe and maintains its proper order. It also gives light to help all living entities see. While passing toward the north, toward the south or through the equator, in accordance with the order of the Supreme Personality of Godhead, it is said to move slowly, swiftly or moderately. According to its movements in rising above, going beneath or passing through the equator--and correspondingly coming in touch with various signs of the zodiac, headed by Makara [Capricorn]--days and nights are short, long or equal to one another.

PURPORT

Lord Brahma prays in his Brahma-samhita (5.52):

yac caksur esa savita sakala-grahanam
raja samasta-sura-murtir asesa-tejah

yasyajnyaya bhramati sambhrta-kala-cakro
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light." Although the sun is described as bhagavan, the most powerful, and although it is actually the most powerful planet within the universe, it nevertheless has to carry out the order of Govinda, Krsna. The sun-god cannot deviate even an inch from the orbit designated to him. Therefore in every sphere of life, the supreme order of the Supreme Personality of Godhead is carried out. The entire material nature carries out His orders. However, we foolishly see the activities of material nature without understanding the supreme order and Supreme Person behind them. As confirmed in Bhagavad-gita, mayadhyaksena prakrtih: material nature carries out the orders of the Lord, and thus everything is maintained in an orderly way.

TEXT 4

TEXT

yada mesa-tulayor vartate tadaho-ratrani samanani bhavanti yada vrsabhadisu pancasu ca rasisu carati tadahany eva vardhante hrasati ca masi masy ekaika ghatika ratrisu.

SYNONYMS

yada--when; mesa-tulayoh--in Mesa (Aries) and Tula (Libra); vartate--the sun exists; tada--at that time; ahah-ratrani--the days and nights; samanani--equal in duration; bhavanti--are; yada--when; vrsabhadisu--headed by Vrsabha (Taurus) and Mithuna (Gemini); pancasu--in the five; ca--also; rasisu--signs; carati--moves; tada--at that time; ahani--the days; eva--certainly; vardhante--increase; hrasati--is diminished; ca--and; masi masi--in every month; eka-eka--one; ghatika--half hour; ratrisu--in the nights.

TRANSLATION

When the sun passes through Mesa [Aries] and Tula [Libra], the durations of day and night are equal. When it passes through the five signs headed by Vrsabha [Taurus], the duration of the days increases [until Cancer], and then it gradually decreases by half an hour each month, until day and night again become equal [in Libra].

TEXT 5

TEXT

yada vrsikadisu pancasu vartate tadaho-ratrani viparyayani bhavanti.

SYNONYMS

yada--when; vrsika-adisu--headed by Vrsika (Scorpio); pancasu--five; vartate--remains; tada--at that time; ahah-ratrani--the days and nights; viparyayani--the opposite (the duration of the day decreases, and that of night increases); bhavanti--are.

TRANSLATION

When the sun passes through the five signs beginning with Vrsika [Scorpio], the duration of the days decreases [until Capricorn], and then gradually it increases month after month, until day and night become equal [in Aries].

TEXT 6

TEXT

yavad daksinayanam ahani vardhante yavad udagayanam ratrayah.

SYNONYMS

yavat--until; daksina-ayanam--the sun passes to the southern side; ahani--the days; vardhante--increase; yavat--until; udagayanam--the sun passes to the northern side; ratrayah--the nights.

TRANSLATION

Until the sun travels to the south the days grow longer, and until it travels to the north the nights grow longer.

TEXT 7

TEXT

evam nava kotaya eka-pancasal-laksani yojananam manasottara-giri-parivartanasyopadisanti tasminn aindrim purim purvasman meror devadhanim nama daksinato yamyam samyamanim nama pascad varunim nimlocanim nama uttaratah saumyam vibhavarim nama tasudaya-madhyahnastamaya-nisithaniti bhutanam pravrtti-nivrtti-nimittani samaya-visesena meros catur-disam.

SYNONYMS

evam--thus; nava--nine; kotayah--ten millions; eka-pancasat--fifty-one; laksani--hundred thousands; yojananam--of the yojanas; manasottara-giri--of the mountain known as Manasottara; parivartanasya--of the circumambulation; upadisanti--they (learned scholars) teach; tasmin--on that (Manasottara Mountain); aindrim--of King Indra; purim--the city; purvasmat--on the eastern side; meroh--of Sumeru Mountain; devadhanim--Devadhani; nama--of the name; daksinatah--on the southern side; yamyam--of Yamaraja; samyamanim--Samyamani; nama--named; pascad--on the western side; varunim--of Varuna; nimlocanim--Nimlocani; nama--named; uttaratah--on the northern side; saumyam--of the moon; vibhavarim--Vibhavari; nama--named; tasu--in all of them; udaya--rising; madhyahna--midday; astamaya--sunset; nisithani--midnight; iti--thus; bhutanam--of the living entities; pravrtti--of activity; nivrtti--and cessation of activity; nimittani--the causes; samaya-visesena--by the particular times; meroh--of Sumeru Mountain; catur-disam--the four sides.

TRANSLATION

Sukadeva Gosvami continued; My dear King, as stated before, the learned say that the sun travels over all sides of Manasottara Mountain in a circle whose length is 95,100,000 yojanas [760,800,000 miles]. On Manasottara Mountain, due east of Mount Sumeru, is a place known as Devadhani, possessed by King Indra. Similarly, in the south is a place known as Samyamani, possessed by Yamaraja, in the west is a place known as Nimlocani, possessed by Varuna, and in the north is a place named Vibhavari, possessed by the moon-god. Sunrise, midday, sunset and midnight occur in all those places according to specific times, thus engaging all living entities in their various occupational duties and also making them cease such duties.

TEXTS 8-9

TEXT

tatratyanam divasa-madhyangata eva sadadityas tapati savyenacalam daksinena karoti; yatrodeti tasya ha samana-sutra-nipate nimlocati yatra kvacana syandenabhitapati tasya haisa samana-sutra-nipate prasvapayati tatra gatam na pasyanti ye tam samanupasyeran.

SYNONYMS

tatratyanam--for the living entities residing on Mount Meru; divasa-madhyangatah--being positioned as at midday; eva--indeed; sada--always; adityah--the sun; tapati--heats; savyena--to the left side; acalam--Sumeru Mountain; daksinena--to the right (being forced by wind blowing to the right, the sun moves to the right); karoti--moves; yatra--the point where; udeti--it rises; tasya--of that position; ha--certainly; samana-sutra-nipate--at the diametrically opposite point; nimlocati--the sun sets; yatra--where; kvacana--somewhere; syandena--with perspiration; abhitapati--heats (at midday); tasya--of that; ha--certainly; esah--this (the sun); samana-sutra-nipate--at the diametrically opposite point; prasvapayati--the sun causes to sleep (as at midnight); tatra--there; gatam--gone; na pasyanti--do not see; ye--who; tam--the sunset; samanupasyeran--seeing.

TRANSLATION

The living entities residing on Sumeru Mountain are always very warm, as at midday, because for them the sun is always overhead. Although the sun moves counterclockwise, facing the constellations, with Sumeru Mountain on its left, it also moves clockwise and appears to have the mountain on its right because it is influenced by the daksinavarta wind. People living in countries at points diametrically opposite to where the sun is first seen rising will see the sun setting, and if a straight line were drawn from a point where the sun is at midday, the people in countries at the opposite end of the line would be experiencing midnight. Similarly, if people residing where the sun is setting were to go to countries diametrically opposite, they would not see the sun in the same condition.

TEXT 10

TEXT

yada caindryah puryah pracalate pancadasa-ghatikabhir yamyam sapada-koti-dvayam yojananam sardha-dvadasa-laksani sadhikani copayati.

SYNONYMS

yada--when; ca--and; aindryah--of Indra; puryah--from the residence; pracalate--it moves; pancadasa--by fifteen; ghatikabhih--half hours (actually twenty-four minutes); yamyam--to the residence of Yamaraja; sapada-koti-dvayam--two and a quarter crores (22,500,000); yojananam--of yojanas; sardha--and one half; dvadasa-laksani--twelve hundred thousand; sadhikani--twenty-five thousand more; ca--and; upayati--he passes over.

TRANSLATION

When the sun travels from Devadhani, the residence of Indra, to Samyamani, the residence of Yamaraja, it travels 23,775,000 yojanas [190,200,000 miles] in fifteen ghatikas [six hours].

PURPORT

The distance indicated by the word sadhikani is panca-vimsati-sahasradhikani, or 25,000 yojanas. That plus two and a half crores and twelve and a half laksa of yojanas is the distance the sun travels between each two cities. This comes to 23,775,000 yojanas, or 190,200,000 miles. The total orbit of the sun is four times that distance, or 95,100,000 yojanas (760,800,000 miles).

TEXT 11

TEXT

evam tato varunim saumyam aindrim ca punas tathanye ca grahah somadayo naksatraih saha jyotih-cakre samabhyudyanti saha va nimlo-canti.

SYNONYMS

evam--in this way; tatah--from there; varunim--to the quarters where Varuna lives; saumyam--to the quarters where the moon lives; aindrim ca--and to the quarters where Indra lives; punah--again; tatha--so also; anye--the others; ca--also; grahah--planets; soma-adayah--headed by the moon; naksatraih--all the stars; saha--with; jyotih-cakre--in the celestial sphere; samabhyudyanti--rise; saha--along with; va--or; nimlocanti--set.

TRANSLATION

From the residence of Yamaraja the sun travels to Nimlocani, the residence of Varuna, from there to Vibhavari, the residence of the moon-god, and from there again to the residence of Indra. In a similar way, the moon, along with the other stars and planets, becomes visible in the celestial sphere and then sets and again becomes invisible.

PURPORT

In Bhagavad-gita (10.21) Krsna says, naksatranam aham sasi: "Of stars I am the moon." This indicates that the moon is similar to the other stars. The Vedic literature informs us that within this universe there is one sun, which is moving. The Western theory that all the luminaries in the sky are different suns is not confirmed in the Vedic literature. Nor can we assume that these luminaries are the suns of other universes, for each universe is covered by various layers of material elements, and therefore although the universes are clustered together, we cannot see from one universe to another. In other words, whatever we see is within this one universe. In each universe there is one Lord Brahma, and there are other demigods on other planets, but there is only one sun.

TEXT 12

TEXT

evam muhurtena catus-trimsal-laksa-yojanany asta-satadhikani sauro rathas trayimayo 'sau catasrsu parivartate purisu.

SYNONYMS

evam--thus; muhurtena--in a muhurta (forty-eight minutes); catuh-trimsat--thirty-four; laksa--hundred thousands; yojanani--yojanas; asta-satadhikani--increased by eight hundred; saurah rathah--the chariot of the sun-god; trayi-mayah--which is worshiped by the Gayatri mantra (om bhur bhuvah svah tat savitur, etc.); asau--that; catasrsu--to the four; parivartate--he moves; purisu--through different residential quarters.

TRANSLATION

Thus the chariot of the sun-god, which is trayimaya, or worshiped by the words om bhur bhuvah svah, travels through the four residences mentioned above at a speed of 3,400,800 yojanas [27,206,400 miles] in a muhurta.

TEXT 13

TEXT

yasyaikam cakram dvadasaram san-nemi tri-nabhi samvatsaratmakam samamananti tasyakso meror murdhani krto manasottare krtetara-bhago yatra protam ravi-ratha-cakram taila-yantra-cakravat bhraman manasottara-girau paribhramati.

SYNONYMS

yasya--of which; ekam--one; cakram--wheel; dvadasa--twelve; aram--spokes; sat--six; nemi--the segments of the rim; tri-nabhi--the three pieces of the hub; samvatsara-atmakam--whose nature is a samvatsara; samamananti--they fully describe; tasya--the chariot of the sun-god; aksah--the axle; meroh--of Sumeru Mountain; murdhani--on the top; krtah--fixed; manasottare--on the mountain known as Manasottara; krta--fixed; itara-bhagah--the other end; yatra--where; protam--fixed on; ravi-ratha-cakram--the wheel of the chariot of the sun-god; taila-yantra-cakra-vat--like the wheel of an oil-pressing machine; bhramat--moving; manasottara-girau--on Manasottara Mountain; paribhramati--turns.

TRANSLATION

The chariot of the sun-god has only one wheel, which is known as Samvatsara. The twelve months are calculated to be its twelve spokes, the six seasons are the sections of its rim, and the three catur-masya periods are its three-sectioned hub. One side of the axle carrying the wheel rests upon the summit of Mount Sumeru, and the other rests upon Manasottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates on Manasottara Mountain like the wheel of an oil-pressing machine.

TEXT 14

TEXT

tasminn akse krtamulo dvitiyo 'ksas turyamanena sammitas taila-yantraksavad dhruve krtopari-bhagah.

SYNONYMS

tasmin akse--in that axle; krta-mulah--whose base is fixed; dvitiyah--a second; aksah--axle; turyamanena--by one fourth; sammitah--measured; taila-yantra-aksa-vat--like the axle of an oil-pressing machine; dhruve--to Dhruvaloka; krta--fixed; upari-bhagah--upper portion.

TRANSLATION

As in an oil-pressing machine, this first axle is attached to a second axle, which is one-fourth as long [3,937,500 yojanas, or 31,500,000 miles]. The upper end of this second axle is attached to Dhruvaloka by a rope of wind.

TEXT 15

TEXT

ratha-nidas tu sat-trimsal-laksa-yojanayatas tat-turiya-bhaga-visalas tavan ravi-ratha-yugo yatra hayas chando-namanah saptaruna-yojita vahanti devam adityam.

SYNONYMS

ratha-nidah--the interior of the chariot; tu--but; sat-trimsat-laksa-yojana-ayatah--3,600,000 yojanas long; tat-turiya-bhaga--one quarter of that measure (900,000 yojanas); visalah--having a width; tavan--so much also; ravi-ratha-yugah--the yoke for the horses; yatra--where; hayah--horses; chandah-namanah--having the different names of Vedic meters; sapta--seven; aruna-yojitah--hooked up by Arunadeva; vahanti--carry; devam--the demigod; adityam--the sun-god.

TRANSLATION

My dear King, the carriage of the sun-god's chariot is estimated to be 3,600,000 yojanas [28,800,000 miles] long and one-fourth as wide [900,000 yojanas, or 7,200,000 miles]. The chariot's horses, which are named after Gayatri and other Vedic meters, are harnessed by Arunadeva to a yoke that is also 900,000 yojanas wide. This chariot continuously carries the sun-god.

PURPORT

In the Visnu purana it is stated:

gayatri ca brhaty usnig
jagati tristup eva ca
anustup panktir ity uktas
chandamsi harayo raveh

The seven horses yoked to the sun-god's chariot are named Gayatri, Brhati, Usnik, Jagati, Tristup, Anustup and Pankti. These names of various Vedic meters designate the seven horses that carry the sun-god's chariot.

TEXT 16

TEXT

purastat savitur arunah pascac ca niyuktah sautye karmani kilaste.

SYNONYMS

purastat--in front; savituh--of the sun-god; arunah--the demigod named Aruna; pascac--looking backward; ca--and; niyuktah--engaged; sautye--of a charioteer; karmani--in the work; kila--certainly; aste--remains.

TRANSLATION

Although Arunadeva sits in front of the sun-god and is engaged in driving the chariot and controlling the horses, he looks backward toward the sun-god.

PURPORT

In the Vayu Purana the position of the horses is described:

saptasva-rupa-cchandamsi
vahante vamato ravim
cakra-paksa-nibaddhani
cakre vaksah samahitah

Although Arunadeva is in the front seat, controlling the horses, he looks back toward the sun-god from his left side.

TEXT 17

TEXT

tatha valikhilya rsayo 'ngustha-parva-matrah sasti-sahasrani puratah suryam sukta-vakaya niyuktah samstuvanti.

SYNONYMS

tatha--there; valikhilyah--Valikhilyas; rsayah--great sages; angustha-parva-matrah--whose size is that of a thumb; sasti-sahasrani--sixty thousand; puratah--in front; suryam--the sun-god; su-ukta-vakaya--for speaking eloquently; niyuktah--engaged; samstuvanti--offer prayers.

TRANSLATION

There are sixty thousand saintly persons named Valikhilyas, each the size of a thumb, who are located in front of the sun-god and who offer him eloquent prayers of glorification.

TEXT 18

TEXT

tathanye ca rsayo gandharvapsaraso naga gramanyo yatudhana deva ity ekaikaso ganah sapta caturdasa masi masi bhagavantam suryam atmanam nana-namanam prthan-nana-namanah prthak-karmabhir dvandvasa upasate.

SYNONYMS

tatha--similarly; anye--others; ca--also; rsayah--saintly persons; gandharva-apsarasah--Gandharvas and Apsaras; naga--Naga snakes; gramanyah--Yaksas; yatudhanah--Raksasas; devah--demigods; iti--thus; eka-ekasah--one by one; ganah--groups; sapta--seven; caturdasa--fourteen in number; masi masi--in every month; bhagavantam--unto the most powerful demigod; suryam--the sun-god; atmanam--the life of the universe; nana--various; namanam--who possesses names; prthak--separate; nana-namanah--having various names; prthak--separate; karmabhir--by ritualistic ceremonies; dvandvasah--in groups of two; upasate--worship.

TRANSLATION

Similarly, fourteen other saints, Gandharvas, Apsaras, Nagas, Yaksas, Raksasas and demigods, who are divided into groups of two, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as the most powerful demigod Suryadeva, who holds many names.

PURPORT

In the Visnu Purana it is said:

stuvanti munayah suryam
gandharvair giyate purah
nrtyanto 'psaraso yanti
suryasyanu nisacarah

vahanti pannaga yaksaih

kriyate 'bhisusangraha
valikhilyas tathaivainam
parivarya samasate

so 'yam sapta-ganah surya-
mandale muni-sattama
himosna vari-vrstinam
hetutve samayam gatah

Worshipping the most powerful demigod Surya, the Gandharvas sing in front of him, the Apsaras dance before the chariot, the Nisacaras follow the chariot, the Pannagas decorate the chariot, the Yaksas guard the chariot, and the saints called the Valikhilyas surround the sun-god and offer prayers. The seven groups of fourteen associates arrange the proper times for regular snow, heat and rain throughout the universe.

TEXT 19

TEXT

laksottaram sardha-nava-koti-yojana-parimandalam bhuvayasya ksanena sagavyutyuttaram dvi-sahasra-yojanani sa bhunkte.

SYNONYMS

laksottaram--increased by 100,000; sardha--with 5,000,000; nava-koti-yojana--of 90,000,000 yojanas; parimandalam--circumference; bhuvayasya--of the earthly sphere; ksanena--in one moment; sagavyutyuttaram--augmented by two krosas (four miles); dvi-sahasra-yojanani--2,000 yojanas; sah--the sun-god; bhunkte--traverses.

TRANSLATION

My dear King, in his orbit through Bhuvamandala, the sun-god traverses a distance of 95,100,000 yojanas [760,800,000 miles] at the speed of 2,000 yojanas and two krosas [16,004 miles] in a moment. Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-first Chapter of the Srimad-Bhagavatam, entitled, "The Movements of the Sun."

Chapter Twenty-two
The Orbits of the Planets

In this chapter the orbits of the planets are described. According to the movements of the moon and other planets, all the inhabitants of the universe are prone to auspicious and inauspicious situations. This is referred to as the influence of the stars.

The sun-god, who controls the affairs of the entire universe, especially in regard to heat, light, seasonal changes and so on, is considered an expansion of Narayana. He represents the three Vedas--Rg, Yajur and Sama--and therefore he is known as Trayimaya, the form of Lord Narayana. Sometimes the sun-god is also called Surya Narayana. The sun-god has expanded himself in twelve divisions, and thus he controls the six seasonal changes and causes winter, summer, rain and so on. Yogis and karmis following the varnasrama institution, who practice hatha or astanga-yoga or who perform agnihotra sacrifices, worship Surya Narayana for their own benefit. The demigod Surya is always in touch with the Supreme Personality of Godhead, Narayana. Residing in outer space, which is in the middle of the universe, between Bhuloka and Bhuvarka, the sun rotates through the time circle of the zodiac, represented by twelve rasis, or signs, and assumes different names according to the sign he is in. For the moon, every month is divided into two fortnights. Similarly, according to solar calculations, a month is equal to the time the sun spends in one constellation; two months constitute one season, and there are twelve months in a year. The entire area of the sky is divided into two halves, each representing an ayana, the course traversed by the sun

within a period of six months. The sun travels sometimes slowly, sometimes swiftly and sometimes at a moderate speed. In this way it travels within the three worlds, consisting of the heavenly planets, the earthly planets and outer space. These orbits are referred to by great learned scholars by the names Samvatsara, Parivatsara, Idavatsara, Anuvatsara and Vatsara.

The moon is situated 100,000 yojanas above the rays of the sunshine. Day and night on the heavenly planets and Pitrloka are calculated according to its waning and waxing. Above the moon by a distance of 200,000 yojanas are some stars, and above these stars is Sukra-graha (Venus), whose influence is always auspicious for the inhabitants of the entire universe. Above Sukra-graha by 200,000 yojanas is Budha-graha (Mercury), whose influence is sometimes auspicious and sometimes inauspicious. Next, above Budha-graha by 200,000 yojanas, is Angaraka (Mars), which almost always has an unfavorable influence. Above Angaraka by another 200,000 yojanas is the planet called Brhaspati-graha (Jupiter), which is always very favorable for qualified brahmanas. Above Brhaspati-graha is the planet Sanaiscara (Saturn), which is very inauspicious, and above Saturn is a group of seven stars occupied by great saintly persons who are always thinking of the welfare of the entire universe. These seven stars circumambulate Dhruvaloka, which is the residence of Lord Visnu within this universe.

TEXT 1

TEXT

rajovaca

yad etad bhagavata adityasya merum dhruvam ca pradaksinena parikramato rasinam abhimukham
pracalitam capradaksinam bhagavatopavarnitam amusya vayam katham anumimimahi.

SYNONYMS

raja uvaca--the King (Maharaja Pariksit) inquired; yat--which; etat--this; bhagavatah--of the most powerful; adityasya--of the sun (Surya Narayana); merum--the mountain known as Sumeru; dhruvam ca--as well as the planet known as Dhruvaloka; pradaksinena--by placing on the right; parikramatah--which is going around; rasinam--the different signs of the zodiac; abhimukham--facing toward; pracalitam--moving; ca--and; apradaksinam--placing on the left; bhagavata--by Your Lordship; upavarnitam--described; amusya--of that; vayam--we (the hearer); katham--how; anumimimahi--can accept it by argument and inference; iti--thus.

TRANSLATION

King Pariksit inquired from Sukadeva Gosvami: My dear lord, you have already affirmed the truth that the supremely powerful sun-god travels around Dhruvaloka with both Dhruvaloka and Mount Sumeru on his right. Yet at the same time the sun-god faces the signs of the zodiac and keeps Sumeru and Dhruvaloka on his left. How can we reasonably accept that the sun-god proceeds with Sumeru and Dhruvaloka on both his left and right simultaneously?

TEXT 2

TEXT

sa hovaca

yatha kulala-cakrena bhramata saha bhramatam tad-asrayanam pipilikadinam gatih anyaiiva pradesantaresv
apy upalabhyamanatvad evam naksatra-rasibhir upalaksitena kala-cakrena dhruvam merum ca
pradaksinena paridhavata saha paridhavamananam tad-asrayanam suryadinam grahanam gatih anyaiiva
nakstrantare rasy-antare copalabhyamanatvat.

SYNONYMS

sah--Sukadeva Gosvami; ha--very clearly; uvaca--answered; yatha--just as; kulala-cakrena--a potter's wheel; bhramata--turning around; saha--with; bhramatam--of those turning around; tat-asrayanam--being located on that (wheel); pipilika-adinam--of small ants; gatih--the motion; anya--other; eva--certainly; pradesa-antaresu--in different locations; api--also; upalabhyamanatvat--due to being experienced; evam--similarly; nakshatra-rasibhih--by the stars and signs; upalaksitena--being seen; kala-cakrena--with the great wheel of time; dhruvam--the star known as Dhruvaloka; merum--the mountain known as Sumeru; ca--and; pradaksinena--on the right; paridhavata--going around; saha--with; paridhavamananam--of those going around; tat-asrayanam--whose shelter is that wheel of time; surya-adinam--headed by the sun; grahanam--of the planets; gatih--the motion; anya--other; eva--certainly; nakshatra-antare--in different stars; rasi-antare--in different signs; ca--and; upalabhyamanatvat--due to being observed.

TRANSLATION

Sri Sukadeva Gosvami clearly answered: When a potter's wheel is moving and small ants located on that big wheel are moving with it, one can see that their motion is different from that of the wheel because they appear sometimes on one part of the wheel and sometimes on another. Similarly, the signs and constellations, with Sumeru and Dhruvaloka on their right, move with the wheel of time, and the antlike sun and other planets move with them. The sun and planets, however, are seen in different signs and constellations at different times. This indicates that their motion is different from that of the zodiac and the wheel of time itself.

TEXT 3

TEXT

sa esa bhagavan adi-purusa eva saksan narayano lokanam svastaya atmanam trayimayam karma-visuddhi-nimittam kavibhir api ca vedena vijijnasyamano dvadasadha vibhajya satsu vasantadisu rtusu yathopajosam rtu-gunan vidadhati.

SYNONYMS

sah--that; esah--this; bhagavan--the supremely powerful; adi-purusah--the original person; eva--certainly; saksat--directly; narayanah--the Supreme Personality of Godhead, Narayana; lokanam--of all the planets; svastaye--for the benefit; atmanam--Himself; trayi-mayam--consisting of the three Vedas (Sama, Yajur and Rg); karma-visuddhi--of purification of fruitive activities; nimittam--the cause; kavibhih--by great saintly persons; api--also; ca--and; vedena--by Vedic knowledge; vijijnasyamanah--being inquired about; dvadasa-dha--in twelve divisions; vibhajya--dividing; satsu--in six; vasanta-adisu--headed by spring; rtusu--seasons; yatha-upajosam--according to the enjoyment of their past activities; rtu-gunan--the qualities of the different seasons; vidadhati--he arranges.

TRANSLATION

The original cause of the cosmic manifestation is the Supreme Personality of Godhead, Narayana. When great saintly persons, fully aware of the Vedic knowledge, offered prayers to the Supreme Person, He descended to this material world in the form of the sun to benefit all the planets and purify fruitive activities. He divided Himself into twelve parts and created seasonal forms, beginning with spring. In this way He created the seasonal qualities, such as heat, cold and so on.

TEXT 4

TEXT

tam etam iha purusas trayya vidyaya varnasramacaranupatha uccavacaih karmabhir amnatair yoga-vitanais ca sraddhaya yajanto 'njasa sreyaḥ samadhigacchanti.

SYNONYMS

tam--Him (the Supreme Personality of Godhead); etam--this; iha--in this world of mortality; purusah--all people; trayya--having three divisions; vidyaya--by the Vedic knowledge; varna-asrama-acara--the practices of the varnasrama system; anupathah--following; ucca-avacaih--higher or lower according to the different positions in the varnasrama-dharma (brahmana, ksatriya, vaisya and sudra); karmabhih--by their respective activities; amnatih--handed down; yoga-vitanaih--by meditation and other yogic processes; ca--and; sraddhaya--with great faith; yajantah--worshipping; anjasa--without difficulty; sreyaḥ--the ultimate benefit of life; samadhigacchanti--they attain.

TRANSLATION

According to the system of four varnas and four asramas, people generally worship the Supreme Personality of Godhead, Narayana, who is situated as the sun-god. With great faith they worship the Supreme Personality as the Supersoul according to ritualistic ceremonies handed down in the three Vedas, such as agnihotra and similar higher and lower fruitive acts, and according to the process of mystic yoga. In this way they very easily attain the ultimate goal of life.

TEXT 5

TEXT

atha sa esa atma lokanam dyav-aprthivyor antarena nabho-valayasya kalacakra-gato dvadasa masan bhunkte rasi-samjnan samvatsaravayavan masah paksa-dvayam diva naktam ceti sapadarksa-dvayam upadisanti yavata sasthan amsam bhunjita sa vai rtur ity upadisyate samvatsaravayavah.

SYNONYMS

atha--therefore; sah--He; esah--this; atma--the living force; lokanam--of all the three worlds; dyav-aprthivyoh antarena--between the upper and lower portions of the universe; nabhah-valayasya--of outer space; kala-cakra-gatah--positioned in the wheel of time; dvadasa masan--twelve months; bhunkte--passes; rasi-samjnan--named after the zodiac signs; samvatsara-avayavan--the parts of the whole year; masah--one month; paksa-dvayam--two fortnights; diva--a day; naktam ca--and a night; iti--thus; sapadarksa-dvayam--by stellar calculations, two and a quarter constellations; upadisanti--they instruct; yavata--by as much time; sasthan amsam--one sixth of his orbit; bhunjita--pass; sah--that portion; vai--indeed; rtuh--a season; iti--thus; upadisyate--is instructed; samvatsara-avayavah--a part of a year.

TRANSLATION

The sun-god, who is Narayana, or Visnu, the soul of all the worlds, is situated in outer space between the upper and lower portions of the universe. Passing through twelve months on the wheel of time, the sun comes in touch with twelve different signs of the zodiac and assumes twelve different names according to those signs. The aggregate of those twelve months is called a samvatsara, or an entire year. According to lunar calculations, two fortnights--one of the waxing moon and the other of the waning--form one month. That same period is one day and night for the planet Pitrloka. According to stellar calculations, a month equals two and one quarter constellations. When the sun travels for two months, a season passes, and therefore the seasonal changes are considered parts of the body of the year.

TEXT 6

TEXT

atha ca yavatardhena nabho-vithyam pracarati tam kalam ayanam acaksate.

SYNONYMS

atha--now; ca--also; yavata--by as long as; ardhena--half; nabhah-vithyam--in outer space; pracarati--the sun moves; tam--that; kalam--time; ayanam--ayana; acaksate--is said.

TRANSLATION

Thus the time the sun takes to rotate through half of outer space is called an ayana, or its period of movement [in the north or in the south].

TEXT 7

TEXT

atha ca yavan nabho-mandalam saha dyav-aprthivyor mandalabhyam kartsnyena sa ha bhunjita tam kalam samvatsaram parivatsaram idavatsaram anuvatsaram vatsaram iti bhanor mandya-saighrya-sama-gatibhah samamananti.

SYNONYMS

atha--now; ca--also; yavat--as long as; nabhah-mandalam--outer space, between the upper and lower world; saha--along with; dyau--of the upper world; aprthivyo--of the lower world; mandalabhyam--the spheres; kartsnyena--entirely; sah--he; ha--indeed; bhunjita--may pass through; tam--that; kalam--time; samvatsaram--Samvatsara; parivatsaram--Parivatsara; idavatsaram--Idavatsara; anuvatsaram--Anuvatsara; vatsaram--Vatsara; iti--thus; bhanoh--of the sun; mandya--slow; saighrya--speedy; sama--and equal; gatibhah--by the speeds; samamananti--the experienced scholars describe.

TRANSLATION

The sun-god has three speeds--slow, fast and moderate. The time he takes to travel entirely around the spheres of heaven, earth and space at these three speeds is referred to, by learned scholars, by the five names Samvatsara, Parivatsara, Idavatsara, Anuvatsara and Vatsara.

PURPORT

According to solar astronomical calculations, each year extends six days beyond the calendar year, and according to lunar calculations, each year is six days shorter. Therefore, because of the movements of the sun and moon, there is a difference of twelve days between the solar and lunar years. As the Samvatsara, Parivatsara, Idavatsara, Anuvatsara and Vatsara pass by, two extra months are added within each five years. This makes a sixth samvatsara, but because that samvatsara is extra, the solar system is calculated according to the above five names.

TEXT 8

TEXT

evam candrama arka-gabastibhya uparistal laksa-yojanata upalabhyamano 'rkasya samvatsara-bhuktim paksabhyam masa-bhuktim sapadarksabhyam dinenaiva paksa-bhuktim agracari drutatara-gamano bhunkte.

SYNONYMS

evam--thus; candrama--the moon; arka-gabhastibhyah--from the rays of the sunshine; uparistat--above; laksa-yojanatah--by a measurement of 100,000 yojanas; upalabhyamanah--being situated; arkasya--of the sun globe; samvatsara-bhuktim--the passage of one year of enjoyment; paksabhyam--by two fortnights; masa-bhuktim--the passage of one month; sapada-rksabhyam--by two and a quarter days; dinena--by a day; eva--only; paksa-bhuktim--the passage of a fortnight; agracari--moving impetuously; druta-tara-gamanah--passing more speedily; bhunkte--passes through.

TRANSLATION

Above the rays of the sunshine by a distance of 100,000 yojanas [800,000 miles] is the moon, which travels at a speed faster than that of the sun. In two lunar fortnights the moon travels through the equivalent of a samvatsara of the sun, in two and a quarter days it passes through a month of the sun, and in one day it passes through a fortnight of the sun.

PURPORT

When we take into account that the moon is 100,000 yojanas, or the modern excursions to the moon could be possible. Since the moon is so distant, how space vehicles could go there is a doubtful mystery. Modern scientific calculations are subject to one change after another, and therefore they are uncertain. We have to accept the calculations of the Vedic literature. These Vedic calculations are steady; the astronomical calculations made long ago and recorded in the Vedic literature are correct even now. Whether the Vedic calculations or modern ones are better may remain a mystery for others, but as far as we are concerned, we accept the Vedic calculations to be correct.

TEXT 9

TEXT

atha capuryamanabhis ca kalabhir amaranam ksiyamanabhis ca kalabhih pitnam aho-ratrani purva-paksapara-paksabhyam vitanvanah sarva-jiva-nivaha-prano jivas caikam ekam naksatram trimsata muhurtair bhunkte.

SYNONYMS

atha--thus; ca--also; apuryamanabhih--gradually increasing; ca--and; kalabhih--by the parts of the moon; amaranam--of the demigods; ksiyamanabhih--by gradually decreasing; ca--and; kalabhih--by parts of the moon; pitnam--of those on the planet known as Pitrloka; aha-ratrani--the days and nights; purva-paksa-apara-paksabhyam--by the period of waxing and waning; vitanvanah--distributing; sarva-jiva-nivaha--of the total living entities; pranah--the life; jivah--the chief living being; ca--also; ekam ekam--one after another; naksatram--a constellation of stars; trimsata--by thirty; muhurtaih--muhurtas; bhunkte--passes through.

TRANSLATION

When the moon is waxing, the illuminating portions of it increase daily, thus creating day for the demigods and night for the pitas. When the moon is waning, however, it causes night for the demigods and day for the pitas. In this way the moon passes through each constellation of stars in thirty muhurtas [an entire day]. The moon is the source of nectarean coolness that influences the growth of food grains, and therefore the moon-god is considered the life of all living entities. He is consequently called Jiva, the chief living being within the universe.

TEXT 10

TEXT

ya esa sodasa-kalah puruso bhagavan manomayo 'nnamayo 'mrtamayo deva-pitr-manusya-bhuta-pasu-paksi-sarisrpa-virudham pranapy ayana-silatvat sarvamaya iti varnayanti.

SYNONYMS

yah--that; esah--this; sodasa-kalah--having all sixteen parts (the full moon); purusah--the person; bhagavan--having great power received from the Supreme Personality of Godhead; manah-mayah--the predominating deity of the mind; anna-mayah--the source of potency for food grains; amrta-mayah--the source of the substance of life; deva--of all the demigods; pitr--of all the inhabitants of Pitrloka; manusya--all human beings; bhuta--all living entities; pasu--of the animals; paksi--of the birds; sarisrpa--of the reptiles; virudham--of all kinds of herbs and plants; prana--life air; api--certainly; ayana-silatvat--due to refreshing; sarva-mayah--all-pervading; iti--thus; varnayanti--the learned scholars describe.

TRANSLATION

Because the moon is full of all potentialities, it represents the influence of the Supreme Personality of Godhead. The moon is the predominating deity of everyone's mind, and therefore the moon-god is called Manomaya. He is also called Annamaya because he gives potency to all herbs and plants, and he is called Amrtamaya because he is the source of life for all living entities. The moon pleases the demigods, pitas, human beings, animals, birds, reptiles, trees, plants and all other living entities. Everyone is satisfied by the presence of the moon. Therefore the moon is also called Sarvamaya [all-pervading].

TEXT 11

TEXT

tata uparistad dvi-laksa-yojanato naksatrani merum daksinenaiva kalayana isvara-yojitani sahabhijitastavimsatih.

SYNONYMS

tatah--from that region of the moon; uparistat--above; dvi-laksa-yojanatah--200,000 yojanas; naksatrani--many stars; merum--Sumeru Mountain; daksinena eva--to the right side; kala-ayane--in the wheel of time; isvara-yojitani--attached by the Supreme Personality of Godhead; saha--with; abhijita--the star known as Abhijit; asta-vimsatih--twenty-eight.

TRANSLATION

There are many stars located 200,000 yojanas [1,600,000 miles] above the moon. By the supreme will of the Supreme Personality of Godhead, they are fixed to the wheel of time, and thus they rotate with Mount Sumeru on their right, their motion being different from that of the sun. There are twenty-eight important stars, headed by Abhijit.

PURPORT

The stars referred to herein are 1,600,000 miles above the sun, and thus they are 4,000,000 miles above the earth.

TEXT 12

TEXT

tata uparistad usana dvi-laksa-yojanata upalabhyate puratah pascat sahaiva varkasya saighrya-mandya-samyabhir gatibhir arkavac carati lokanam nityadanukula eva prayena varsayams carenanimiyate sa vrstivistambha-grahopasamanah.

SYNONYMS

tatah--from that bunch of stars; uparistat--above; usana--Venus; dvi-laksa-yojanatah--200,000 yojanas (1,600,000 miles); upalabhyate--is experienced; puratah--in front; pascat--behind; saha--along with; eva--indeed; va--and; arkasya--of the sun; saighrya--speedy; mandya--slow; samyabhih--equal; gatibhih--the movements; arkavat--exactly like the sun; carati--rotates; lokanam--of all the planets within the universe; nityada--constantly; anukulah--offering favorable conditions; eva--indeed; prayena--almost always; varsayan--causing rainfall; carena--by infusing the clouds; anumiyate--is perceived; sah--he (Venus); vrstivistambha--obstacles to rainfall; graha-upasamanah--nullifying planets.

TRANSLATION

Some 1,600,000 miles above this group of stars is the planet Venus, which moves at almost exactly the same pace as the sun according to swift, slow and moderate movements. Sometimes Venus moves behind the sun, sometimes in front of the sun and sometimes along with it. Venus nullifies the influence of planets that are obstacles to rainfall. Consequently its presence causes rainfall, and it is therefore considered very favorable for all living beings within this universe. This has been accepted by learned scholars.

TEXT 13

TEXT

usanasa budho vyakhyatas tata uparistad dvi-laksa-yojanato budhah soma-suta upalabhyamanah prayena subha-krd yadarkad vyatiricyeta tadativatabhra-prayanavrsty-adi-bhayam asamsate.

SYNONYMS

usanasa--with Venus; budhah--Mercury; vyakhyatah--explained; tatah--from that (Venus); uparistat--above; dvi-laksa-yojanatah--1,600,000 miles; budhah--Mercury; soma-sutah--the son of the moon; upalabhyamanah--is situated; prayena--almost always; subha-krt--very auspicious to the inhabitants of the universe; yada--when; arkat--from the sun; vyatiricyeta--is separated; tada--at that time; ativata--of cyclones and other bad effects; abhra--clouds; praya--almost always; anavrsti-adi--such as scarcity of rain; bhayam--fearful conditions; asamsate--expands.

TRANSLATION

Mercury is described to be similar to Venus, in that it moves sometimes behind the sun, sometimes in front of the sun and sometimes along with it. It is 1,600,000 miles above Venus, or 7,200,000 miles above earth. Mercury, which is the son of the moon, is almost always very auspicious for the inhabitants of the universe, but when it does not move along with the sun, it forbodes cyclones, dust, irregular rainfall, and waterless clouds. In this way it creates fearful conditions due to inadequate or excessive rainfall.

TEXT 14

TEXT

ata urdhvam angarako 'pi yojana-laksa-dvitaya upalabhyamanas tribhis tribhih paksair ekaikaso rasin dvadasanubhunkte yadi na vakrenabhivartate prayenasubha-graho 'gha-samsah.

SYNONYMS

atah--from this; urdhvam--above; angarakah--Mars; api--also; yojana-laksa-dvitaye--at a distance of 1,600,000 miles; upalabhyamanah--is situated; tribhiih tribhiih--with each three and three; paksaiih--fortnights; eka-ekasah--one after another; rasiin--the signs; dvadasa--twelve; anubhunkte--passes through; yadi--if; na--not; vakrena--with a curve; abhivartate--approaches; prayena--almost always; asubha-grahah--an unfavorable, inauspicious planet; agha-samsah--creating trouble.

TRANSLATION

Situated 1,600,000 miles above Mercury, or 8,800,000 miles above earth, is the planet Mars. If this planet does not travel in a crooked way, it crosses through each sign of the zodiac in three fortnights and in this way travels through all twelve, one after another. It almost always creates unfavorable conditions in respect to rainfall and other influences.

TEXT 15

TEXT

tata uparistad dvi-laksa-yojanantara-gata bhagavan brhaspatir ekaikasmin rasau parivatsaram parivatsaram carati yadi na vakrah syat prayenanukulo brahmana-kulasya.

SYNONYMS

tatah--that (Mars); uparistat--above; dvi-laksa-yojana-antara-gatah--situated at a distance of 1,600,000 miles; bhagavan--the most powerful planet; brhaspatih--Jupiter; eka-ekasmin--in one after another; rasau--sign; parivatsaram parivatsaram--for the period of Parivatsara; carati--moves; yadi--if; na--not; vakrah--curved; syat--becomes; prayena--almost always; anukulah--very favorable; brahmana-kulasya--to the brahmanas of the universe.

TRANSLATION

Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter, which travels through one sign of the zodiac within the period of a Parivatsara. If its movement is not curved, the planet Jupiter is very favorable to the brahmanas of the universe.

TEXT 16

TEXT

tata uparistad yojana-laksa-dvayat pratiyamanah sanaiscara ekaikasmin rasau trimsan masan vilambamanah sarvan evanuparyeti tavadbhir anuvatsaraih prayena hi sarvesam asantikarah.

SYNONYMS

tatah--that (Jupiter); uparistat--above; yojana-laksa-dvayat--by a distance of 1,600,000 miles; pratiyamanah--is situated; sanaiscarah--the planet Saturn; eka-ekasmin--in one after another; rasau--zodiac signs; trimsat masan--for a period of thirty months in each; vilam-bamanah--lingering; sarvan--all twelve signs of the zodiac; eva--certainly; anuparyeti--passes through; tavadbhih--by so many; anuvatsaraih--Anuvatsaras; prayena--almost always; hi--indeed; sarvesam--to all the inhabitants; asantikarah--very troublesome.

TRANSLATION

Situated 1,600,000 miles above Jupiter, or 12,000,000 miles above earth, is the planet Saturn, which passes through one sign of the zodiac in thirty months and covers the entire zodiac circle in thirty Anuvatsaras. This planet is always very inauspicious for the universal situation.

TEXT 17

TEXT

tata uttarasmad rsaya ekadasa-laksa-yojanantara upalabhyante ya eva lokanam sam anubhavayanto bhagavato visnor yat paramam padam pradaksinam prakramanti.

SYNONYMS

tatah--the planet Saturn; uttarasmad--above; rsayah--great saintly sages; ekadasa-laksa-yojana-antare--at a distance of 1,100,000 yojanas; upalabhyante--are situated; ye--all of them; eva--indeed; lokanam--for all the inhabitants of the universe; sam--the good fortune; anubhavayantah--always thinking of; bhagavatah--of the Supreme Personality of Godhead; visnoh--Lord Visnu; yat--which; paramam padam--the supreme abode; pradaksinam--placing on the right; prakramanti--circumambulate.

TRANSLATION

Situated 8,800,000 miles above Saturn, or 20,800,000 miles above earth, are the seven saintly sages, who are always thinking of the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Visnu, known as Dhruvaloka, the polestar.

PURPORT

Srila Madhvacharya quotes the following verse from the Brahmanda Purana:

jnananandatmano visnuh
sisumara-vapusy atha
urdhva-lokesu sa vyapta
adityadyas tad-asrita

Lord Visnu, who is the source of knowledge and transcendental bliss, has assumed the form of Sisumara in the seventh heaven, which is situated in the topmost level of the universe. All the other planets, beginning with the sun, exist under the shelter of this Sisumara planetary system. Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-second Chapter of Srimad-Bhagavatam, entitled "The Orbits of the Planets."

Chapter Twenty-three
The Sisumara Planetary Systems

This chapter describes how all the planetary systems take shelter of the polestar, Dhruvaloka. It also describes the totality of these planetary systems to be Sisumara, another expansion of the external body of the Supreme Personality of Godhead. Dhruvaloka, the abode of Lord Visnu within this universe, is situated 1,300,000 yojanas from the seven stars. In the planetary system of Dhruvaloka are the planets of the fire-god, Indra, Prajapati, Kasyapa and Dharma, all of whom are very respectful to the great devotee Dhruva, who lives on the polestar. Like bulls yoked to a central pivot, all the planetary systems revolve around Dhruvaloka, impelled by eternal time. Those who worship the virat-purusa, the universal form of the Lord, conceive of this entire rotating system of planets as an animal known as sisumara. This imaginary sisumara is another form of the Lord. The head of the sisumara form is downward, and its body appears like that of a coiled snake. On the end of its tail is Dhruvaloka, on the body of the tail are Prajapati, Agni, Indra and Dharma, and on the root of the tail are Dhata and Vidhata. On its waist are the seven great sages. The entire body of the sisumara faces toward its right and appears like a coil of stars.

On the right side of this coil are the fourteen prominent stars from Abhijit to Punarvasu, and on the left side are the fourteen prominent stars from Pusya to Uttarasadha. The stars known as Punarvasu and Pusya are on the right and left hips of the sisumara, and the stars known as Ardra and Aslesa are on the right and left feet of the sisumara. Other stars are also fixed on different sides of the Sisumara planetary system according to the calculations of Vedic astronomers. To concentrate their minds, yogis worship the Sisumara planetary system, which is technically known as the kundalini-cakra.

TEXT 1

TEXT

sri-suka uvaca

atha tasmat paratas trayodasa-laksa-yojanantarato yat tad visnoh paramam padam abhivadanti yatra ha maha-bhagavato dhruva auttanapadir agninendrena prajapatina kasyapena dharmena ca samakala-yugbhiih sabahu-manam daksinatah kriyamana idanim api kalpa-jivinam ajivya upaste tasyehanubhava upavarnitah.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atha--thereupon; tasmat--the sphere of the seven stars; paratah--beyond that; trayodasa-laksa-yojana-antaratah--another 1,300,000 yojanas; yat--which; tat--that; visnoh paramam padam--the supreme abode of Lord Visnu, or the lotus feet of Lord Visnu; abhivadanti--the Rg Veda mantras praise; yatra--on which; ha--indeed; maha-bhagavatah--the great devotee; dhruvah--Maharaja Dhruva; auttanapadih--the son of Maharaja Uttanapada; agnina--by the fire-god; indrena--by the heavenly King, Indra; prajapatina--by the Prajapati; kasyapena--by Kasyapa; dharmena--by Dharmaraja; ca--also; samakala-yugbhiih--who are engaged at the time; sa-bahu-manam--always respectfully; daksinatah--on the right side; kriyamanah--being circumambulated; idanim--now; api--even; kalpa-jivinam--of the living entities who exist at the end of the creation; ajivyah--the source of life; upaste--remains; tasya--his; iha--here; anubhava--greatness in discharging devotional service; upavarnitah--already described (in the Fourth Canto of Srimad-Bhagavatam).

TRANSLATION

Sukadeva Gosvami continued: My dear King, 1,300,000 yojanas [10,400,000 miles] above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Visnu. There the son of Maharaja Uttanapada, the great devotee Maharaja Dhruva, still resides as the life source of all the living entities who live until the end of the creation. Agni, Indra, Prajapati, Kasyapa and Dharma all assemble there to offer him honor and respectful obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Maharaja Dhruva [in the Fourth Canto of Srimad-Bhagavatam].

TEXT 2

TEXT

sa hi sarvesam jyotir-gananam graha-naksatradinam animisenavyakta-ramhasa bhagavata kalena bhramyamananam sthanur ivavastambha isvarena vihita sasvad avabhasate.

SYNONYMS

sah--that planet of Dhruva Maharaja; hi--indeed; sarvesam--of all; jyotih-gananam--the luminaries; graha-naksatra-adinam--such as the planets and stars; animisena--who does not rest; avyakta--inconceivable; ramhasa--whose force; bhagavata--the most powerful; kalena--by the time factor;

bhramyamananam--being caused to revolve; sthanuh iva--like a post; avastambhah--the pivot; isvarena--by the will of the Supreme Personality of Godhead; vihitah--established; sasvat--constantly; avabhasate--shines.

TRANSLATION

Established by the supreme will of the Supreme Personality of Godhead, the polestar, which is the planet of Maharaja Dhruva, constantly shines as the central pivot for all the stars and planets. The unsleeping, invisible, most powerful time factor causes these luminaries to revolve around the polestar without cessation.

PURPORT

It is distinctly stated herein that all the luminaries, the planets and stars, revolve by the influence of the supreme time factor. The time factor is another feature of the Supreme Personality of Godhead. Everyone is under the influence of the time factor, but the Supreme Personality of Godhead is so kind and loves His devotee Maharaja Dhruva so much that He has placed all the luminaries under the control of Dhruva's planet and has arranged for the time factor to work under him or with his cooperation. Everything is actually done according to the will and direction of the Supreme Personality of Godhead, but to make His devotee Dhruva the most important individual within the universe, the Lord has placed the activities of the time factor under his control.

TEXT 3

TEXT

yatha medhistambha akramana-pasavah samyojitas tribhis tribhiih savanair yatha-sthanam mandalani caranty evam bhagana grahadaya etasminn antar-bahir-yogena kala-cakra ayojita dhruvam evaalambya vayunodiryamana akalpantam parican kramanti nabhasi yatha meghah syenadayo vayu-vasah karma-sarathayah parivartante evam jyotirganah prakrti-purusa-samyoganugrhitah karma-nirmita-gatayo bhuvina patanti.

SYNONYMS

yatha--exactly like; medhistambhe--to the pivot post; akramana-pasavah--bulls for threshing rice; samyojitah--being yoked; tribhiih tribhiih--by three; savanaih--movements; yatha-sthanam--in their proper places; mandalani--orbits; caranti--traverse; evam--in the same way; bha-ganah--the luminaries, like the sun, the moon, Venus, Mercury, Mars and Jupiter; graha-adayah--the different planets; etasmin--in this; antah-bahih-yogena--by connection with the inner or outer circles; kala-cakre--in the wheel of eternal time; ayojitah--fixed; dhruvam--Dhruvaloka; eva--certainly; aalambya--taking support of; vayuna--by the wind; udiryamanah--being propelled; a-kalpa-antam--until the end of the creation; parican kramanti--revolve all around; nabhasi--in the sky; yatha--exactly like; meghah--heavy clouds; syena-adayah--birds such as the big eagle; vayu-vasah--controlled by the air; karma-sarathayah--whose chariot drivers are the results of their own past activities; parivartante--move around; evam--in this way; jyotih-ganah--the luminaries, the planets and stars in the sky; prakrti--of material nature; purusa--and of the Supreme Personality, Krsna; samyoga-anugrhitah--supported by the combined efforts; karma-nirmita--caused by their own past fruitive activities; gatayah--whose movements; bhuvina--on the ground; na--not; patanti--fall down.

TRANSLATION

When bulls are yoked together and tied to a central post to thresh rice, they tread around that pivot without deviating from their proper positions--one bull being closest to the post, another in the middle, and a third on the outside. Similarly, all the planets and all the hundreds and thousands of stars revolve

around the polestar, the planet of Maharaja Dhruva, in their respective orbits, some higher and some lower. Fastened by the Supreme Personality of Godhead to the machine of material nature according to the results of their fruitive acts, they are driven around the polestar by the wind and will continue to be so until the end of creation. These planets float in the air within the vast sky, just as clouds with hundreds of tons of water float in the air or as the great syena eagles, due to the results of past activities, fly high in the sky and have no chance of falling to the ground.

PURPORT

According to the description of this verse, the hundreds and thousands of stars and the great planets such as the sun, the moon, Venus, Mercury, Mars and Jupiter are not clustered together because of the law of gravity or any similar idea of the modern scientists. These planets and stars are all servants of the Supreme Personality of Godhead, Govinda or Krsna, and according to His order they sit in their chariots and travel in their respective orbits. The orbits in which they move are compared to machines given by material nature to the operating deities of the stars and planets, who carry out the orders of the Supreme Personality of Godhead by revolving around Dhruvaloka, which is occupied by the great devotee Maharaja Dhruva. This is confirmed in the Brahma-samhita (5.52) as follows:

yac-caksur esa savita sakala-grahanam
raja samasta-sura-murtir asesa-tejah
yasyajnyaya bhramati sambhrta-kala-cakro
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light." This verse from Brahma-samhita confirms that even the largest and most powerful planet, the sun, rotates within a fixed orbit, or kala-cakra, in obedience to the order of the Supreme Personality of Godhead. This has nothing to do with gravity or any other imaginary laws created by the material scientists.

Material scientists want to avoid the ruling government of the Supreme Personality of Godhead, and therefore they imagine different conditions under which they suppose the planets move. The only condition, however, is the order of the Supreme Personality of Godhead. All the various predominating deities of the planets are persons, and the Supreme personality of Godhead is also a person. The Supreme Personality orders the subordinate persons, the demigods of various names, to carry out His supreme will. This fact is also confirmed in Bhagavad-gita (9.10), wherein Krsna says:

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

The orbits of the planets resemble the bodies in which all living entities are seated because they are both machines controlled by the Supreme Personality of Godhead. As Krsna says in Bhagavad-gita (18.61):

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The machine given by material nature--whether the machine of the body or the machine of the orbit, or kala-cakra--works

according to the orders given by the Supreme personality of Godhead. The Supreme Personality of Godhead and material nature work together to maintain this great universe, and not only this universe but also the millions of other universes beyond this one.

The question of how the planets and stars are floating is also answered in this verse. It is not because of the laws of gravity. Rather, the planets and stars are enabled to float by manipulations of the air. It is due to such manipulations that big, heavy clouds float and big eagles fly in the sky. Modern airplanes like the 747 jet aircraft work in a similar way: by controlling the air, they float high in the sky, resisting the tendency to fall to earth. Such adjustments of the air are all made possible by the cooperation of the principles of purusa (male) and prakrti (female). By the cooperation of material nature, which is considered to be prakrti, and the Supreme personality of Godhead, who is considered the purusa, all the affairs of the universe are going on nicely in their proper order. prakrti, material nature, is also described in the Brahma-samhita (5.44) as follows:

srsti-sthiti-pralaya-sadhana-saktir eka
chayeva yasya bhuvanani bibharti durga
icchanurupam api yasya ca cestate sa
govindam adi-purusam tam aham bhajami

"The external potency, maya, who is of the nature of the shadow of the cit [spiritual] potency, is worshiped by all people as Durga, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durga conducts herself." Material nature, the external energy of the Supreme Lord, is also known as Durga, or the female energy that protects the great fort of this universe. The word Durga also means fort. This universe is just like a great fort in which all the conditioned souls are kept, and they cannot leave it unless they are liberated by the mercy of the Supreme Personality of Godhead. The Lord Himself declares in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Thus simply by Krsna consciousness, by the mercy of the Supreme Personality of Godhead, one can be liberated, or, in other words, one can be released from the great fort of this universe and go outside it to the spiritual world.

It is also significant that the predominating deities of even the greatest planets have been offered their exalted posts because of the very valuable pious activities they performed in previous births. This is indicated herein by the words karma-nirmita-gatayah. For example, as we have previously discussed, the moon is called jiva, which means that he is a living entity like us, but because of his pious activities he has been appointed to his post as the moon-god. Similarly, all the demigods are living entities who have been appointed to their various posts as the masters of the moon, the earth, Venus and so on because of their great service and pious acts. Only the predominating deity of the sun, Surya Narayana, is an incarnation of the Supreme Personality of Godhead. Maharaja Dhruva, the predominating deity of Dhruvaloka, is also a living entity. Thus there are two kinds of entities--the supreme entity, the Supreme Personality of Godhead, and the ordinary living entity, the jiva (nityo nityanam cetanas cetananam). All the demigods are engaged in the service of the Lord, and only by such an arrangement are the affairs of the universe going on.

Regarding the great eagles mentioned in this verse, it is understood that there are eagles so big that they can prey on big elephants. They fly so high that they can travel from one planet to another. They start flying in one planet and land in another, and while in flight they lay eggs that hatch into other birds while falling through the air. In Sanskrit such eagles are called syena. Under the present circumstances, of course, we cannot see such huge birds, but at least we know of eagles that can capture monkeys and then

throw them down to kill and eat them. Similarly, it is understood that there are gigantic birds that can carry off elephants, kill them and eat them.

The two examples of the eagle and the cloud are sufficient to prove that flying and floating can be made possible through adjustments of the air. The planets, in a similar way, are floating because material nature adjusts the air according to the orders of the Supreme Lord. It could be said that these adjustments constitute the law of gravity, but in any case, one must accept that these laws are made by the Supreme Personality of Godhead. The so-called scientists have no control over them. The scientists can falsely, improperly declare that there is no God, but this is not a fact.

TEXT 4

TEXT

kecanaitaj jyotir-anikam sisumara-samsthanena bhagavato vasudevasya yoga-dharanayam anuvarnayanti.

SYNONYMS

kecana--some yogis or learned scholars of astronomy; etat--this; jyotih-anikam--great wheel of planets and stars; sisumara-samsthanena--imagine this wheel to be a sisumara (dolphin); bhagavatah--of the Supreme Personality of Godhead; vasudevasya--Lord Vasudeva (the son of Vasudeva), Krsna; yoga-dharanayam--in absorption in worship; anuvarnayanti--describe.

TRANSLATION

This great machine, consisting of the stars and planets, resembles the form of a sisumara [dolphin] in the water. It is sometimes considered an incarnation of Krsna, Vasudeva. Great yogis meditate upon Vasudeva in this form because it is actually visible.

PURPORT

Transcendentalists such as yogis whose minds cannot accommodate the form of the Lord prefer to visualize something very great, such as the virat-purusa. Therefore some yogis contemplate this imaginary sisumara to be swimming in the sky the way a dolphin swims in water. They meditate upon it as the virat-rupa, the gigantic form of the Supreme Personality of Godhead.

TEXT 5

TEXT

yasya pucchagre 'vaksirasah kundali-bhuta-dehasya dhruva upakalpitah tasya langule prajapatir agnir indro dharmah iti puccha-mule dhata vidhata ca katyam saptarsayah; tasya daksinavarta-kundali-bhuta-sarirasya yany udagayanani daksina-parsve tu naksatranam upakalpayanti daksinayanani tu savye; yatha sisumarasya kundala-bhoga-sannivesasya parsvayor ubhayor apy avayavah samasankhya bhavanti; prsthe tv ajavithi akasa-ganga codaratah.

SYNONYMS

yasya--of which; puccha-agre--at the end of the tail; avaksirasah--whose head is downward; kundali-bhuta-dehasya--whose body, which is coiled; dhruvah--Maharaja Dhruva on his planet, the polestar; upakalpitah--is situated; tasya--of that; langule--on the tail; prajapatih--of the name Prajapati; agnih--Agni; indrah--Indra; dharmah--Dharma; iti--thus; puccha-mule--at the base of the tail; dhata vidhata--the demigods known as Dhata and Vidhata; ca--also; katyam--on the hip; sapta-rsayah--the seven saintly sages; tasya--of that; daksina-avarta-kundali-bhuta-sarirasya--whose body is like a coil turning toward the right side; yani--which; udagayanani--marking the northern courses; daksina-parsve--on the right side;

tu--but; nakstrani--constellations; upakalpayanti--are situated; daksina-ayanani--the fourteen stars, from Pusya to Uttarasadha, marking the northern course; tu--but; saye--on the left side; yatha--just like; sisumarasya--of the dolphin; kundala-bhoga-sannivesasya--whose body appears like a coil; parsvayoh--on the sides; ubhayoh--both; api--certainly; avayavah--the limbs; samasankhyah--of equal number (fourteen); bhavanti--are; prsthe--on the back; tu--of course; ajavithi--the first three stars marking the southern route (Mula, Purvasadha and Uttarasadha); akasa-ganga--the Ganges in the sky (the Milky Way); ca--also; udaratah--on the abdomen.

TRANSLATION

This form of the sisumara has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the demigods Prajapati, Agni, Indra and Dharma, and at the base of its tail are the planets of the demigods Dhata and Vidhata. Where the hips might be on the sisumara are the seven saintly sages like Vasistha and Angira. The coiled body of the Sisumara-cakra turns toward its right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Pusya to Uttarasadha. Thus its body is balanced because its sides are occupied by an equal number of stars. On the back of the sisumara is the group of stars known as Ajavithi, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

TEXT 6

TEXT

punarvasu-pusyau daksina-vamayoh sronyoh ardrasle ca daksina-vamayoh pascimayoh padayor abhijit-uttarasadhe daksina-vamayor nasikayor yatha-sankhyam sravana-purvasadhe daksina-vamayor locanayor dhanistha mulam ca daksina-vamayoh karnayor maghadiny asta nakstrani daksinayanani vama-parsva-vankrisu yunjita tathaiva mrga-sirsadiny udagayanani daksina-parsva-vankrisu pratilomyena prayunjita satabhisa-jyesthe skandhayor daksina-vamayor nyaset.

SYNONYMS

punarvasu--the star named Punarvasu; pusyau--and the star named Pusya; daksina-vamayoh--on the right and left; sronyoh--loins; ardra--the star named Ardra; aslese--the star named Aslesa; ca--also; daksina-vamayoh--at the right and left; pascimayoh--behind; padayoh--feet; abhijit-uttarasadhe--the stars named Abhijit and Uttarasadha; daksina-vamayoh--on the right and left; nasikayoh--nostrils; yatha-sankhyam--according to numerical order; sravana-purvasadhe--the stars named Sravana and Purvasadha; daksina-vamayoh--at the right and left; locanayoh--eyes; dhanistha mulam ca--and the stars named Dhanistha and Mula; daksina-vamayoh--at the right and left; karnayoh--ears; magha-adini--the stars such as Magha; asta nakstrani--eight stars; daksina-ayanani--which mark the southern course; vama-parsva--of the left side; vankrisu--at the ribs; yunjita--may place; tatha eva--similarly; mrga-sirsa-adini--such as Mrgasirsa; udagayanani--marking the northern course; daksina-parsva-vankrisu--on the right side; pratilomyena--in the reverse order; prayunjita--may place; satabhisa--Satabhisa; jyesthe--Jyestha; skandhayoh--on the two shoulders; daksina-vamayoh--right and left; nyaset--should place.

TRANSLATION

On the right and left sides of where the loins might be on the Sisumara-cakra are the stars named Punarvasu and Pusya. Ardra and Aslesa are on its right and left feet, Abhijit and Uttarasadha are on its right and left nostrils, Sravana and Purvasadha are at its right and left eyes, and Dhanistha and Mula are on its right and left ears. The eight stars from Magha to Anuradha, which mark the southern course, are on the ribs of the left of its body, and the eight stars from Mrgasirsa to Purvabhadra, which mark the northern course, are on the ribs on the right side. Satabhisa and Jyestha are on the right and left shoulders.

TEXT 7

TEXT

uttara-hanav agastir adhara-hanau yamo mukhesu cangarakah sanaiscara upasthe brhaspatih kakudi
vaksasy adityo hrdaye narayano manasi candro nabhyam usana stanayor asvinau budhah pranapanayo
rahur gale ketavah sarvangesu romasu sarve tara-ganah.

SYNONYMS

uttara-hanau--on the upper jaw; agastih--the star named Agasti; adhara-hanau--on the lower jaw;
yamah--Yamaraja; mukhesu--on the mouth; ca--also; angarakah--Mars; sanaiscarah--Saturn; upasthe--on
the genitals; brhaspatih--Jupiter; kakudi--on the back of the neck; vaksasi--on the chest; adityah--the sun;
hrdaye--within the heart; narayanah--Lord Narayana; manasi--in the mind; candrah--the moon;
nabhyam--on the navel; usana--Venus; stanayoh--on the two breasts; asvinau--the two stars named Asvin;
budhah--Mercury; pranapanayoh--in the inner airs known as prana and apana; rahuh--the planet Rahu;
gale--on the neck; ketavah--comets; sarva-angesu--all over the body; romasu--in the pores of the body;
sarve--all; tara-ganah--the numerous stars.

TRANSLATION

On the upper chin of the sisumara is Agasti; on its lower chin, Yamaraja; on its mouth, Mars; on its
genitals, Saturn; on the back of its neck, Jupiter; on its chest, the sun; and within the core of its heart,
Narayana. Within its mind is the moon; on its navel, Venus; and on its breasts, the Asvini-kumaras.
Within its life air, which is known as pranapana, is Mercury, on its neck is Rahu, all over its body are
comets, and in its pores are the numerous stars.

TEXT 8

TEXT

etat u haiva bhagavato visnoh sarva-devatamayam rupam aharahah sandhyayam prayato vagyato
niriksamana upatistheta namo jyotir-lokaya kalayanayanimisam pataye maha-purusayabhidhimahiti.

SYNONYMS

etat--this; u ha--indeed; eva--certainly; bhagavatah--of the Supreme personality of Godhead; visnoh--of
Lord Visnu; sarva-devata-mayam--consisting of all the demigods; rupam--form; ahah-ahah--always;
sandhyayam--in the morning, noon and evening; prayatah--meditating upon; vagyatah--controlling the
words; niriksamanah--observing; upatistheta--one should worship; namah--respectful obeisances; jyotih-
lokaya--unto the resting place of all the planetary systems; kalayanaya--in the form of supreme time;
animisam--of the demigods; pataye--unto the master; maha-purusaya--unto the Supreme person;
abhidhimahi--let us meditate; iti--thus.

TRANSLATION

My dear King, the body of the sisumara, as thus described, should be considered the external form of
Lord Visnu, the Supreme Personality of Godhead. Morning, noon and evening, one should silently
observe the form of the Lord as the Sisumara-cakra and worship Him with this mantra: "O Lord who has
assumed the form of time! O resting place of all the planets moving in different orbits! O master of all
demigods, O Supreme Person, I offer my respectful obeisances unto You and meditate upon You."

TEXT 9

TEXT

graharksataramayam adhidaivikam
papapaham mantra-krtam tri-kalam
namasyatah smarato va tri-kalam
nasyeta tat-kalajam asu papam

SYNONYMS

graha-rksa-tara-mayam--consisting of all the planets and stars; adhidaivikam--the leader of all the demigods; papa-apaham--the killer of sinful reactions; mantra-krtam--of those who chant the mantra mentioned above; tri-kalam--three times; namasyatah--offering obeisances; smaratah--meditating; va--or; tri-kalam--three times; nasyeta--destroys; tat-kala-jam--born at that time; asu--very quickly; papam--all sinful reactions.

TRANSLATION

The body of the Supreme Lord, Visnu, which forms the Sisumara-cakra, is the resting place of all the demigods and all the stars and planets. One who chants this mantra to worship that Supreme Person three times a day--morning, noon and evening--will surely be freed from all sinful reactions. If one simply offers his obeisances to this form or remembers this form three times a day, all his recent sinful activities will be destroyed.

PURPORT

Summarizing the entire description of the planetary systems of the universe, Srila Visvanatha Cakravarti Thakura says that one who is able to meditate upon this arrangement as the virat-rupa, or visva-rupa, the external body of the Supreme Personality of Godhead, and worship Him three times a day by meditation will always be free from all sinful reactions. Visvanatha Cakravarti Thakura estimates that Dhruvaloka, the polestar, is 3,800,000 yojanas above the sun. Above Dhruvaloka by 10,000,000 yojanas is Maharloka, above Maharloka by 20,000,000 yojanas is Janaloka, above Janaloka by 80,000,000 yojanas is Tapoloka, and above Tapoloka by 120,000,000 yojanas is Satyaloka. Thus the distance from the sun to Satyaloka is 233,800,000 yojanas, or 1,870,400,000 miles. The Vaikuntha planets begin 26,200,000 yojanas (209,600,000 miles) above Satyaloka. Thus the Visnu Purana describes that the covering of the universe is 260,000,000 yojanas (2,080,000,000 miles) away from the sun. The distance from the sun to the earth is lower planetary systems called Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala. Below these lower planets by 30,000 yojanas, Sesa Naga is lying on the Garbhodaka Ocean. That ocean is 249,800,000 yojanas deep. Thus the total diameter of the universe is approximately 500,000,000 yojanas, or 4,000,000,000 miles.

Thus end the Bhaktivedanta purports to the Fifth Canto, Twenty-third Chapter of the Srimad-Bhagavatam, entitled "The Sisumara planetary System."

Chapter Twenty-four

The Subterranean Heavenly Planets

This chapter describes the planet Rahu, which is 10,000 yojanas (80,000 miles) below the sun, and it also describes Atala and the other lower planetary systems. Rahu is situated below the sun and moon. It is between these two planets and the earth. When Rahu conceals the sun and moon, eclipses occur, either total or partial, depending on whether Rahu moves in a straight or curving way.

Below Rahu by another 1,000,000 yojanas are the planets of the Siddhas, Caranas and Vidyadharas, and below these are planets such as Yaksaloka and Raksaloka. Below these planets is the earth, and 70,000 yojanas below the earth are the lower planetary systems--Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala. Demons and Raksasas live in these lower planetary systems with their wives and children, always engaged in sense gratification and not fearing their next births. The sunshine does not reach these planets, but they are illuminated by jewels fixed upon the hoods of snakes. Because of these shining gems

there is practically no darkness. Those living in these planets do not become old or diseased, and they are not afraid of death from any cause but the time factor, the Supreme Personality of Godhead.

In the planet Atala, the yawning of a demon has produced three kinds of women, called svairini (independent), kamini (lusty) and pumscali (very easily subdued by men). Below Atala is the planet Vitala, wherein Lord Siva and his wife Gauri reside. Because of their presence, a kind of gold is produced called hataka. Below Vitala is the planet Sutala, the abode of Bali Maharaja, the most fortunate king. Bali Maharaja was favored by the Supreme personality of Godhead, Vamanadeva, because of his intense devotional service. The Lord went to the sacrificial arena of Bali Maharaja and begged him for three paces of land, and on this plea the Lord took from him all his possessions. When Bali Maharaja agreed to all this, the Lord was very pleased, and therefore the Lord serves as his doorkeeper. The description of Bali Maharaja appears in the Eighth Canto of Srimad-Bhagavatam.

When the Supreme Personality of Godhead offers a devotee material happiness, this is not His real favor. The demigods, who are very puffed up by their material opulence, pray to the Lord only for material happiness, not knowing anything better. Devotees like Prahlada Maharaja, however, do not want material happiness. Not to speak of material happiness, they do not want even liberation from material bondage, although one can achieve this liberation simply by chanting the holy name of the Lord, even with improper pronunciation.

Below Sutala is the planet Talatala, the abode of the demon Maya. This demon is always materially happy because he is favored by Lord Siva, but he cannot achieve spiritual happiness at any time. Below Talatala is the planet Mahatala, where there are many snakes with hundreds and thousands of hoods. Below Mahatala is Rasatala, and below that is Patala, where the serpent Vasuki lives with his associates.

TEXT 1

TEXT

sri-suka uvaca

adhastat savitur yojanayute svarbhanur naksatravac caratity eke yo 'sav amaratvam grahatvam calabhata bhagavad-anukampaya svayam asurapasadah saimhikeyo hy atad-arhas tasya tata janma karmani coparistad vaksyamah.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; adhastat--below; savituh--the sun globe; yojana--a measurement equal to eight miles; ayute--ten thousand; svarbhanuh--the planet known as Rahu; naksatratvat--like one of the stars; carati--is rotating; iti--thus; eke--some who are learned in the Puranas; yah--which; asau--that; amaratvam--a lifetime like those of the demigods; grahatvam--a position as one of the chief planets; ca--and; alabhata--obtained; bhagavat-anukampaya--by the compassion of the Supreme Personality of Godhead; svayam--personally; asura-apasadah--the lowest of the asuras; saimhikeyah--being the son of Simhika; hi--indeed; a-tat-arhah--not qualified for that position; tasya--his; tata--O my dear King; janma--birth; karmani--activities; ca--also; uparistat--later; vaksyamah--I shall explain.

TRANSLATION

Sri Sukadeva Gosvami said: My dear King, some historians, the speakers of the Puranas, say that 10,000 yojanas [80,000 miles] below the sun is the planet known as Rahu, which moves like one of the stars. The presiding deity of that planet, who is the son of Simhika, is the most abominable of all asuras, but although he is completely unfit to assume the position of a demigod or planetary deity, he has achieved that position by the grace of the Supreme Personality of Godhead. Later I shall speak further about him.

TEXT 2

TEXT

yad adas taraner mandalam pratapatas tad vistarato yojanayutam acaksate dvadasa-sahasram somasya trayodasa-sahasram rahor yah parvani tad-vyavadhana-krd vairanubandhah surya-candramasav abhidhavati.

SYNONYMS

yat--which; adah--that; taraneh--of the sun; mandalam--globe; pratapatah--which is always distributing heat; tat--that; vistaratah--in terms of width; yojana--a distance of eight miles; ayutam--ten thousand; acaksate--they estimate; dvadasa-sahasram--20,000 yojanas (160,000 miles); somasya--of the moon; trayodasa--thirty; sahasram--one thousand; rahoh--of the planet Rahu; yah--which; parvani--on occasion; tat-vyavadhana-krt--who created an obstruction to the sun and moon at the time of the distribution of nectar; vaira-anubandhah--whose intentions are inimical; surya--the sun; candramasau--and the moon; abhidhavati--runs after them on the full-moon night and the dark-moon day.

TRANSLATION

The sun globe, which is a source of heat, extends for 10,000 yojanas [80,000 miles]. The moon extends for 20,000 yojanas [160,000 miles], and Rahu extends for 30,000 yojanas [240,000 miles]. Formerly, when nectar was being distributed, Rahu tried to create dissension between the sun and moon by interposing himself between them. Rahu is inimical toward both the sun and the moon, and therefore he always tries to cover the sunshine and moonshine on the dark-moon day and full-moon night.

PURPORT

As stated herein, the sun extends for 10,000 yojanas, and the moon extends for twice that, or 20,000 yojanas. The word dvadasa should be understood to mean twice as much as ten, or twenty. In the opinion of Vijayadhvaja, the extent of Rahu should be twice that of the moon, or text of the Bhagavatam, Vijayadhvaja cites the following quotation concerning Rahu; rahu-soma-ravinam tu mandala dvi-gunoktitam. This means that Rahu is twice as large as the moon, which is twice as large as the sun. This is the conclusion of the commentator Vijayadhvaja.

TEXT 3

TEXT

tan nisamyobhayatrapi bhagavata raksanaya prayuktam sudarsanam nama bhagavatam dayitam astram tat tejasa durvisaham muhuh parivartamanam abhyavasthito muhurtam udvijamanas cakita-hrdaya arad eva nivartate tad uparagam iti vadanti lokah.

SYNONYMS

tat--that situation; nisamya--hearing; ubhayatra--around both the sun and moon; api--indeed; bhagavata--by the Supreme Personality of Godhead; raksanaya--for their protection; prayuktam--engaged; sudarsanam--the wheel of Krsna; nama--named; bhagavatam--the most confidential devotee; dayitam--the most favorite; astram--weapon; tat--that; tejasa--by its effulgence; durvisaham--unbearable heat; muhuh--repeatedly; parivartamanam--moving around the sun and moon; abhyavasthitah--situated; muhurtam--for a muhurta (forty-eight minutes); udvijamanah--whose mind was full of anxieties; cakita--frightened; hrdayah--the core of whose heart; arat--to a distant place; eva--certainly; nivartate--flees; tat--that situation; uparagam--an eclipse; iti--thus; vadanti--they say; lokah--the people.

TRANSLATION

After hearing from the sun and moon demigods about Rahu's attack, the Supreme Personality of Godhead, Visnu, engages His disc, known as the Sudarsana cakra, to protect them. The Sudarsana cakra is the Lord's most beloved devotee and is favored by the Lord. The intense heat of its effulgence, meant for killing non-Vaisnavas, is unbearable to Rahu, and he therefore flees in fear of it. During the time Rahu disturbs the sun or moon, there occurs what people commonly know as an eclipse.

PURPORT

The Supreme Personality of Godhead, Visnu, is always the protector of His devotees, who are also known as demigods. The controlling demigods are most obedient to Lord Visnu, although they also want material sense enjoyment, and that is why they are called demigods, or almost godly. Although Rahu attempts to attack both the sun and the moon, they are protected by Lord Visnu. Being very afraid of Lord Visnu's cakra, Rahu cannot stay in front of the sun or moon for more than a muhurta (forty-eight minutes). The phenomenon that occurs when Rahu blocks the light of the sun or moon is called an eclipse. The attempt of the scientists of this earth to go to the moon is as demoniac as Rahu's attack. Of course, their attempts will be failures because no one can enter the moon or sun so easily. Like the attack of Rahu, such attempts will certainly be failures.

TEXT 4

TEXT

tato 'dhastat siddha-carana-vidyadharanam sadanani tavan matra eva.

SYNONYMS

tatah--the planet Rahu; adhastat--below; siddha-carana--of the planets known as Siddhaloka and Caranaloka; vidyadharanam--and the planets of the Vidyadharas; sadanani--the residential places; tavat matra--only that much distance (eighty thousand miles); eva--indeed.

TRANSLATION

Below Rahu by 10,000 yojanas [80,000 miles] are the planets known as Siddhaloka, Caranaloka and Vidyadhara-loka.

PURPORT

It is said that the residents of Siddhaloka, being naturally endowed with the powers of yogis, can go from one planet to another by their natural mystic powers without using airplanes or similar machines.

TEXT 5

TEXT

tato 'dhastad yaksa-raksah-pisaca-preta-bhuta-gananam viharajiram antariksam yavad vayuh pravati yavan megha upalabhyante.

SYNONYMS

tatah adhastat--beneath the planets occupied by the Siddhas, Caranas and Vidyadharas; yaksa-raksah-pisaca-preta-bhuta-gananam--of Yaksas, Raksasas, Pisacas, ghosts and so on; vihara-ajiram--the place of sense gratification; antariksam--in the sky or outer space; yavat--as far as; vayuh--the wind; pravati--blows; yavat--as far as; meghah--the clouds; upalabhyante--are seen.

TRANSLATION

Beneath Vidyadhara-loka, Caranaloka and Siddhaloka, in the sky called antariksa, are the places of enjoyment for the Yaksas, Raksasas, Pisacas, ghosts and so on. Antariksa extends as far as the wind blows and the clouds float in the sky. Above this there is no more air.

TEXT 6

TEXT

tato 'dhastac chata-yojanantara iyam prthivi yavad dhamsa-bhasa-syena-suparnadayah patattri-pravara utpatantiti.

SYNONYMS

tatah adhastat--beneath that; sata-yojana--of one hundred yojanas; antare--by an interval; iyam--this; prthivi--planet earth; yavat--as high as; hamsa--swans; bhasa--vultures; syena--eagles; suparna-adayah--and other birds; patattri-pravarah--the chief among birds; utpatanti--can fly; iti--thus.

TRANSLATION

Below the abodes of the Yaksas and Raksasas by a distance of 100 yojanas [800 miles] is the planet earth. Its upper limits extend as high as swans, hawks, eagles and similar large birds can fly.

TEXT 7

TEXT

upavarnitam bhumer yatha-sannivesavasthanam avaner apy adhastat sapta bhu-vivara ekaikaso yojanayutantarenayama-vistarenopaklpta atalam vitalam sutalam talalam mahatalam rasatalam patalam iti.

SYNONYMS

upavarnitam--stated previously; bhume--of the planet earth; yatha-sannivesa-avasthanam--according to the arrangement of the different places; avane--the earth; api--certainly; adhastat--beneath; sapta--seven; bhu-vivarah--other planets; eka-ekasah--in succession, up to the outer limit of the universe; yojana-ayuta-antarena--with an interval of ten thousand yojanas (eighty thousand miles); ayama-vistarena--by width and length; upaklptah--situated; atalam--named Atala; vitalam--Vitala; sutalam--Sutala; talalam--Talatala; mahatalam--Mahatala; rasatalam--Rasatala; patalam--Patala; iti--thus.

TRANSLATION

My dear King, beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala. I have already explained the situation of the planetary systems of earth. The width and length of the seven lower planetary systems are calculated to be exactly the same as those of earth.

TEXT 8

TEXT

etesu hi bila-svargesu svargad apy adhika-kama-bhogaisvryananda-bhuti-vibhutibhih susamrddha-bhavanodyanakrida-viharesu daitya-danava-kadraveya nitya-pramuditanurakta-kalatrapatya-bandhu-suhrd-anucara grha-pataya isvarad apy apratihata-kama maya-vinoda nivasanti.

SYNONYMS

etesu--in these; hi--certainly; bila-svargesu--known as the heavenly subterranean worlds; svargat--than the heavenly planets; api--even; adhika--a greater quantity; kama-bhoga--enjoyment of sense gratification; aisvarya-ananda--bliss due to opulence; bhuti--influence; vibhutibhih--by those things and wealth; susamrddha--improved; bhavana--houses; udyana--gardens; akrida-viharesu--in places for different types of sense gratification; daitya--the demons; danava--ghosts; kadraveyah--snakes; nitya--who are always; pramudita--overjoyed; anurakta--because of attachment; kalatra--to wife; apatya--children; bandhu--family relations; suhrt--friends; anucarah--followers; grha-patayah--the heads of the households; isvarat--than those more capable, like the demigods; api--even; apratihata-kamah--whose fulfillment of lusty desires is unimpeded; maya--illusory; vinodah--who feel happiness; nivasanti--live.

TRANSLATION

In these seven planetary systems, which are also known as the subterranean heavens [bila-svarga], there are very beautiful houses, gardens and places of sense enjoyment, which are even more opulent than those in the higher planets because the demons have a very high standard of sensual pleasure, wealth and influence. Most of the residents of these planets, who are known as Daityas, Danavas and Nagas, live as householders. Their wives, children, friends and society are all fully engaged in illusory, material happiness. The sense enjoyment of the demigods is sometimes disturbed, but the residents of these planets enjoy life without disturbances. Thus they are understood to be very attached to illusory happiness.

PURPORT

According to the statements of Prahlada Maharaja, material enjoyment is maya-sukha, illusory enjoyment. A Vaisnava is full of anxieties for the deliverance of all living entities from such false enjoyment. Prahlada Maharaja says, maya-sukhaya bharam udvahato vimudhan: these fools (vimudhas) are engaged in material happiness, which is surely temporary. Whether in the heavenly planets, the lower planets or the earthly planets, people are engrossed in temporary, material happiness, forgetting that in due course of time they have to change their bodies according to the material laws and suffer the repetition of birth, death, old age and disease. Not caring what will happen in the next birth, gross materialists are simply busy enjoying during the present short span of life. A Vaisnava is always anxious to give all such bewildered materialists the real happiness of spiritual bliss.

TEXT 9

TEXT

yesu maharaja mayena mayavina vinirmitah puro nana-mani-pravara-praveka-viracita-vicitra-bhavana-prakara-gopura-sabha-caitya-catvarayatanadibhir nagasura-mithuna-paravata-suka-sarikakirna-krtrima-bhumibhir vivaresvara-grhottamaih samalankrtas cakasati.

SYNONYMS

yesu--in those lower planetary systems; maha-rajah--O my dear King; mayena--by the demon named Maya; maya-vina--possessing advanced knowledge in the construction of material comforts; vinirmitah--constructed; purah--cities; nana-mani-pravara--of valuable gems; praveka--with excellent; viracita--constructed; vicitra--wonderful; bhavana--houses; prakara--walls; gopura--gates; sabha--legislative meeting rooms; caitya--temples; catvara--schools; ayatana-adibhih--with hotels or recreation halls and so

on; naga--of living entities with snakelike bodies; asura--of demons, or godless persons; mithuna--by couples; paravata--pigeons; suka--parrots; sarika--mynas; akirna--crowded; krtrima--artificial; bhumibhiih--possessing areas; vivara-isvara--of the leaders of the planets; grha-uttamaih--with first-class houses; samalankrtah--decorated; cakasati--shine magnificently.

TRANSLATION

My dear King, in the imitation heavens known as bila-svarga there is a great demon named Maya Danava, who is an expert artist and architect. He has constructed many brilliantly decorated cities. There are many wonderful houses, walls, gates, assembly houses, temples, yards and temple compounds, as well as many hotels serving as residential quarters for foreigners. The houses for the leaders of these planets are constructed with the most valuable jewels, and they are always crowded with living entities known as Nagas and Asuras, as well as many pigeons, parrots and similar birds. All in all, these imitation heavenly cities are most beautifully situated and attractively decorated.

TEXT 10

TEXT

udyanani catitaram mana-indriyanandibhiih kusuma-phala-stabaka-subhaga-kisalayavanata-rucira-vitapa-vitapinam latangalingitanam sribhiih samithuna-vididha-vihangama-jalasaanam amala-jala-purnanam jhasakulollanghana-ksubhita-nira-niraja-kumuda-kuva-laya-kahlara-nilotpala-lohita-satapatradi-vanesu krta-niketananam eka-viharakula-madhura-vididha-svanadibhir indriyotsavair amara-loka-sriyam atisayitani.

SYNONYMS

udyanani--the gardens and parks; ca--also; atitaram--greatly; manah--to the mind; indriya--and to the senses; anandibhiih--which cause pleasure; kusuma--by flowers; phala--of fruits; stabaka--bunches; subhaga--very beautiful; kisalaya--new twigs; avanata--bent low; rucira--attractive; vitapa--possessing branches; vitapinam--of trees; lata-anga-alingitanam--which are embraced by the limbs of creepers; sribhiih--by the beauty; sa-mithuna--in pairs; vididha--varieties; vihangama--frequented by birds; jalasaanam--of reservoirs of water; amala-jala-purnanam--full of clear and transparent water; jhasa-kula-ullanghana--by the jumping of different fish; ksubhita--agitated; nira--in the water; niraja--of lotus flowers; kumuda--lilies; kuvalaya--flowers named kuvalaya; kahlara--kahlara flowers; nila-utpala--blue lotus flowers; lohita--red; sata-patra-adi--lotus flowers with a hundred petals and so on; vanesu--in forests; krta-niketananam--of birds that have made their nests; eka-vihara-akula--full of uninterrupted enjoyment; madhura--very sweet; vididha--varieties; svana-adibhiih--by vibrations; indriya-utsavaih--invoking sense enjoyment; amara-loka-sriyam--the beauty of the residential places of the demigods; atisayitani--surpassing.

TRANSLATION

The parks and gardens in the artificial heavens surpass in beauty those of the upper heavenly planets. The trees in those gardens, embraced by creepers, bend with a heavy burden of twigs with fruits and flowers, and therefore they appear extraordinarily beautiful. That beauty could attract anyone and make his mind fully blossom in the pleasure of sense gratification. There are many lakes and reservoirs with clear, transparent water, agitated by jumping fish and decorated with many flowers such as lilies, kuvalayas, kahlaras and blue and red lotuses. Pairs of cakravakas and many other water birds nest in the lakes and always enjoy in a happy mood, making sweet, pleasing vibrations that are very satisfying and conducive to enjoyment of the senses.

TEXT 11

TEXT

yatra ha vava na bhayam aho-ratradibhih kala-vibhagair upalaksyate.

SYNONYMS

yatra--where; ha vava--certainly; na--not; bhayam--fearfulness; ahah-ratra-adibhih--because of days and nights; kala-vibhagaih--the divisions of time; upalaksyate--is experienced.

TRANSLATION

Since there is no sunshine in those subterranean planets, time is not divided into days and nights, and consequently fear produced by time does not exist.

TEXT 12

TEXT

yatra hi mahahi-pravara-siro-manayah sarvam tamah prabadhante.

SYNONYMS

yatra--where; hi--indeed; maha-ahi--of great serpents; pravara--of the best; sirah-manayah--the gems on the hoods; sarvam--all; tamah--darkness; prabadhante--drive away.

TRANSLATION

Many great serpents reside there with gems on their hoods, and the effulgence of these gems dissipates the darkness in all directions.

TEXT 13

TEXT

na va etesu vasatam divyausadhi-rasa-rasayananna-pana-snanadibhir adhayo vyadhayo vali-palita-jaradayas ca deha-vaivarnya-daurgandhya-sveda-klama-glanir iti vayo 'vasthas ca bhavanti.

SYNONYMS

na--not; va--either; etesu--in these planets; vasatam--of those residing; divya--wonderful; ausadhi--of herbs; rasa--the juices; rasayana--and elixirs; anna--by eating; pana--drinking; snana-adibhih--by bathing in and so on; adhayah--mental troubles; vyadhayah--diseases; vali--wrinkles; palita--grey hair; jara--old age; adayah--and so on; ca--and; deha-vaivarnya--the fading of bodily luster; daurgandhya--bad odor; sveda--perspiration; klama--fatigue; glanih--lack of energy; iti--thus; vayah avasthah--miserable conditions due to increasing age; ca--and; bhavanti--are.

TRANSLATION

Since the residents of these planets drink and bathe in juices and elixirs made from wonderful herbs, they are freed from all anxieties and physical diseases. They have no experience of grey hair, wrinkles or invalidity, their bodily lustres do not fade, their perspiration does not cause a bad smell, and they are not troubled by fatigue or by lack of energy or enthusiasm due to old age.

TEXT 14

TEXT

na hi tesam kalyananam prabhavati kutascana mrtyur vina bhagavat-tejasas cakrapadesat.

SYNONYMS

na hi--not; tesam--of them; kalyananam--who are by nature auspicious; prabhavati--able to influence; kutascana--from anywhere; mrtyuh--death; vina--except; bhagavat-tejasah--of the energy of the Supreme Personality of Godhead; cakra-apadesat--from that weapon named the Sudarsana cakra.

TRANSLATION

They live very auspiciously and do not fear death from anything but death's established time, which is the effulgence of the Sudarsana cakra of the Supreme Personality of Godhead.

PURPORT

This is the defect of material existence. Everything in the subterranean heavens is very nicely arranged. There are well situated residential quarters, there is a pleasing atmosphere, and there are no bodily inconveniences or mental anxieties, but nevertheless those who live there have to take another birth according to karma. Persons whose minds are dull cannot understand this defect of a materialistic civilization aiming at material comforts. One may make his living conditions very pleasing for the senses, but despite all favorable conditions, one must in due course of time meet death. The members of a demonic civilization endeavor to make their living conditions very comfortable, but they cannot check death. The influence of the Sudarsana cakra will not allow their so-called material happiness to endure.

TEXT 15

TEXT

yasmin praviste 'sura-vadhunam prayah pumsavanani bhayad eva sravanti patanti ca.

SYNONYMS

yasmin--where; praviste--when entered; asura-vadhunam--of the wives of those demons; prayah--almost always; pumsavanani--fetuses; bhayat--because of fear; eva--certainly; sravanti--slip out; patanti--fall down; ca--and.

TRANSLATION

When the Sudarsana disc enters those provinces, the pregnant wives of the demons all have miscarriages due to fear of its effulgence.

TEXT 16

TEXT

athatale maya-putro 'suro balo nivasati yena ha va iha srstah san-navatir mayah kascanadyapi mayavino dharayanti yasya ca jrbhmanasya mukhatastrayah stri-gana udapadyanta svairinyah kaminyah pumscalya iti ya vai bilayanam pravistam purusam rasena hatakakhyena sadhayitva svavilasavalokananuraga-smita-samlapopaguhanadibhih svairam kila ramayanti yasminn upayukte purusa isvaro 'ham siddho 'ham ity ayuta-maha-gaja-balam atmanam abhimanyamanah katthate madandha iva.

SYNONYMS

atha--now; atale--on the planet named Atala; maya-putrah asurah--the demon son of Maya; balah--Bala; nivasati--resides; yena--by whom; ha va--indeed; iha--in this; srstah--propagated; sat-navatih--ninety-six; mayah--varieties of illusion; kascana--some; adya api--even today; maya-vinah--those who know the art of magical feats (like manufacturing gold); dharayanti--utilize; yasya--of whom; ca--also; jrbhmanasya--while yawning; mukhatah--from the mouth; trayah--three; stri-ganah--varieties of women; udapadyanta--were generated; svairinyah--svairini (one who only marries in her same class); kaminyah--kamini (one who, being lusty, marries men from any group); pumscalyah--pumscali (one who wants to go from one husband to another); iti--thus; yah--who; vai--certainly; bila-ayanam--the subterranean planets; pravistam--entering; purusam--a male; rasena--by a juice; hataka-akhyena--made from an intoxicating herb known as hataka; sadhayitva--making sexually fit; sva-vilasa--for their personal sense gratification; avalokana--by glances; anuraga--lustful; smita--by smiling; samlapa--by talking; upaguhana-adibhih--and by embracing; svairam--according to their own desire; kila--indeed; ramayanti--enjoy sex pleasure; yasmin--which; upayukte--when used; purusah--a man; isvarah aham--I am the most powerful person; siddhah aham--I am the greatest and most elevated person; iti--thus; ayuta--ten thousand; maha-gaja--of big elephants; balam--the strength; atmanam--himself; abhimanyamanah--being full of pride; katthate--they say; mada-andhah--blinded by false prestige; iva--like.

TRANSLATION

My dear King, now I shall describe to you the lower planetary systems, one by one, beginning from Atala. In Atala there is a demon, the son of Maya Danava named Bala, who created ninety-six kinds of mystic power. Some so-called yogis and svamis take advantage of this mystic power to cheat people even today. Simply by yawning, the demon Bala created three kinds of women, known as svairini, kamini and pumscali. The svairinis like to marry men from their own group, the kaminis marry men from any group, and the pumscalis change husbands one after another. If a man enters the planet of Atala, these women immediately capture him and induce him to drink an intoxicating beverage made with a drug known as hataka [cannabis indica]. This intoxicant endows the man with great sexual prowess, of which the women take advantage for enjoyment. A woman will enchant him with attractive glances, intimate words, smiles of love and then embraces. In this way she induces him to enjoy sex with her to her full satisfaction. Because of his increased sexual power, the man thinks himself stronger than ten thousand elephants and considers himself most perfect. Indeed, illusioned and intoxicated by false pride, he thinks himself God, ignoring impending death.

TEXT 17

TEXT

tato 'dhasatad vitale haro bhagavan hatakesvarah sva-parsada-bhuta-ganavrtah prajapati-sargopabrmhanaya bhavo bhavanya saha mithuni-bhuta aste yatah pravrtta sarit-pravara hataki nama bhavayor viryena yatra citrabhanur matarisvana samidhyamana ojasa pibati tan nisthyutam hatakakhyam suvarnam bhusanenasurendravardhesu purusah saha purusibhir dharayanti.

SYNONYMS

tatah--the planet Atala; adhasat--beneath; vitale--on the planet; harah--Lord Siva; bhagavan--the most powerful personality; hatakesvarah--the master of gold; sva-parsada--by his own associates; bhuta-gana--who are ghostly living beings; avrtah--surrounded; prajapati-sarga--of the creation of Lord Brahma; upabrmhanaya--to increase the population; bhavah--Lord Siva; bhavanya saha--with his wife, Bhavani; mithuni-bhuta--being united in sex; aste--remains; yatah--from that planet (Vitala); pravrtta--being emanated; sarit-pravara--the great river; hataki--Hataki; nama--named; bhavayoh viryena--due to the semina and ovum of Lord Siva and Bhavani; yatra--where; citra-bhanuh--the fire-god; matarisvana--by the wind; samidhyamanah--being brightly inflamed; ojasa--with great strength; pibati--drinks; tat--that;

nisthyutam--spit out with a hissing sound; hataka-akhyam--named Hataka; suvarnam--gold; bhusanena--by different types of ornaments; asura-indra--of the great asuras; avarodhesu--in the homes; purusah--the males; saha--with; purusibhiih--their wives and women; dharayanti--wear.

TRANSLATION

The next planet below Atala is Vitala, wherein Lord Siva, who is known as the master of gold mines, lives with his personal associates, the ghosts and similar living entities. Lord Siva, as the progenitor, engages in sex with Bhavani, the progenitress, to produce living entities, and from the mixture of their vital fluid the river named Hataki is generated. When fire, being made to blaze by the wind, drinks of this river and then sizzles and spits it out, it produces gold called Hataka. The demons who live on that planet with their wives decorate themselves with various ornaments made from that gold, and thus they live there very happily.

PURPORT

It appears that when Bhava and Bhavani, Lord Siva and his wife, unite sexually, the emulsification of their secretions creates a chemical which when heated by fire can produce gold. It is said that the alchemists of the medieval age tried to prepare gold from base metal, and Srila Sanatana Gosvami also states that when bell metal is treated with mercury, it can produce gold. Srila Sanatana Gosvami mentions this in regard to the initiation of low-class men to turn them into brahmanas. Sanatana Gosvami said:

yatha kancanatham yati
kamsyam rasa-vidhanatah
tatha diksa-vidhanena
dvijatvam jayate nram

"As one can transform kamsa, or bell metal, into gold by treating it with mercury, one can also turn a lowborn man into a brahmana by initiating him properly into Vaisnava activities." The International Society for Krishna Consciousness is trying to turn mleccas and yavanas into real brahmanas by properly initiating them and stopping them from engaging in meat-eating, intoxication, illicit sex and gambling. One who stops these four principles of sinful activity and chants the Hare Krsna maha-mantra can certainly become a pure brahmana through the process of bona fide initiation, as suggested by Srila Sanatana Gosvami.

Apart from this, if one takes a hint from this verse and learns how to mix mercury with bell metal by properly heating and melting them, one can get gold very cheaply. The alchemists of the medieval age tried to manufacture gold, but they were unsuccessful, perhaps because they did not follow the right instructions.

TEXT 18

TEXT

tato 'dhatat sutale udara-sravah punya-sloko virocana-tmajo balir bhagavata mahendrasya priyam cikirsamanenaditer labdha-kayo bhutva vatu-vamana-rupena paraksipta-loka-trayo bhagavad-anukampayaiva punah pravesita indradisv avidyamanaya susamrddhaya sriyabhijustah svadharmenaradhayams tam eva bhagavantam aradhaniyam apagata-sadhvasa aste 'dhunapi.

SYNONYMS

tatah adhatat--beneath the planet known as Vitala; sutale--on the planet known as Sutala; udara-sravah--very greatly celebrated; punya-sloka--very pious and advanced in spiritual consciousness; virocana-atmajah--the son of Virocana; balih--Bali Maharaja; bhagavata--by the Supreme Personality of Godhead; maha-indrasya--of the King of heaven, Indra; priyam--the welfare; cikirsamanena--desiring to

perform; aditeh--from Aditi; labdha-kayah--having obtained His body; bhutva--appearing; vatu--brahmacari; vamana-rupena--in the form of a dwarf; paraksipta--wrested away; loka-trayah--the three worlds; bhagavat-anukampaya--by the causeless mercy of the Supreme Personality of Godhead; eva--certainly; punah--again; pravesitah--caused to enter; indra-adisu--even among the demigods like the King of heaven; avidyamanaya--not existing; susamrddhaya--much enriched by such exalted opulence; sriya--by good fortune; abhijustah--being blessed; sva-dharmena--by discharging devotional service; aradhayan--worshipping; tam--Him; eva--certainly; bhagavantam--the Supreme Personality of Godhead; aradhaniyam--who is most worshipable; apagata-sadhvasah--without fear; aste--remains; adhuna api--even today.

TRANSLATION

Below the planet Vitala is another planet, known as Sutala, where the great son of Maharaja Virocana, Bali Maharaja, who is celebrated as the most pious king, resides even now. For the welfare of Indra, the King of heaven, Lord Visnu appeared in the form of a dwarf brahmacari as the son of Aditi and tricked Bali Maharaja by begging for only three paces of land but taking all the three worlds. Being very pleased with Bali Maharaja for giving all his possessions, the Lord returned his kingdom and made him richer than the opulent King Indra. Even now, Bali Maharaja engages in devotional service by worshipping the Supreme Personality of Godhead in the planet of Sutala.

PURPORT

The Supreme Personality of Godhead is described as Uttamasloka, "He who is worshiped by the best of selected Sanskrit verses," and His devotees such as Bali Maharaja are also worshiped by punya-sloka, verses that increase one's piety. Bali Maharaja offered everything to the Lord--his wealth, his kingdom and even his own body (sarvatma-nivedane balih). The Lord appeared before Bali Maharaja as a brahmana beggar, and Bali Maharaja gave Him everything he had. However, Bali Maharaja did not become poor; by donating all his possessions to the Supreme Personality of Godhead, he became a successful devotee and got everything back again with the blessings of the Lord. Similarly, those who give contributions to expand the activities of the Krsna consciousness movement and to accomplish its objectives will never be losers; they will get their wealth back with the blessings of Lord Krsna. On the other side, those who collect contributions on behalf of the International Society for Krishna Consciousness should be very careful not to use even a farthing of the collection for any purpose other than the transcendental loving service of the Lord.

TEXT 19

TEXT

no evaitat saksatkaro bhumi-danasya yat tad bhagavaty asesajiva-nikayanam jiva-bhutatma-bhute paramatmani vasudeve tirthatame patra upapanne paraya sraddhaya paramadara-samahita-manasa sampratipaditasya saksat apavarga-dvarasya yad bila-nilayaisvaryam.

SYNONYMS

no--not; eva--indeed; etat--this; saksatkarah--the direct result; bhumi-danasya--of contribution of land; yat--which; tat--that; bhagavati--unto the Supreme Personality of Godhead; asesajiva-nikayanam--of unlimited numbers of living entities; jiva-bhuta-atma-bhute--who is the life and the Supersoul; parama-atmani--the supreme regulator; vasudeve--Lord Vasudeva (Krsna); tirtha-tame--who is the best of all places of pilgrimage; patre--the most worthy recipient; upapanne--having approached; paraya--by the topmost; sraddhaya--faith; parama-adara--with great respect; samahita-manasa--with an attentive mind; sampratipaditasya--which was given; saksat--directly; apavarga-dvarasya--the gate of liberation; yat--which; bila-nilaya--of bila-svarga, the imitation heavenly planets; aisvaryam--the opulence.

TRANSLATION

My dear King, Bali Maharaja donated all his possessions to the Supreme Personality of Godhead, Vamanadeva, but one should certainly not conclude that he achieved his great worldly opulence in bilasvarga as a result of his charitable disposition. The Supreme Personality of Godhead, who is the source of life for all living entities, lives within everyone as the friendly Supersoul, and under His direction a living entity enjoys or suffers in the material world. Greatly appreciating the transcendental qualities of the Lord, Bali Maharaja offered everything at His lotus feet. His purpose, however, was not to gain anything material, but to become a pure devotee. For a pure devotee, the door of liberation is automatically opened. One should not think that Bali Maharaja was given so much material opulence merely because of his charity. When one becomes a pure devotee in love, he may also be blessed with a good material position by the will of the Supreme Lord. However, one should not mistakenly think that the material opulence of a devotee is the result of his devotional service. The real result of devotional service is the awakening of pure love for the Supreme Personality of Godhead, which continues under all circumstances.

TEXT 20

TEXT

yasya ha vava ksuta-patana-praskhalanadisu vivasah sakrn namabhigrnan purusah karma-bandhanam anjasa vidhunoti yasya haiva pratibadhanam mumuksavo 'nyathaivopalabhante.

SYNONYMS

yasya--of whom; ha vava--indeed; ksuta--when in hunger; patana--falling down; praskhalana-adisu--stumbling and so on; vivasah--being helpless; sakrt--once; nama abhigrnan--chanting the holy name of the Lord; purusah--a person; karma-bandhanam--the bondage of fruitive activity; anjasa--completely; vidhunoti--washes away; yasya--of which; ha--certainly; eva--in this way; pratibadhanam--the repulsion; mumuksavah--persons desiring liberation; anyatha--otherwise; eva--certainly; upalabhante--are trying to realize.

TRANSLATION

If one who is embarrassed by hunger or who falls down or stumbles chants the holy name of the Lord even once, willingly or unwillingly, he is immediately freed from the reactions of his past deeds. Karmis entangled in material activities face many difficulties in the practice of mystic yoga and other endeavors to achieve that same freedom.

PURPORT

It is not a fact that one has to offer his material possessions to the Supreme Personality of Godhead and be liberated before he can engage in devotional service. A devotee automatically attains liberation without separate endeavors. Bali Maharaja did not get back all his material possessions merely because of his charity to the Lord. One who becomes a devotee, free from material desires and motives, regards all opportunities, both material and spiritual, as benedictions from the Lord, and in this way his service to the Lord is never hampered. Bhukti, material enjoyment, and mukti, liberation, are only by-products of devotional service. A devotee need not work separately to attain mukti. Srila Bilvamangala Thakura said, mukti svayam mukulitanjalih sevate 'sman: a pure devotee of the Lord does not have to endeavor separately for mukti, because mukti is always ready to serve him.

In this regard, Caitanya-caritamṛta (Antya 3.177-188) describes Haridasa Thakura's confirmation of the effect of chanting the holy name of the Lord.

keha bale----'nama haite haya papa-ksaya'
keha bale----'nama haite jivera moksa haya'

Some say that by chanting the holy name of the Lord one is freed from all the reactions of sinful life, and others say that by chanting the holy name of the Lord one attains liberation from material bondage.

haridasa kahena,----"namera ei dui phala naya
namera phale krsna-pade prema upajaya

Haridasa Thakura, however, said that the desired result of chanting the holy name of the Lord is not that one is liberated from material bondage or freed from the reactions of sinful life. The actual result of chanting the holy name of the Lord is that one awakens his dormant Krsna consciousness, his loving service to the Lord.

anusangika phala namera----'mukti', 'papa-nasa'
tahara drstanta yaiche suryera prakasa

Haridasa Thakura said that liberation and freedom from the reactions of sinful activities are only by-products of chanting the holy name of the Lord. If one chants the holy name of the Lord purely, he attains the platform of loving service to the Supreme Personality of Godhead. In this regard Haridasa Thakura gave an example comparing the power of the holy name to sunshine.

ei slokerā artha kara panditera gana"
sabe kahe,----'tumi kaha artha-vivarana'

He placed a verse before all the learned scholars present, but the learned scholars asked him to state the purport of the verse.

haridasa kahena,----"yaiche suryera udaya
udaya na haite arambhe tamera haya ksaya

Haridasa Thakura said that as the sun begins to rise, it dissipates the darkness of night, even before the sunshine is visible.

caura-preta-raksasdira bhaya haya nasa
udaya haile dharma-karma-adi parakasa

Before the sunrise even takes place, the light of dawn destroys the fear of the dangers of the night, such as disturbances by thieves, ghosts and Raksasas, and when the sunshine actually appears, one engages in his duties.

aiche namodayarambhe papa-adira ksaya
udaya kaile krsna-pade haya premodaya

Similarly, even before one's chanting of the holy name is pure, one is freed from all sinful reactions, and when he chants purely he becomes a lover of Krsna.

'mukti' tuccha-phala haya namabhasa haite
ye mukti bhakta na laya, se krsna cahe dite"

A devotee never accepts mukti, even if Krsna offers it. Mukti, freedom from all sinful reactions, is obtained even by namabhasa, or a glimpse of the light of the holy name before its full light is perfectly visible.

The namabhasa stage is between that of nama-aparadha, or chanting of the holy name with offenses, and pure chanting. There are three stages in chanting the holy name of the Lord. In the first stage, one commits ten kinds of offenses while chanting. In the next stage, namabhasa, the offenses have almost

stopped, and one is coming to the platform of pure chanting. In the third stage, when one chants the Hare Krsna mantra without offenses, his dormant love for Krsna immediately awakens. This is the perfection.

TEXT 21

TEXT

tad bhaktanam atmavatam sarvesam atmany atmada atmatayaiva.

SYNONYMS

tat--that; bhaktanam--of great devotees; atma-vatam--of self-realized persons like Sanaka and Sanatana; sarvesam--of all; atmani--to the Supreme Personality of Godhead, who is the soul; atma-de--who gives Himself without hesitation; atmataya--who is the Supreme Soul, Paramatma; eva--indeed.

TRANSLATION

The Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, sells Himself to His devotees such as Narada Muni. In other words, the Lord gives pure love to such devotees and gives Himself to those who love Him purely. Great, self-realized mystic yogis such as the four Kumaras also derive great transcendental bliss from realizing the Supersoul within themselves.

PURPORT

The Lord became Bali Maharaja's doorkeeper not because of his giving everything to the Lord, but because of his exalted position as a lover of the Lord.

TEXT 22

TEXT

na vai bhagavan nunam amusyanujagraha yad uta punar atmanusmrti-mosanam mayamaya-bhogaisvaryam evatanuteti.

SYNONYMS

na--not; vai--indeed; bhagavan--the Supreme Personality of Godhead; nunam--certainly; amusya--unto Bali Maharaja; anujagraha--showed His favor; yat--because; uta--certainly; punah--again; atma-anusmrti--of remembrance of the Supreme personality of Godhead; mosanam--which robs one; maya-maya--an attribute of Maya; bhoga-aisvaryam--the material opulence; eva--certainly; atanuta--extended; iti--thus.

TRANSLATION

The Supreme Personality of Godhead did not award His mercy to Bali Maharaja by giving him material happiness and opulence, for these make one forget loving service to the Lord. The result of material opulence is that one can no longer absorb his mind in the Supreme Personality of Godhead.

PURPORT

There are two kinds of opulence. One, which results from one's karma, is material, whereas the other is spiritual. A surrendered soul who fully depends upon the Supreme Personality of Godhead does not want material opulence for sense gratification. Therefore when a pure devotee is seen to possess exalted material opulence, it is not due to his karma. Rather, it is due to his bhakti. In other words, he is in that position because the Supreme Lord wants him to execute service to Him very easily and opulently. The

special mercy of the Lord for the neophyte devotee is that he becomes materially poor. This is the Lord's mercy because if a neophyte devotee becomes materially opulent, he forgets the service of the Lord. However, if an advanced devotee is favored by the Lord with opulence, it is not material opulence but a spiritual opportunity. Material opulence offered to the demigods causes forgetfulness of the Lord, but opulence was given to Bali Maharaja for continuing service to the Lord, which was free from any touch of maya.

TEXT 23

TEXT

yat tad bhagavatanadhigatanyopayena yacna-cchalenapahrta-sva-sariravasesita-loka-trayo varuna-pasais ca sampratimukto giri-daryam capavidhha iti hovaca.

SYNONYMS

yat--which; tat--that; bhagavata--by the Supreme personality of Godhead; anadhigata-anya-upayena--who is not perceived by other means; yacna-chalena--by a trick of begging; apahrta--taken away; sva-sarira-avasesita--with only his own body remaining; loka-trayah--the three worlds; varuna-pasaih--by the ropes of Varuna; ca--and; sampratimuktah--completely bound; giri-daryam--in a cave in a mountain; ca--and; apavidhah--being detained; iti--thus; ha--indeed; uvaca--said.

TRANSLATION

When the Supreme Personality of Godhead could see no other means of taking everything away from Bali Maharaja, He adopted the trick of begging from him and took away all the three worlds. Thus only his body was left, but the Lord was still not satisfied. He arrested Bali Maharaja, bound him with the ropes of Varuna and threw him in a cave in a mountain. Nevertheless, although all his property was taken and he was thrown into a cave, Bali Maharaja was such a great devotee that he spoke as follows.

TEXT 24

TEXT

nunam batayam bhagavan arthesu na nisanato yo 'sav indro yasya sacivo mantraya vrta ekantato brhaspatit tam atihaya svayam upendrenatmanam ayacatatmanas casiso no eva tad-dasyam ati-gambhira-vayasah kalasya manvantara-parivrttam kiyal loka-trayam idam.

SYNONYMS

nunam--certainly; bata--alas; ayam--this; bhagavan--very learned; arthesu--in self-interest; na--not; nisanatah--very experienced; yah--who; asau--the King of heaven; indrah--Indra; yasya--of whom; sacivah--the prime minister; mantraya--for giving instructions; vrtah--chosen; ekantatah--alone; brhaspatih--named Brhaspati; tam--him; atihaya--ignoring; svayam--personally; upendrena--by means of Upendra (Lord Vamanadeva); atmanam--myself; ayacata--requested; atmanah--for himself; ca--and; asisah--blessings (the three worlds); no--not; eva--certainly; tat-dasyam--the loving service of the Lord; ati--very; gambhira-vayasah--having an insurmountable duration; kalasya--of time; manvantara-parivrttam--changed by the end of a life of a Manu; kiyat--what is the value of; loka-trayam--three worlds; idam--these.

TRANSLATION

Alas, how pitiable it is for Indra, the King of heaven, that although he is very learned and powerful and although he chose Brhaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Brhaspati is also unintelligent because he did not properly instruct his disciple

Indra. Lord Vamanadeva was standing at Indra's door, but King Indra, instead of begging Him for an opportunity to render transcendental loving service, engaged Him in asking me for alms to gain the three worlds for his sense gratification. Sovereignty over the three worlds is very insignificant because whatever material opulence one may possess lasts only for an age of Manu, which is but a tiny fraction of endless time.

PURPORT

Bali Maharaja was so powerful that he fought with Indra and took possession of the three worlds. Indra was certainly very advanced in knowledge, but instead of asking Vamanadeva for engagement in His service, he used the Lord to beg for material possessions that would lie finished at the end of one age of Manu. An age of Manu, which is the duration of Manu's life, is calculated to last seventy-two yugas. One yuga consists of 4,300,000 years, and therefore the duration of Manu's life is 309,600,000 years. The demigods possess their material opulence only until the end of the life of Manu. Time is insurmountable. The time one is allotted, even if it be millions of years, is quickly gone. The demigods own their material possessions only within the limits of time. Therefore Bali Maharaja lamented that although Indra was very learned, he did not know how to use his intelligence properly, for instead of asking Vamanadeva to allow him to engage in His service, Indra used Him to beg Bali Maharaja for material wealth. Although Indra was learned and his prime minister, Brhaspati, was also learned, neither of them begged to be able to render loving service to Lord Vamanadeva. Therefore Bali Maharaja lamented for Indra.

TEXT 25

TEXT

yasyanudasyam evasmat-pitamahah kila vavre na tu sva-pitryam yad utakutobhayam padam diyamanam bhagavatah param iti bhagavatoparate khalu sva-pitari.

SYNONYMS

yasya--of whom (the Supreme Personality of Godhead); anudasyam--the service; eva--certainly; asmat--our; pita-mahah--grandfather; kila--indeed; vavre--accepted; na--not; tu--but; sva--own; pitryam--paternal property; yat--which; uta--certainly; akutah-bhayam--fearlessness; padam--position; diyamanam--being offered; bhagavatah--than the Supreme Personality of Godhead; param--other; iti--thus; bhagavata--by the Supreme Personality of Godhead; uparate--when killed; khalu--indeed; sva-pitari--his own father.

TRANSLATION

Bali Maharaja said: My grandfather Prahlada Maharaja is the only person who understood his own self-interest. Upon the death of Prahlada's father, Hiranyakasipu, Lord Nrsimhadeva wanted to offer Prahlada his father's kingdom and even wanted to grant him liberation from material bondage, but Prahlada accepted neither. Liberation and material opulence, he thought, are obstacles to devotional service, and therefore such gifts from the Supreme Personality of Godhead are not His actual mercy. Consequently, instead of accepting the results of karma and jnana, Prahlada Maharaja simply begged the Lord for engagement in the service of His servant.

PURPORT

Sri Caitanya Mahaprabhu has instructed that an unalloyed devotee should consider himself a servant of the servant of the servant of the Supreme Lord (gopi-bhartuh pada-kamalayor dasa-dasanudasah). In Vaisnava philosophy, one should not even become a direct servant. Prahlada Maharaja was offered all the blessings of an opulent position in the material world and even the liberation of merging into Brahman, but he refused all this. He simply wanted to engage in the service of the servant of the servant of the Lord. Therefore Bali Maharaja said that because his grandfather Prahlada Maharaja had rejected the blessings of

the Supreme Personality of Godhead in terms of material opulence and liberation from material bondage, he truly understood his self-interest.

TEXT 26

TEXT

tasya mahanubhavyasanupatham amrjita-kasayah ko vasmad-vidhah parihina-bhagavad-anugraha upajigamisatiti.

SYNONYMS

tasya--of Prahlada Maharaja; maha-anubhavyasya--who was an exalted devotee; anupatham--the path; amrjita-kasayah--a person who is materially contaminated; kah--what; va--or; asmat-vidhah--like us; parihina-bhagavat-anugraha--being without the favor of the Supreme personality of Godhead; upajigamisati--desires to follow; iti--thus.

TRANSLATION

Bali Maharaja said: Persons like us, who are still attached to material enjoyment, who are contaminated by the modes of material nature and who lack the mercy of the Supreme Personality of Godhead, cannot follow the supreme path of Prahlada Maharaja, the exalted devotee of the Lord.

PURPORT

It is said that for spiritual realization one must follow great personalities like Lord Brahma, Devarsi Narada, Lord Siva and Prahlada Maharaja. The path of bhakti is not at all difficult if we follow in the footsteps of previous acaryas and authorities, but those who are too materially contaminated by the modes of material nature cannot follow them. Although Bali Maharaja was actually following the path of his grandfather, because of his great humility he thought that he was not. It is characteristic of advanced Vaisnavas following the principles of bhakti that they think themselves ordinary human beings. This is not an artificial exhibition of humility; a Vaisnava sincerely thinks this way and therefore never admits his exalted position.

TEXT 27

TEXT

tasyanucaritam uparistad vistarisyate yasya bhagavan svayam akhila-jagad-gurur narayano dvari gada-panir avatisthate nija-jananukampita-hridaya yenangusthena pada dasa-kandharo yojanayutayutam dig-vijaya uccatitah.

SYNONYMS

tasya--of Bali Maharaja; anucaritam--the narration; uparistat--later (in the Eighth Canto); vistarisyate--will be explained; yasya--of whom; bhagavan--the Supreme Personality of Godhead; svayam--personally; akhila-jagad-guruh--the master of all the three worlds; narayanah--the Supreme Lord, Narayana Himself; dvari--at the gate; gada-panih--bearing the club in His hand; avatisthate--stands; nija-jana-anukampita-hridayah--whose heart is always filled with mercy for His devotees; yena--by whom; angusthena--by the big toe; pada--of His foot; dasa-kandharah--Ravana, who had ten heads; yojana-ayuta-ayutam--a distance of eighty thousand miles; dik-vijaye--for the purpose of gaining victory over Bali Maharaja; uccatitah--driven away.

TRANSLATION

Sukadeva Gosvami continued: My dear King, how shall I glorify the character of Bali Maharaja? The Supreme Personality of Godhead, the master of the three worlds, who is most compassionate to His own devotee, stands with club in hand at Bali Maharaja's door. When Ravana, the powerful demon, came to gain victory over Bali Maharaja, Vamanadeva kicked him a distance of eighty thousand miles with His big toe. I shall explain the character and activities of Bali Maharaja later [in the Eighth Canto of Srimad-Bhagavatam].

TEXT 28

TEXT

tato 'dhastat talatale mayo nama danavendras tri-puradhipatih bhagavata purarina tri-loki-sam cikirsuna nirdagdha-sva-pura-trayas tat-prasadat labdha-pado mayavinam acaryo mahadevena pariraksito vigata-sudarsana-bhayo mahiyate.

SYNONYMS

tatah--the planet known as Sutala; adhastat--below; talatale--in the planet known as Talatala; mayah--Maya; nama--named; danava-indrah--the king of the Danava demons; tri-pura-adhipatih--the Lord of the three cities; bhagavata--by the most powerful; purarina--Lord Siva, who is known as Tripurari; tri-loki--of the three worlds; sam--the good fortune; cikirsuna--who was desiring; nirdagdha--burned; sva-pura-trayah--whose three cities; tat-prasadat--by Lord Siva's mercy; labdha--obtained; padah--a kingdom; mayavinam acaryah--who is the acarya, or master, of all the conjurers; maha-devena--by Lord Siva; pariraksitah--protected; vigata-sudarsana-bhayah--who is not afraid of the Supreme Personality of Godhead and His Sudarsana cakra; mahiyate--is worshiped.

TRANSLATION

Beneath the planet known as Sutala is another planet, called Talatala, which is ruled by the Danava demon named Maya. Maya is known as the acarya [master] of all the mayavis, who can invoke the powers of sorcery. For the benefit of the three worlds, Lord Siva, who is known as Tripurari, once set fire to the three kingdoms of Maya, but later, being pleased with him, he returned his kingdom. Since that time, Maya Danava has been protected by Lord Siva, and therefore he falsely thinks that he need not fear the Sudarsana cakra of the Supreme Personality of Godhead.

TEXT 29

TEXT

tato 'dhasan mahatale kadraveyanam sarpanam naika-sirasam krodhavasano nama ganah kuhaka-taksakakaliya-susenadi-pradhana maha-bhogavantah patattri-rajadhipateh purusa-vahad anavaratam udvijamanah sva-kalatrapiya-suhrt-kutumba-sangena kvacit pramatta viharanti.

SYNONYMS

tatah--the planet Talatala; adhastat--beneath; mahatale--in the planet known as Mahatala; kadraveyanam--of the descendants of Kadru; sarpanam--who are big snakes; na eka-sirasam--who have many hoods; krodha-vasah--always subject to anger; nama--named; ganah--the group; kuhaka--Kuhaka; taksaka--Taksaka; kaliya--Kaliya; susena--Susena; adi--and so on; pradhanah--who are the prominent ones; maha-bhogavantah--addicted to all kinds of material enjoyment; patattri-raja-adhipateh--from the king of all birds, Garuda; purusa-vahat--who carries the Supreme Personality of Godhead; anavaratam--constantly; udvijamanah--afraid; sva--of their own; kalatra-apatya--wives and children; suhrt--friends;

kutumba--relatives; sangena--in the association; kvacit--sometimes; pramattah--infuriated; viharanti--they sport.

TRANSLATION

The planetary system below Talatala is known as Mahatala. It is the abode of many-hooded snakes, descendants of Kadru, who are always very angry. The great snakes who are prominent are Kuhaka, Taksaka, Kaliya and Susena. The snakes in Mahatala are always disturbed by fear of Garuda, the carrier of Lord Visnu, but although they are full of anxiety, some of them nevertheless sport with their wives, children, friends and relatives.

PURPORT

It is stated here that the snakes who live in the planetary system known as Mahatala are very powerful and have many hoods. They live with their wives and children and consider themselves very happy, although they are always full of anxiety because of Garuda, who comes there to destroy them. This is the way of material life. Even if one lives in the most abominable condition, he still thinks himself happy with his wife, children, friends and relatives.

TEXT 30

TEXT

tato 'dhasat rasatale daiteya danavah panayo nama nivata-kavacah kaleya hiranya-puravasina iti vibudha-pratyanika utpattya mahaujaso maha-sahasino bhagavatah sakala-lokanubhavasya harer eva tejasa pratihata-balavalepa bilesaya iva vasanti ye vai samayendra-dutya vagbhir mantra-varnabhir indrad bibhyati.

SYNONYMS

tatah adhasat--below the planetary system Mahatala; rasatale--on the planet called Rasatala; daiteyah--the sons of Diti; danavah--the sons of Danu; panayah nama--named Panis; nivata-kavacah--Nivata-kavacas; kaleyah--Kaleyas; hiranya-puravasinah--Hiranya-puravasis; iti--thus; vibudha-pratyanikah--enemies of the demigods; utpattyah--from birth; maha-ojasah--very powerful; maha-sahasinah--very cruel; bhagavatah--of the Personality of Godhead; sakala-loka-anubhavasya--who is auspicious for all planetary systems; hareh--of the Supreme Personality of Godhead; eva--certainly; tejasa--by the Sudarsana cakra; pratihata--defeated; bala--strength; avalepah--and pride (because of bodily strength); bila-isayah--the snakes; iva--like; vasanti--they live; ye--who; vai--indeed; samaya--by Sarama; indra-dutya--the messenger of Indra; vagbhih--by the words; mantra-varnabhih--in the form of a mantra; indrat--from King Indra; bibhyati--are afraid.

TRANSLATION

Beneath Mahatala is the planetary system known as Rasatala, which is the abode of the demoniac sons of Diti and Danu. They are called Panis, Nivata-kavacas, Kaleyas and Hiranya-puravasis [those living in Hiranya-pura]. They are all enemies of the demigods, and they reside in holes like snakes. From birth they are extremely powerful and cruel, and although they are proud of their strength, they are always defeated by the Sudarsana cakra of the Supreme Personality of Godhead, who rules all the planetary systems. When a female messenger from Indra named Sarama chants a particular curse, the serpentine demons of Mahatala become very afraid of Indra.

PURPORT

It is said that there was a great fight between these serpentine demons and Indra, the King of heaven. When the defeated demons met the female messenger Sarama, who was chanting a mantra, they became afraid, and therefore they are living in the planet called Rasatala.

TEXT 31

TEXT

tato 'dhastat patale naga-loka-patayo vasuki-pramukhah sankha-kulika-mahasankha-sveta-dhananjaya-dhrtarastra-sankhacuda-kambalasvatara-devadattadayo maha-bhogino mahamarsa nivasanti yesam u ha vai panca-sapta-dasa-sata-sahasra-sirsanam phanasu viracita maha-manayo rocisnavah patala-vivara-timira-nikaram sva-rocisa vidhamanti.

SYNONYMS

tatah adhasat--beneath that planet Rasatala; patale--on the planet known as Patala; naga-loka-patayah--the masters of the Nagalokas; vasuki--by Vasuki; pramukhah--headed; sankha--Sankha; kulika--Kulika; maha-sankha--Mahasankha; sveta--Sveta; dhananjaya--Dhananjaya; dhrtarastra--Dhrtarastra; sankhacuda--Sankhacuda; kambala--Kambala; asvatara--Asvatara; deva-datta--Devadatta; adayah--and so on; maha-bhoginah--very addicted to material happiness; maha-amarsah--greatly envious by nature; nivasanti--live; yesam--of all of them; u ha--certainly; vai--indeed; panca--five; sapta--seven; dasa--ten; sata--one hundred; sahasra--one thousand; sirsanam--of those possessing hoods; phanasu--on those hoods; viracitah--fixed; maha-manayah--very valuable gems; rocisnavah--full of effulgence; patala-vivara--the caves of the Patala planetary system; timira-nikaram--the mass of darkness; sva-rocisa--by the effulgence of their hoods; vidhamanti--disperse.

TRANSLATION

Beneath Rasatala is another planetary system, known as Patala or Nagaloka, where there are many demoniac serpents, the masters of Nagaloka, such as Sankha, Kulika, Mahasankha, Sveta, Dhananjaya, Dhrtarastra, Sankhacuda, Kambala, Asvatara and Devadatta. The chief among them is Vasuki. They are all extremely angry, and they have many, many hoods--some snakes five hoods, some seven, some ten, others a hundred and others a thousand. These hoods are bedecked with valuable gems, and the light emanating from the gems illuminates the entire planetary system of bila-svarga. Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-fourth Chapter of Srimad-Bhagavatam, entitled "The Subterranean Heavenly Planets."

Chapter Twenty-five
The Glories of Lord Ananta

In this chapter, Sukadeva Gosvami describes Ananta, the source of Lord Siva. Lord Ananta, whose body is completely spiritual, resides at the root of the planet Patala. He always lives in the core of Lord Siva's heart, and He helps him destroy the universe. Ananta instructs Lord Siva how to destroy the cosmos, and thus He is sometimes called tamasi, or "one who is in the mode of darkness." He is the original Deity of material consciousness, and because He attracts all living entities, He is sometimes known as Sankarsana. The entire material world is situated on the hoods of Lord Sankarsana. From His forehead He transmits to Lord Siva the power to destroy this material world. Because Lord Sankarsana is an expansion of the Supreme Personality of Godhead, many devotees offer Him prayers, and in the planetary system of Patala, all the suras, asuras, Gandharvas, Vidyadharas and learned sages offer Him their respectful obeisances. The Lord talks with them in a sweet voice. His bodily construction is completely spiritual and very, very beautiful. Anyone who hears about Him from a proper spiritual master becomes free from all material conceptions of life. The entire material energy is working according to the plans of Anantadeva. Therefore we should regard Him as the root cause of the material creation. There is no end to His strength, and no one can fully describe Him, even with countless mouths. Therefore He is called Ananta (unlimited). Being

very merciful toward all living entities, He has exhibited His spiritual body. Sukadeva Gosvami describes the glories of Anantadeva to Maharaja Pariksit in this way.

TEXT 1

TEXT

sri-suka uvaca

tasya mula-dese trimsad-yojana-sahasrantara aste ya vai kala bhagavatas tamasi samakhyatananta iti satvatiya drastr-drsyayoh sankarsanam aham ity abhimana-laksanam yam sankarsanam ity acaksate.

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tasya--of the planet Patala; mula-dese--in the region beneath the base; trimsat--thirty; yojana--eight-mile units of measurement; sahasra-antare--at an interval of one thousand; aste--remains; ya--which; vai--indeed; kala--an expansion of an expansion; bhagavatah--of the Supreme Personality of Godhead; tamasi--related to darkness; samakhyata--called; anantah--Ananta; iti--thus; satvatiyah--the devotees; drastr-drsyayoh--of matter and spirit; sankarsanam--the drawing together; aham--I; iti--thus; abhimana--by self-conception; laksanam--symptomized; yam--whom; sankarsanam--Sankarsana; iti--thus; acaksate--learned scholars describe.

TRANSLATION

Sri Sukadeva Gosvami said to Maharaja Pariksit: My dear King, approximately 240,000 miles beneath the planet Patala lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Visnu known as Lord Ananta or Lord Sankarsana. He is always in the transcendental position, but because He is worshiped by Lord Siva, the deity of tamo-guna or darkness, He is sometimes called tamasi. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, "I am the enjoyer, and this world is meant to be enjoyed by me," this conception of life is dictated to him by Sankarsana. Thus the mundane conditioned soul thinks himself the Supreme Lord.

PURPORT

There is a class of men akin to Mayavadi philosophers who misinterpret the aham brahmasmi and so'ham Vedic mantras to mean, "I am the Supreme Brahman" and "I am identical with the Lord." This kind of false conception, in which one thinks himself the supreme enjoyer, is a kind of illusion. It is described elsewhere in Srimad-Bhagavatam (5.5.8): janasya moho 'yam aham mameti. As explained in the above verse, Lord Sankarsana is the predominating Deity of this false conception. Krsna confirms this in Bhagavad-gita (15.15):

sarvasya caham hrdi sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The Lord is situated in everyone's heart as Sankarsana, and when a demon thinks himself one with the Supreme Lord, the Lord keeps him in that darkness. Although such a demoniac living entity is only an insignificant part of the Supreme Lord, he forgets his true position and thinks he is the Supreme Lord. Because this forgetfulness is created by Sankarsana, He is sometimes called tamasi. The name tamasi does not indicate that He has a material body. He is always transcendental, but because He is the Supersoul of Lord Siva, who must perform tamasic activities, Sankarsana is sometimes called tamasi.

TEXT 2

TEXT

yasyedam ksiti-mandalam bhagavato 'nanta-murteh sahasra-sirasa ekasminn eva sirsani dhriyamanam siddhartha iva laksyate.

SYNONYMS

yasya--of whom; idam--this; ksiti-mandalam--universe; bhagavatah--of the Supreme Personality of Godhead; ananta-murteh--in the form of Anantadeva; sahasra-sirasah--who has thousands of hoods; ekasmin--on one; eva--only; sirsani--hood; dhriyamanam--is being sustained; siddharthah iva--and like a white mustard seed; laksyate--is seen.

TRANSLATION

Sukadeva Gosvami continued: This great universe, situated on one of Lord Anantadeva's thousands of hoods, appears just like a white mustard seed. It is infinitesimal compared to the hood of Lord Ananta.

TEXT 3

TEXT

yasya ha va idam kalenopasanjihirsato 'marsa-viracita-rucira-bhramad-bhruvor antarena sankarsano nama rudra ekadasa-vyuhas try-aksas tri-sikham sulam uttambhayann udatisthat.

SYNONYMS

yasya--of whom; ha va--indeed; idam--this (material world); kalena--in due course of time; upasanjihirsatah--desiring to destroy; amarsa--by anger; viracita--formed; rucira--very beautiful; bhramat--moving; bhruvoh--the two eyebrows; antarena--from between; sankarsanah nama--named Sankarsana; rudrah--an incarnation of Lord Siva; ekadasa-vyuhah--who has eleven expansions; tri-aksah--three eyes; tri-sikham--having three points; sulam--a trident; uttambhayan--raising; udatisthat--arose.

TRANSLATION

At the time of devastation, when Lord Anantadeva desires to destroy the entire creation, He becomes slightly angry. Then from between His two eyebrows appears three-eyed Rudra, carrying a trident. This Rudra, who is known as Sankarsana, is the embodiment of the eleven Rudras, or incarnations of Lord Siva. He appears in order to devastate the entire creation.

PURPORT

In each creation, the living entities are given a chance to close their business as conditioned souls. When they misuse this opportunity and do not go back home, back to Godhead, Lord Sankarsana becomes angry. The eleven Rudras, expansions of Lord Siva, come out of Lord Sankarsana's eyebrows due to His angry mood, and all of them together devastate the entire creation.

TEXT 4

TEXT

yasyanghri-kamala-yugalaruna-visada-nakha-mani-sanda-mandalesv ahi-patayah saha satvatarsabhair ekanta-bhakti-yogenavanamantah sva-vadanani parisphurat-kundala-prabha-mandita-ganda-sthalany ati-manoharani pramudita-manasah khalu vilokayanti.

SYNONYMS

yasya--of whom; anghri-kamala--of lotus feet; yugala--of the pair; aruna-visada--brilliant pink; nakha--of the nails; mani-sanda--like gems; mandalesu--on the round surfaces; ahi-patayah--the leaders of the snakes; saha--with; satvata-rsabhah--the best devotees; ekanta-bhakti-yogena--with unalloyed devotional service; avanamantah--offering obeisances; sva-vadanani--their own faces; parisphurat--glittering; kundala--of the earrings; prabha--by the effulgence; mandita--decorated; ganda-sthalani--whose cheeks; ati-manoharani--very beautiful; pramudita-manasah--their minds refreshed; khalu--indeed; vilokayanti--they see.

TRANSLATION

The pink, transparent toenails on the Lord's lotus feet are exactly like valuable gems polished to a mirror finish. When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Sankarsana with great devotion, they become very joyful upon seeing their own beautiful faces reflected in His toenails. Their cheeks are decorated with glittering earrings, and the beauty of their faces is extremely pleasing to see.

TEXT 5

TEXT

yasyaiva hi naga-rajakumaryas asanas carv-anga-valaya-vilasita-visada-vipula-dhavala-subhagarucira-bhuja-rajata-stambhesv aguru-candana-kunkuma-pankanulepenavalimpamanas tad-abhimarsanonmathita-hridaya-makara-dhvajavesa-rucira-lalita-smitas tad-anuragamada-mudita-madavighurnitaruna-karunavaloka-nayana-vadanaravindam savridam kila vilokayanti.

SYNONYMS

yasya--of whom; eva--certainly; hi--indeed; naga-rajakumaryah--the unmarried princesses of the serpent kings; asisah--blessings; asananah--hoping for; caru--beautiful; anga-valaya--on the sphere of His body; vilasita--gleaming; visada--spotless; vipula--long; dhavala--white; subhaga--indicating good fortune; rucira--beautiful; bhuja--on His arms; rajata-stambhesu--like columns of silver; aguru--of aloe; candana--of sandalwood; kunkuma--of saffron; panka--from the pulp; anulepena--with an ointment; avalimpamanah--smearing; tat-abhimarsana--by contact with His limbs; unmathita--agitated; hridaya--in their hearts; makara-dhvaja--of Cupid; avesa--due to the entrance; rucira--very beautiful; lalita--delicate; smitah--whose smiling; tat--of Him; anuraga--of attachment; mada--by the intoxication; mudita--delighted; mada--due to intoxication with kindness; vighurnita--rolling; aruna--pink; karuna-avaloka--glancing with kindness; nayana--eyes; vadana--and face; aravindam--like lotus flowers; sa-vridam--with bashfulness; kila--indeed; vilokayanti--they see.

TRANSLATION

Lord Ananta's arms are attractively long, beautifully decorated with bangles and completely spiritual. They are white, and so they appear like silver columns. When the beautiful princesses of the serpent kings, hoping for the Lord's auspicious blessing, smear His arms with aguru pulp, sandalwood pulp and kunkuma, the touch of His limbs awakens lusty desires within them. Understanding their minds, the Lord looks at the princesses with a merciful smile, and they become bashful, realizing that He knows their desires. Then they smile beautifully and look upon the Lord's lotus face, which is beautified by reddish eyes rolling slightly from intoxication and delighted by love for His devotees.

PURPORT

When males and females touch each other's bodies, their lusty desires naturally awaken. It appears from this verse that there are similar sensations in spiritual bodies. Both Lord Ananta and the women giving Him pleasure had spiritual bodies. Thus all sensations originally exist in the spiritual body. This is confirmed in the Vedanta-sutra: janmady asya yatah. Srila Visvanatha Cakravarti Thakura has commented in this connection that the word adi means adi-rasa, the original lusty feeling, which is born from the Supreme. However, spiritual lust and material lust are as completely different as gold and iron. Only one who is very highly elevated in spiritual realization can understand the lusty feelings exchanged between Radha and Krsna, or between Krsna and the damsels of Vraja. Therefore, unless one is very experienced and advanced in spiritual realization, he is forbidden to discuss the lusty feelings of Krsna and the gopis. However, if one is a sincere and pure devotee, the material lust in his heart is completely vanquished as he discusses the lusty feelings between the gopis and Krsna, and he makes quick progress in spiritual life.

TEXT 6

TEXT

sa eva bhagavan ananto 'nanta-gunarnava adi-deva upasamhrtamarsa-rosa-vego lokanam svastaya aste.

SYNONYMS

sah--that; eva--certainly; bhagavan--the Supreme Personality of Godhead; anantah--Anantadeva; ananta-guna-arnavah--the reservoir of unlimited transcendental qualities; adi-devah--the original Lord, or nondifferent from the original Supreme Personality of Godhead; upasamhrta--who has restrained; amarsa--of His intolerance; rosa--and wrath; vegah--the force; lokanam--of all people on all planets; svastaye--for the welfare; aste--remains.

TRANSLATION

Lord Sankarsana is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is nondifferent from the Supreme Personality of Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance.

PURPORT

Anantadeva's main mission is to dissolve this material creation, but He checks His anger and intolerance. This material world is created to give the conditioned souls another chance to go back home, back to Godhead, but most of them do not take advantage of this facility. After the creation, they again exercise their old propensity for lording it over the material world. These activities of the conditioned souls anger Anantadeva, and He desires to destroy the entire material world. Yet, because He is the Supreme personality of Godhead, He is kind toward us and checks His anger and intolerance. Only at certain times does He express His anger and destroy the material world.

TEXT 7

TEXT

dhyayamanah surasuroraga-siddha-gandharva-vidyadhara-muni-ganair anavarata-mada-mudita-vikrta-vihvala-locanah sulalita-mukharikamrtenapyayamanah sva-parsada-vibudha-yutha-patin aparimlana-raganava-tulasikamoda-madhv-asavena madyan madhukara-vrata-madhura-gita-sriyam vajayantim svam vanamalam nila-vasa eka-kundalo hala-kakudi krta-subhaga-sundara-bhujo bhagavan mahendro varanendra iva kancanim kaksam udara-lilo bibharti.

SYNONYMS

dhyayamanah--being meditated upon; sura--of demigods; asura--demons; uraga--snakes; siddha--inhabitants of Siddhaloka; gandharva--inhabitants of Gandharvaloka; vidyadhara--Vidyadharas; muni--and of great sages; ganaih--by groups; anavarata--constantly; mada-mudita--delighted by intoxication; vikrta--moving to and fro; vihvala--rolling; locanah--whose eyes; su-lalita--excellently composed; mukharika--of speech; amrtena--by the nectar; apyayamanah--pleasing; sva-parsada--His own associates; vibudha-yutha-patin--the heads of the different groups of demigods; aparimlana--never faded; raga--whose luster; nava--ever fresh; tulasika--of the tulasi blossoms; amoda--by the fragrance; madhu-asavena--and the honey; madyan--being intoxicated; madhukara-vrata--of the bees; madhura-gita--by the sweet singing; sriyam--which is made more beautiful; vaijayantim--the garland named vaijayanti; svam--His own; vanamalam--garland; nila-vasah--covered with blue garments; eka-kundalah--wearing only one earring; hala-kakudi--on the handle of a plow; krta--placed; subhaga--auspicious; sundara--beautiful; bhujah--hands; bhagavan--the Supreme personality of Godhead; maha-indrah--the King of heaven; varana-indrah--the elephant; iva--like; kancanim--golden; kaksam--belt; udara-lilah--engaged in transcendental pastimes; bibharti--wears.

TRANSLATION

Sukadeva Gosvami continued: The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyadharas and many highly elevated sages constantly offer prayers to the Lord. Because He is intoxicated, the Lord looks bewildered, and His eyes, appearing like flowers in full bloom, move to and fro. He pleases His personal associates, the heads of the demigods, by the sweet vibrations emanating from His mouth. Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands. Appearing as white as the heavenly King Indra, He wears a golden belt around His waist and a vaijayanti garland of ever-fresh tulasi blossoms around His neck. Bees intoxicated by the honeylike fragrance of the tulasi flowers hum very sweetly around the garland, which thus becomes more and more beautiful. In this way, the Lord enjoys His very magnanimous pastimes.

TEXT 8

TEXT

ya esa evam anusruto dhyayamano mumuksunam anadi-kala-karma-vasana-grathitam avidyamayam
hrdaya-granthim sattva-rajah-tamomayam antar-hridayam gata asu nirbhinatti tasyanubhavan bhagavan
svayambhuvo naradah saha tumburuna sabhayam brahmanah samslokayam asa.

SYNONYMS

yah--who; esah--this one; evam--thus; anusrutah--being heard from a bona fide spiritual master; dhyayamanah--being meditated upon; mumuksunam--of persons desiring liberation from conditioned life; anadi--from immemorial; kala--time; karma-vasana--by the desire for fruitive activities; grathitam--tied tightly; avidya-mayam--consisting of the illusory energy; hrdaya-granthim--the knot within the heart; sattva-rajah-tamah-mayam--made of the three modes of material nature; antah-hridayam--in the core of the heart; gatah--situated; asu--very soon; nirbhinatti--cuts; tasya--of Sankarsana; anubhavan--the glories; bhagavan--the greatly powerful; svayambhuvah--the son of Lord Brahma; naradah--the sage Narada; saha--along with; tumburuna--the stringed instrument called a Tumburu; sabhayam--in the assembly; brahmanah--of Lord Brahma; samslokayam asa--described in verses.

TRANSLATION

If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the chain of disciplic succession, and if they always meditate upon Sankarsana, the Lord enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly

since time immemorial by the desire to dominate material nature through fruitive activities. Narada Muni, the son of Lord Brahma, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.

PURPORT

None of these descriptions of Lord Anantadeva are imaginary. They are all transcendently blissful and full of actual knowledge. However, unless one hears them directly from a bona fide spiritual master in the line of disciplic succession, one cannot understand them. This knowledge is delivered to Narada by Lord Brahma, and the great saint Narada, along with his companion, Tumburu, distributes it all over the universe. Sometimes the Supreme Personality of Godhead is described as Uttamasloka, one who is praised by beautiful poetry. Narada composes various poems to glorify Lord Ananta, and therefore the word samslokayam asa (praised by selected poetry) is used in this verse.

The Vaisnavas in the Gaudiya-sampradaya belong to the disciplic succession stemming from Lord Brahma. Lord Brahma is the spiritual master of Narada, Narada is the spiritual master of Vyasadeva, and Vyasadeva wrote the Srimad-Bhagavatam as a commentary on the Vedanta-sutra. Therefore all devotees in the Gaudiya-sampradaya accept the activities of Lord Ananta related in the Srimad-Bhagavatam as authentic, and they are thus benefited by going back home, back to Godhead. The contamination in the heart of a conditioned soul is like a huge accumulation of garbage created by the three modes of material nature, especially the modes of rajas (passion) and tamas (ignorance). This contamination becomes manifest in the form of lusty desires and greed for material possessions. As confirmed herein, unless one receives transcendental knowledge in disciplic succession, there is no question of his becoming purified of this contamination.

TEXT 9

TEXT

utpatti-sthiti-laya-hetavo 'sya kalpah
sattvadyah prakrti-guna yad-iksayasan
yad-rupam dhruvam akrtam yad ekam atman
nanadhat katham u ha veda tasya vartma

SYNONYMS

utpatti--of creation; sthiti--maintenance; laya--and dissolution; hetavah--the original causes; asya--of this material world; kalpah--capable of acting; sattva-adyah--headed by the sattva-guna; prakrti-gunah--the modes of material nature; yat--of whom; ikSaya--by the glance; asan--became; yat-rupam--the form of whom; dhruvam--unlimited; akrtam--uncreated; yat--who; ekam--one; atman--in Himself; nana--variously; adhat--has manifested; katham--how; u ha--certainly; veda--can understand; tasya--His; vartma--path.

TRANSLATION

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

PURPORT

From Vedic literature we learn that when the Supreme Lord glances (sa aikSata) over the material energy, the three modes of material nature become manifest and create material variety. Before He glances

over the material energy, there is no possibility of the creation, maintenance and annihilation of the material world. The Lord existed before the creation, and consequently He is eternal and unchanging. Therefore how can any human being, however great a scientist or philosopher he may be, understand the ways of the Supreme Personality of Godhead?

The following quotations from Caitanya-bhagavata (Adi-khanda, 1.48-52 and 1.58-69) tell of the glories of Lord Ananta:

ki brahma, ki siva, ki sanakadi 'kumara'
vyasa, suka, naradadi, 'bhakta' nama yanra

"Lord Brahma, Lord Siva, the four Kumaras [Sanaka, Sanatana, Sanandana and Sanat-kumara], Vyasadeva, Sukadeva Gosvami and Narada are all pure devotees, eternal servants of the Lord.

sabara pujita sri-ananta-mahasaya
sahasra-vadana prabhu----bhakti-rasamaya

"Lord Sri Ananta is worshiped by all the uncontaminated devotees mentioned above. He has thousands of hoods and is the reservoir of all devotional service.

adideva, maha-yogi, 'isvara', 'vaisnava'
mahimara anta inha na janaye saba

"Lord Ananta is the original person and the great mystic controller. At the same time, He is a servant of God, a Vaisnava. Since there is no end to His glories, no one can understand Him fully.

sevana sunila, ebe suna thakurala
atma-tantre yena-mate vaisena patala

"I have already spoken to you of His service to the Lord. Now hear how the self-sufficient Anantadeva exists in the lower planetary system of Patala.

sri-narada-gosani 'tumburu' kari' sange
se yasa gayena brahma-sthane sloka-vandhe

"Bearing his stringed instrument, the tumburu, on his shoulders, the great sage Narada Muni always glorifies Lord Ananta. Narada Muni has composed many transcendental verses in praise of the Lord."

srsti, sthiti, pralaya, sattvadi yata guna
yanra drsti-pate haya, yaya punah punah

"Simply due to the glance of Lord Ananta, the three material modes of nature interact and produce creation, maintenance and annihilation. These modes of nature appear again and again.

advitiya-rupa, satya anadi mahattva
tathapi 'ananta' haya, ke bujhe se tattva?

"The Lord is glorified as one without a second and as the supreme truth who has no beginning. Therefore He is called Anantadeva [unlimited]. Who can understand Him?

suddha-sattva-murti prabhu dharena karunaya
ye-vigrahe sabara prakasa sulilaya

"His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted only in His form.

yanhara taranga sikhi' simha mahavali
nija-jana-mano ranje hana kutuhali

"He is very powerful and always prepared to please His personal associates and devotees.

ye ananta-namera sravana-sankirtane
ye-te mate kene nahi bole ye-te jane

asesa-janmera bandha chinde sei-ksane
ataeva vaisnava na chade kabhu tane

"If we simply try to engage in the congregational chanting of the glories of Lord Anantadeva, the dirty things in our hearts, accumulated during many births, will immediately be washed away. Therefore a Vaisnava never loses an opportunity to glorify Anantadeva.

'sesa' ba-i samsarera gati nahi ara
anantera name sarva-jivera uddhara

"Lord Anantadeva is known as Sesa [the unlimited end] because He ends our passage through this material world. Simply by chanting His glories, everyone can be liberated.

ananta prthivi-giri samudra-sahite
ye-prabhu dharena gire palana karite

"On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.

sahasra phanara eka-phane 'bindu' yena
ananta vikrama, na janena, 'ache' hena

"He is so large and powerful that this universe rests on one of His hoods just like a drop of water. He does not know where it is.

sahasra-vadane krsna-yasa nirantara
gaite achena adi-deva mahi-dhara

"While bearing the universe on one of His hoods, Anantadeva chants the glories of Krsna with each of His thousands of mouths.

gayena ananta, sri-yasera nahi anta
jaya-bhanga nahi karu, donhe----balavanta

"Although He has been chanting the glories of Lord Krsna since time immemorial, He has still not come to their end.

adyapiha 'sesa'-deva sahasra-sri-mukhe
gayena caitanya-yasa anta nahi dekhe

"To this very day, Lord Ananta continues to chant the glories of Sri Caitanya Mahaprabhu, and still He finds no end to them."

TEXT

murtim nah puru-krpaya babhara sattvam
samsuddham sad-asad idam vibhati tatra
yal-lilam mrga-patih adade 'navadyam
adatum svajana-manamsy udara-viryah

SYNONYMS

murtim--different forms of the Supreme Personality of Godhead; nah--unto us; puru-krpaya--because of great mercy; babhara--exhibited; sattvam--existence; samsuddham--completely transcendental; sat-asat idam--this material manifestation of cause and effect; vibhati--shines; tatra--in whom; yat-lilam--the pastimes of whom; mrga-patih--the master of all living beings, who is exactly like a lion (the master of all other animals); adade--taught; anavadyam--without material contamination; adatum--to conquer; svajana-manamsi--the minds of His devotees; udara-viryah--who is most liberal and powerful.

TRANSLATION

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.

PURPORT

Srila Jiva Gosvami has translated this verse as follows. "The Supreme Personality of Godhead is the cause of all causes. It is by His will that gross and subtle ingredients interact. He appears in various incarnations just to please the hearts of His pure devotees." For example, the Supreme Lord appeared in the transcendental incarnation of Lord Varaha (the boar) just to please His devotees by lifting the planet earth from the Garbhodaka Ocean.

TEXT 11

TEXT

yan-nama srutam anukirtayed akasmat
arto va yadi patitah pralambhanad va
hanty amhah sapadi nram asesam anyam
kam sesad bhagavata asrayen mumuksuh

SYNONYMS

yat--of whom; nama--the holy name; srutam--heard; anukirtayet--may chant or repeat; akasmat--by accident; artah--a distressed person; va--or; yadi--if; patitah--a fallen person; pralambhanat--out of joking; va--or; hanti--destroys; amhah--sinful; sapadi--that instant; nram--of human society; asesam--unlimited; anyam--of other; kam--what; sesat--than Lord Sesha; bhagavatah--the Supreme personality of Godhead; asrayet--should take shelter of; mumuksuh--anyone desiring liberation.

TRANSLATION

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking

disentanglement from the material clutches avoid chanting the name of Lord Sesa? Of whom else should one take shelter?

TEXT 12

TEXT

murdhany arpitam anuvat sahasra-murdhno
bhu-golam sagiri-sarit-samudra-sattvam
anantya animita-vikramasya bhumnah
ko viryany adhi ganayet sahasra-jihvah

SYNONYMS

murdhani--on a hood or head; arpitam--fixed; anu-vat--just like an atom; sahasra-murdhnah--of Ananta, who has thousands of hoods; bhu-golam--this universe; sa-giri-sarit-samudra-sattvam--with many mountains, trees, oceans and living entities; anantya--due to being unlimited; animita-vikramasya--whose power is immeasurable; bhumnah--the Supreme Lord; kah--who; viryani--potencies; adhi--indeed; ganayet--can count; sahasra-jihvah--although having thousands of tongues.

TRANSLATION

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

TEXT 13

TEXT

evam-prabhavo bhagavan ananto
duranta-viryoru-gunanubhavah
mule rasayah sthita atma-tantro
yo lilaya ksmam sthitaye bibharti

SYNONYMS

evam-prabhavah--who is so powerful; bhagavan--the Supreme Personality of Godhead; anantah--Ananta; duranta-virya--insurmountable prowess; uru--great; guna-anubhavah--possessing transcendental qualities and glories; mule--at the base; rasayah--of the lower planetary systems; sthitah--existing; atma-tantrah--completely self-sufficient; yah--who; lilaya--easily; ksmam--the universe; sthitaye--for its maintenance; bibharti--sustains.

TRANSLATION

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

TEXT 14

TEXT

eta hy eveha nrbhir upagantavya gatayo yatha-karma-vinirmita yathopadesam anuvarnitah kaman kamayamanaih.

SYNONYMS

etah--all these; hi--indeed; eva--certainly; iha--in this universe; nrbhih--by all living entities; upagantavyah--achievable; gatayah--destinations; yatha-karma--according to one's past activities; vinirmitah--created; yatha-upadesam--as instructed; anuvarnitah--described accordingly; kaman--material enjoyment; kamayamanaih--by those who are desiring.

TRANSLATION

My dear King, as I heard of it from my spiritual master, I have fully described to you the creation of this material world according to the fruitive activities and desires of the conditioned souls. Those conditioned souls, who are full of material desires, achieve various situations in different planetary systems, and in this way they live within this material creation.

PURPORT

In this regard, Srila Bhaktivinoda Thakura sings,

anadi karama-phale, padi' bhavarnava-jale,
taribare na dekhi upaya

"My Lord, I do not know when I commenced my material life, but I can certainly experience that I have fallen in the deep ocean of nescience. Now I can also see that there is no other way to get out of it than to take shelter of Your lotus feet." Similarly, Sri Caitanya Mahaprabhu offers the following prayer:

ayi nanda-tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada-pankaja-
sthita-dhuli-sadrsam vicintaya

"My dear Lord, son of Nanda Maharaja, I am Your eternal servant. Somehow or other, I have fallen into this ocean of nescience. Kindly, therefore, save me from this horrible condition of materialistic life."

TEXT 15

TEXT

etavatir hi rajan pumsah pravrtti-laksanasya dharmasya vipaka-gataya uccavaca visadrsa yatha-prasnam vyacakhye kim anyat kathayama iti.

SYNONYMS

etavatih--of such a kind; hi--certainly; rajan--O King; pumsah--of the human being; pravrtti-laksanasya--symptomized by inclinations; dharmasya--of the execution of duties; vipaka-gatayah--the resultant destinations; ucca-avacah--high and low; visadrsah--different; yatha-prasnam--as you inquired; vyacakhye--I have described; kim anyat--what else; kathayama--shall I speak; iti--thus.

TRANSLATION

My dear King, I have thus described how people generally act according to their different desires and, as a result, get different types of bodies in higher or lower planets. You inquired of these things from me, and I have explained to you whatever I have heard from authorities. What shall I speak of now? Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-fifth Chapter of the Srimad-Bhagavatam, entitled "The Glories of Lord Ananta."

Chapter Twenty-six
A Description of the Hellish Planets

The Twenty-sixth Chapter describes how a sinful man goes to different hells, where he is punished in various ways by the assistants of Yamaraja. As stated in the Bhagavad-gita (3.27):

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." The foolish person thinks he is independent of any law. He thinks there is no God or regulative principle and that he can do whatever he likes. Thus he engages in different sinful activities, and as a result, he is put into different hellish conditions life after life, to be punished by the laws of nature. The basic principle of his suffering is that he foolishly thinks himself independent, although he is strictly under the control of the laws of material nature. These laws act due to the influence of the three modes of nature, and therefore each human being also works under three different types of influence. According to how he acts, he suffers different reactions in his next life or in this life. Religious persons act differently from atheists, and therefore they suffer different reactions.

Sukadeva Gosvami describes the following twenty-eight hells: Tamisra, Andhatamisra, Raurava, Maharaurava, Kumbhipaka, Kalasutra, Asi-patravana, Sukaramukha, Andhakupa, Krmibhojana, Sandamsa, Taptasurmi, Vajrakantaka-salmali, Vaitarani, Puyoda, Pranarodha, Visasana, Lalabhaksa, Sarameyadana, Avici, Ayahpana, Ksarakardama, Raksogana-bhojana, Sulaprotta, Dandasuka, Avata-nirodhana, Paryavartana and Sucimukha.

A person who steals another's money, wife or possessions is put into the hell known as Tamisra. A man who tricks someone and enjoys his wife is put into the extremely hellish condition known as Andhatamisra. A foolish person absorbed in the bodily concept of life, who on the basis of this principle maintains himself or his wife and children by committing violence against other living entities, is put into the hell known as Raurava. There the animals he killed take birth as creatures called rurus and cause great suffering for him. Those who kill different animals and birds and then cook them are put by the agents of Yamaraja into the hell known as Kumbhipaka, where they are boiled in oil. A person who kills a brahmana is put into the hell known as Kalasutra, where the land, perfectly level and made of copper, is as hot as an oven. The killer of a brahmana burns in that land for many years. One who does not follow scriptural injunctions but who does everything whimsically or follows some rascal is put into the hell known as Asi-patravana. A government official who poorly administers justice, or who punishes an innocent man, is taken by the assistants of Yamaraja to the hell known as Sukaramukha, where he is mercilessly beaten.

God has given advanced consciousness to the human being. Therefore he can feel the suffering and happiness of other living beings. The human being bereft of his conscience, however, is prone to cause suffering for other living beings. The assistants of Yamaraja put such a person into the hell known as Andhakupa, where he receives proper punishment from his victims. Any person who does not receive or feed a guest properly but who personally enjoys eating is put into the hell known as Krmibhojana. There an unlimited number of worms and insects continuously bite him.

A thief is put into the hell known as Sandamsa. A person who has sexual relations with a woman who is not to be enjoyed is put into the hell known as Taptasurmi. A person who enjoys sexual relations with animals is put into the hell known as Vajrakantaka-salmali. A person born into an aristocratic or highly placed family but who does not act accordingly is put into the hellish trench of blood, pus and urine

called the Vaitarani River. One who lives like an animal is put into the hell called Puyoda. A person who mercilessly kills animals in the forest without sanction is put into the hell called Pranarodha. A person who kills animals in the name of religious sacrifice is put into the hell named Visasana. A man who forces his wife to drink his semen is put into the hell called Lalabhaksa. One who sets a fire or administers poison to kill someone is put into the hell known as Sarameyadana. A man who earns his livelihood by bearing false witness is put into the hell known as Avici.

A person addicted to drinking wine is put into the hell named Ayahpana. One who violates etiquette by not showing proper respect to superiors is put into the hell known as Ksarakardama. A person who sacrifices human beings to Bhairava is put into the hell called Raksogana-bhojana. A person who kills pet animals is put into the hell called Sulapota. A person who gives trouble to others is put into the hell known as Dandasuka. One who imprisons a living entity within a cave is put into the hell known as Avata-nirodhana. A person who shows unwarranted wrath toward a guest in his house is put into the hell called Paryavartana. A person maddened by possessing riches and thus deeply absorbed in thinking of how to collect money is put into the hell known as Sucimukha.

After describing the hellish planets, Sukadeva Gosvami describes how pious persons are elevated to the highest planetary system, where the demigods live, and how they then come back again to this earth when the results of their pious activities are finished. Finally he describes the universal form of the Lord and glorifies the Lord's activities.

TEXT 1

TEXT

rajovaca

maharsa etad vaicitryam lokasya katham iti.

SYNONYMS

raja uvaca--the King said; maharse--O great saint (Sukadeva Gosvami); etat--this; vaicitryam--variegatedness; lokasya--of the living entities; katham--how; iti--thus.

TRANSLATION

King Pariksit inquired from Sukadeva Gosvami: My dear sir, why are the living entities put into different material situations? Kindly explain this to me.

PURPORT

Srila Visvanatha Cakravarti Thakura explains that the different hellish planets within this universe are held slightly above the Garbhodaka Ocean and remain situated there. This chapter describes how all sinful persons go to these hellish planets and how they are punished there by the assistants of Yamaraja. Different individuals with different bodily features enjoy or suffer various reactions according to their past deeds.

TEXT 2

TEXT

rsir uvaca

tri-gunatvat kartuh sraddhaya karma-gatayah prthag-vidhah sarva eva sarvasya taratamyena bhavanti.

SYNONYMS

rsih uvaca--the great saint (Sukadeva Gosvami) said; tri-gunatvat--because of the three modes of material nature; kartuh--of the worker; sraddhaya--because of the attitudes; karma-gatayah--destinations resulting from activity; prthak--different; vidhah--varieties; sarvah--all; eva--thus; sarvasya--of all of them; taratamyena--in different degrees; bhavanti--become possible.

TRANSLATION

The great sage Sukadeva Gosvami said: My dear King, in this material world there are three kinds of activities--those in the mode of goodness, the mode of passion and the mode of ignorance. Because all people are influenced by the three modes of material nature, the results of their activities are also divided into three. One who acts in the mode of goodness is religious and happy, one who acts in passion achieves mixed misery and happiness, and one who acts under the influence of ignorance is always unhappy and lives like an animal. Because of the varying degrees to which the living entities are influenced by the different modes of nature, their destinations are also of different varieties.

TEXT 3

TEXT

athedanim pratisiddha-laksanasyadharmasya tathaiva kartuh sraddhaya vaisadrsyat karma-phalam visadrsam bhavati ya hy anady-avidyaya krta-kamanam tat-parinama-laksanah srtayah sahasrasah pravrttas tasam pracuryenanuvarnayisyamah.

SYNONYMS

atha--thus; idanim--now; pratisiddha--by what is forbidden; laksanasya--symptomized; adharmasya--of impious activities; tatha--so also; eva--certainly; kartuh--of the performer; sraddhayah--of faith; vaisadrsyat--by the difference; karma-phalam--the reaction of fruitive activities; visadrsam--different; bhavati--is; ya--which; hi--indeed; anadi--from time immemorial; avidyaya--by ignorance; krta--performed; kamanam--of persons possessing many lusty desires; tat-parinama-laksanah--the symptoms of the results of such impious desires; srtayah--hellish conditions of life; sahasrasah--by thousands upon thousands; pravrttah--resulted; tasam--them; pracuryena--very widely; anuvarnayisyamah--I shall explain.

TRANSLATION

Just as by executing various pious activities one achieves different positions in heavenly life, by acting impiously one achieves different positions in hellish life. Those who are activated by the material mode of ignorance engage in impious activities, and according to the extent of their ignorance, they are placed in different grades of hellish life. If one acts in the mode of ignorance because of madness, his resulting misery is the least severe. One who acts impiously but knows the distinction between pious and impious activities is placed in a hell of intermediate severity. And for one who acts impiously and ignorantly because of atheism, the resultant hellish life is the worst. Because of ignorance, every living entity has been carried by various desires into thousands of different hellish planets since time immemorial. I shall try to describe them as far as possible.

TEXT 4

TEXT

rajovaca

naraka nama bhagavan kim desa-visesa athava bahis tri-lokya ahosvid antarala iti.

SYNONYMS

raja uvaca--the King said; narakah--the hellish regions; nama--named; bhagavan--O my Lord; kim--whether; desa-visesah--a particular country; athava--or; bahih--outside; tri-lokyah--the three worlds (the universe); ahosvit--or; antarale--in the intermediate spaces within the universe; iti--thus.

TRANSLATION

King Pariksit inquired from Sukadeva Gosvami: My dear lord, are the hellish regions outside the universe, within the covering of the universe, or in different places on this planet?

TEXT 5

TEXT

rsir uvaca

antarala eva tri-jagatyas tu disi daksinasyam adhastad bhumer uparistac ca jalad yasyam agnisvattadayah pitr-gana disi svanam gotranam paramena samadhina satya evasisa asasana nivasanti.

SYNONYMS

rsih uvaca--the great sage replied; antarale--in the intermediate space; eva--certainly; tri-jagatyah--of the three worlds; tu--but; disi--in the direction; daksinasyam--southern; adhastat--beneath; bhumeh--on the earth; uparistat--a little above; ca--and; jalat--the Garbhodaka Ocean; yasyam--in which; agnisvattadayah--headed by Agnisvatta; pitr-ganah--the persons known as pitas; disi--direction; svanam--their own; gotranam--of the families; paramena--with great; samadhina--absorption in thoughts of the Lord; satyah--in truth; eva--certainly; asisah--blessings; asanah--desiring; nivasanti--they live.

TRANSLATION

The great sage Sukadeva Gosvami answered: All the hellish planets are situated in the intermediate space between the three worlds and the Garbhodaka Ocean. They lie on the southern side of the universe, beneath Bhu-mandala, and slightly above the water of the Garbhodaka Ocean. Pitrloka is also located in this region between the Garbhodaka Ocean and the lower planetary systems. All the residents of Pitrloka, headed by Agnisvatta, meditate in great samadhi on the Supreme Personality of Godhead and always wish their families well.

PURPORT

As previously explained, below our planetary system are seven lower planetary systems, the lowest of which is called Patalaloka. Beneath Patalaloka are other planets, known as Narakaloka, or the hellish planets. At the bottom of the universe lies the Garbhodaka Ocean. Therefore the hellish planets lie between Patalaloka and the Garbhodaka Ocean.

TEXT 6

TEXT

yatra ha vava bhagavan pitr-rajo vaivasvatah sva-visayam prapitesu sva-purusair jantusu samparetesu yatha-karmavadyam dosam evanullanghita-bhagavac-chasanah sagano damam dharayati.

SYNONYMS

yatra--where; ha vava--indeed; bhagavan--the most powerful; pitr-rajah--Yamaraja, the king of the pitas; vaivasvatah--the son of the sun-god; sva-visayam--his own kingdom; prapitesu--when caused to reach; sva-purusaih--by his own messengers; jantusu--the human beings; samparetesu--dead; yatha-karma-avadyam--according to how much they have violated the rules and regulations of conditional life; dosam--the fault; eva--certainly; anullanghita-bhagavat-sasanah--who never oversteps the Supreme Personality of Godhead's order; saganah--along with his followers; damam--punishment; dharayati--executes.

TRANSLATION

The King of the pitas is Yamaraja, the very powerful son of the sun-god. He resides in Pitrloka with his personal assistants and, while abiding by the rules and regulations set down by the Supreme Lord, has his agents, the Yamadutas, bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments.

PURPORT

Yamaraja is not a fictitious or mythological character; he has his own abode, Pitrloka, of which he is king. Agnostics may not believe in hell, but Sukadeva Gosvami affirms the existence of the Naraka planets, which lie between the Garbhodaka Ocean and Patalaloka. Yamaraja is appointed by the Supreme Personality of Godhead to see that the human beings do not violate His rules and regulations. As confirmed in Bhagavad-gita (4.17):

karmano hy api boddhavyam
boddhavyam ca vikarmanah
akarmanas ca boddhavyam
gahana karmano gatih

"The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is. "One should understand the nature of karma, vikarma and akarma, and one must act accordingly. This is the law of the Supreme Personality of Godhead. The conditioned souls, who have come to this material world for sense gratification, are allowed to enjoy their senses under certain regulative principles. If they violate these regulations, they are judged and punished by Yamaraja. He brings them to the hellish planets and properly chastises them to bring them back to Krsna consciousness. By the influence of maya, however, the conditioned souls remain infatuated with the mode of ignorance. Thus in spite of repeated punishment by Yamaraja, they do not come to their senses, but continue to live within the material condition, committing sinful activities again and again.

TEXT 7

TEXT

tatra haike narakan eka-vimsatim ganayanti atha tams te rajan nama-rupa-laksanato 'nukramisyamas tamisro 'ndhatamisro rauravo maharauravah kumbhipakah kalasutram asipatravanam sukaramukham andhakupah krmibhojanah sandamsas taptasurmira vajrakantaka-salmali vaitarani puyodah pranarodho visasanam labhaksah sarameyadanam avicir ayahpanam iti; kinca ksarakardamo raksogana-bhojanah sulaprotodandasuko 'vata-nirodhanah paryavartanah sucimukham ity asta-vimsatir naraka vividhayatana-bhumayah.

SYNONYMS

tatra--there; ha--certainly; eke--some; narakan--the hellish planets; eka-vimsatim--twenty-one; ganayanti--count; atha--therefore; tan--them; te--unto you; rajan--O King; nama-rupa-laksanatah--according to their names, forms and symptoms; anukramisyamah--we shall outline one after another;

tamisrah--Tamisra; andha-tamisrah--Andhatamisra; rauravah--Raurava; maha-rauravah--Mahaurava;
kumbhi-pakah--Kumbhipaka; kala-sutram--Kalasutra; asi-patrvanam--Asi-patrvana; sukara-mukham--
Sukaramukha; andha-kupah--Andhakupa; krm-bhojanah--Krmibhojana; sandamsah--Sandamsa; taptasurmih--Taptasurmi; vajra-kantaka-salmali--Vajrakantaka-salmali; vaitarani--Vaitarani; puyodah--Puyoda;
prana-rodhah--Pranarodha; visasanam--Visasana; lala-bhaksah--Lalabhaksa; sarameyadanam--
Sarameyadana; avicah--Avici; ayah-panam--Ayahpana; iti--thus; kinca--some more; ksara-kardamah--
Ksarakardama; raksah-gana-bhojanah--Raksogana-bhojana; sula-protah--Sulapota; danda-sukah--
Dandasuka; avata-nirodhanah--Avata-nirodhana; paryavartanah--Paryavartana; suci-mukham--
Sucimukha; iti--in this way; asta-vimsatih--twenty-eight; narakah--hellish planets; vividha--various;
yatana-bhumayah--lands of suffering in hellish conditions.

TRANSLATION

Some authorities say that there is a total of twenty-one hellish planets, and some say twenty-eight. My dear King, I shall outline all of them according to their names, forms and symptoms. The names of the different hells are as follows: Tamisra, Andhatamisra, Raurava, Mahaurava, Kumbhipaka, Kalasutra, Asi-patrvana, Sukaramukha, Andhakupa, Krmibhojana, Sandamsa, Taptasurmi, Vajrakantaka-salmali, Vaitarani, Puyoda, Pranarodha, Visasana, Lalabhaksa, Sarameyadana, Avici, Ayahpana, Ksarakardama, Raksogana-bhojana, Sulapota, Dandasuka, Avata-nirodhana, Paryavartana and Sucimukha. All these planets are meant for punishing the living entities.

TEXT 8

TEXT

tatra yas tu para-vittapatya-kalatrany apaharati sa hi kala-pasa-baddho yama-purusair ati-bhayanakais
tamisre narake balan nipatyate anasananudapana-danda-tadana-santarjanadibhir yatanabhir yatyamano
jantur yatra kasmalam asadita ekadaiva murccham upayati tamisra-praye.

SYNONYMS

tatra--in those hellish planets; yah--a person who; tu--but; para-vitta-apatya-kalatrani--the money, wife and children of another; apaharati--takes away; sah--that person; hi--certainly; kala-pasa-baddhah--being bound by the ropes of time or Yamaraja; yama-purusaih--by the assistants of Yamaraja; ati-bhayanakaih--who are very fearful; tamisre narake--into the hell known as Tamisra; balat--by force; nipatyate--is thrown; anasana--starvation; anudapana--without water; danda-tadana--beaten with rods; santarjana-adibih--by scolding and so on; yatanabih--by severe punishments; yatyamanah--being punished; jantuh--the living entity; yatra--where; kasmalam--misery; asaditah--obtained; ekada--sometimes; eva--certainly; murccham--fainting; upayati--obtains; tamisra-praye--in that condition, which is almost entirely dark.

TRANSLATION

My dear King, a person who appropriates another's legitimate wife, children or money is arrested at the time of death by the fierce Yamadutas, who bind him with the rope of time and forcibly throw him into the hellish planet known as Tamisra. On this very dark planet, the sinful man is chastised by the Yamadutas, who beat and rebuke him. He is starved, and he is given no water to drink. Thus the wrathful assistants of Yamaraja cause him severe suffering, and sometimes he faints from their chastisement.

TEXT 9

TEXT

evam evandhatamisre yas tu vancayitva purusam daradin upayunkte yatra sariri nipatyamano yatana-stho vedanaya nasta-matir nasta-drstis ca bhavati yatha vanaspatir vrschyamana-mulas tasmad andhatamisram tam upadisanti.

SYNONYMS

evam--in this way; eva--certainly; andhatamisre--in the hellish planet known as Andhatamisra; yah--the person who; tu--but; vancayitva--cheating; purusam--another person; dara-adin--the wife and children; upayunkte--enjoys; yatra--where; sariri--the embodied person; nipatyamanah--being forcibly thrown; yatana-sthah--always situated in extremely miserable conditions; vedanaya--by such suffering; nasta--lost; matih--whose consciousness; nasta--lost; drstih--whose sight; ca--also; bhavati--becomes; yatha--as much as; vanaspatih--the trees; vrschyamana--being cut; mulah--whose root; tasmad--because of this; andhatamisram--Andhatamisra; tam--that; upadisanti--they call.

TRANSLATION

The destination of a person who slyly cheats another man and enjoys his wife and children is the hell known as Andhatamisra. There his condition is exactly like that of a tree being chopped at its roots. Even before reaching Andhatamisra, the sinful living being is subjected to various extreme miseries. These afflictions are so severe that he loses his intelligence and sight. It is for this reason that learned sages call this hell Andhatamisra.

TEXT 10

TEXT

yas tv iha va etad aham iti mamedam iti bhuta-drohena kevalam sva-kutumbam evanudinam prapusnati sa tad iha vihaya svayam eva tad-asubhena raurave nipatati.

SYNONYMS

yah--one who; tu--but; iha--in this life; va--or; etad--this body; aham--I; iti--thus; mama--mine; idam--this; iti--thus; bhuta-drohena--by envy of other living entities; kevalam--alone; sva-kutumbam--his family members; eva--only; anudinam--day to day; prapusnati--supports; sah--such a person; tat--that; iha--here; vihaya--giving up; svayam--personally; eva--certainly; tat--of that; asubhena--by the sin; raurave--in Raurava; nipatati--he falls down.

TRANSLATION

A person who accepts his body as his self works very hard day and night for money to maintain his own body and the bodies of his wife and children. While working to maintain himself and his family, he may commit violence against other living entities. Such a person is forced to give up his body and his family at the time of death, when he suffers the reaction for his envy of other creatures by being thrown into the hell called Raurava.

PURPORT

In Srimad-Bhagavatam it is said:

yasyatma-buddhikunape tri-dhatuke
sva-dhik kalatradisu bhauma-ijya-dhik
yat-tirtha-buddhik salile na karhicij
janeshv abhijnesu sa eva go-kharah

"One who accepts this bodily bag of three elements [bile, mucus and air] as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those persons who are in actual knowledge--he is no better than an ass or a cow." (Bhag. 10.84.13) There are two classes of men absorbed in the material concept of life. Out of ignorance, a man in the first class thinks his body to be his self, and therefore he is certainly like an animal (sa eva go-kharah). The person in the second class, however, not only thinks his material body to be his self, but also commits all kinds of sinful activities to maintain his body. He cheats everyone to acquire money for his family and his self, and he becomes envious of others without reason. Such a person is thrown into the hell known as Raurava. If one simply considers his body to be his self, as do the animals, he is not very sinful. However, if one needlessly commits sins to maintain his body, he is put into the hell known as Raurava. This is the opinion of Srila Visvanatha Cakravarti Thakura. Although animals are certainly in the bodily concept of life, they do not commit any sins to maintain their bodies, mates or offspring. Therefore animals do not go to hell. However, when a human being acts enviously and cheats others to maintain his body, he is put into a hellish condition.

TEXT 11

TEXT

ye tv iha yathaivamuna vihimsita jantavah paratra yama-yatanam upagatam ta eva ruravo bhutva tatha tam eva vihimsanti tasmad rauravam ity ahu rurur iti sarpat ati-krura-sattvasyapadesah.

SYNONYMS

ye--those who; tu--but; iha--in this life; yatha--as much as; eva--certainly; amuna--by him; vihimsitah--who were hurt; jantavah--the living entities; paratra--in the next life; yama-yatanam upagatam--being subjected to miserable conditions by Yamaraja; te--those living entities; eva--indeed; ruravah--rurus (a kind of envious animal); bhutva--becoming; tatha--that much; tam--him; eva--certainly; vihimsanti--they hurt; tasmad--because of this; rauravam--Raurava; iti--thus; ahuh--learned scholars say; ruruh--the animal known as ruru; iti--thus; sarpat--than the snake; ati-krura--much more cruel and envious; sattvasya--of the entity; apadesah--the name.

TRANSLATION

In this life, an envious person commits violent acts against many living entities. Therefore after his death, when he is taken to hell by Yamaraja, those living entities who were hurt by him appear as animals called rurus to inflict very severe pain upon him. Learned scholars call this hell Raurava. Not generally seen in this world, the ruru is more envious than a snake.

PURPORT

According to Sridhara Svami, the ruru is also known as the bhara-srng (ati-krurasya bhara-srngakhya-sattvasya apadesah samjna). Srila Jiva Gosvami confirms this in his Sandarbha: ruru-sabdasya svayam muninaiva tika-vidhanal lokesv aprasiddha evayam jantu-visesah. Thus although rurus are not seen in this world, their existence is confirmed in the sastras.

TEXT 12

TEXT

evam eva maharauravo yatra nipatitam purusam kravyada nama ruravas tam kravyena ghatayanti yah kevalam dehambharah.

SYNONYMS

evam--thus; eva--certainly; maha-rauravah--the hell known as Maharaurava; yatra--where; nipatitam--being thrown; purusam--a person; kravyadah nama--named kravyada; ruravah--the ruru animals; tam--him (the condemned person); kravyena--for eating his flesh; ghatayanti--kill; yah--who; kevalam--only; dehambharah--intent upon maintaining his own body.

TRANSLATION

Punishment in the hell called Maharaurava is compulsory for a person who maintains his own body by hurting others. In this hell, ruru animals known as kravyada torment him and eat his flesh.

PURPORT

The animalistic person who lives simply in the bodily concept of life is not excused. He is put into the hell known as Maharaurava and attacked by ruru animals known as kravyadas.

TEXT 13

TEXT

yas tv iha va ugrah pasun paksino va pranata uparandhayati tam apakarunam purusadair api vigarhitam amutra yamanucarah kumbhipake tapta-taile uparandhayanti.

SYNONYMS

yah--a person who; tu--but; iha--in this life; va--or; ugrah--very cruel; pasun--animals; paksinah--birds; va--or; pranatah--in a live condition; uparandhayati--cooks; tam--him; apakarunam--very cruel-hearted; purusa-adaih--by those who eat human flesh; api--even; vigarhitam--condemned; amutra--in the next life; yama-anucarah--the servants of Yamaraja; kumbhipake--in the hell known as Kumbhipaka; tapta-taile--in boiling oil; uparandhayanti--cook.

TRANSLATION

For the maintenance of their bodies and the satisfaction of their tongues, cruel persons cook poor animals and birds alive. Such persons are condemned even by man-eaters. In their next lives they are carried by the Yamadutas to the hell known as Kumbhipaka, where they are cooked in boiling oil.

TEXT 14

TEXT

yas tv iha brahma-dhruk sa kalasutra-samjnake narake ayuta-yojana-parimandale tamramaye tapta-khale upary-adhastad agny-arkabhyam ati-tapyamane 'bhinivesitah ksut-pipasabhyam ca dahyamanantar-bahih-sarira aste sete cestate 'vatisthati paridhavi ca yavanti pasu-romani tavad varsa-sahasrani.

SYNONYMS

yah--anyone who; tu--but; iha--in this life; brahma-dhruk--the killer of a brahmana; sah--such a person; kalasutra-samjnake--named Kalasutra; narake--in the hell; ayuta-yojana-parimandale--having a circumference of eighty thousand miles; tamra-maye--made of copper; tapta--heated; khale--in a level place; upari-adhastat--above and beneath; agni--by fire; arkabhyam--and by the sun; ati-tapyamane--which is being heated; abhinivesitah--being made to enter; ksut-pipasabhyam--by hunger and thirst; ca--and; dahyamana--being burned; antah--internally; bahih--externally; sarirah--whose body; aste--remains; sete--

sometimes lies; cestate--sometimes moves his limbs; avatisthati--sometimes stands; paridhavati--sometimes runs here and there; ca--also; yavanti--as many; pasu-romani--hairs on the body of an animal; tavat--that long; varsa-sahasrani--thousands of years.

TRANSLATION

The killer of a brahmana is put into the hell known as Kalasutra, which has a circumference of eighty thousand miles and which is made entirely of copper. Heated from below by fire and from above by the scorching sun, the copper surface of this planet is extremely hot. Thus the murderer of a brahmana suffers from being burned both internally and externally. Internally he is burning with hunger and thirst, and externally he is burning from the scorching heat of the sun and the fire beneath the copper surface. Therefore he sometimes lies down, sometimes sits, sometimes stands up and sometimes runs here and there. He must suffer in this way for as many thousands of years as there are hairs on the body of an animal.

TEXT 15

TEXT

yas tv iha vai nija-veda-pathad anapady apagatah pakhandam copagatas tam asi-patравanam pravesya kasaya praharanti tatra hasav itas tato dhavamana ubhayato dharais tala-vanasi-patrais chidyamana-sarvango ha hato 'smiti paramaya vedanaya murcchitah pade pade nipatati sva-dharmaha pakhandanugatam phalam bhunkte.

SYNONYMS

yah--anyone who; tu--but; iha--in this life; vai--indeed; nija-veda-pathat--from his own path, recommended by the Vedas; anapadi--even without an emergency; apagatah--deviated; pakhandam--a concocted, atheistic system; ca--and; upagatah--gone to; tam--him; asi-patравanam--the hell known as Asi-patравana; pravesya--making enter; kasaya--with a whip; praharanti--they beat; tatra--there; ha--certainly; asau--that; itah tatah--here and there; dhavamanah--running; ubhayatah--on both sides; dharaih--by the edges; tala-vana-asi-patraih--by the swordlike leaves of palm trees; chidyamana--being cut; sarva-angah--whose entire body; ha--alas; hatah--killed; asmi--I am; iti--thus; paramaya--with severe; vedanaya--pain; murcchitah--fainted; pade pade--at every step; nipatati--falls down; sva-dharma-ha--the killer of his own principles of religion; pakhandanugatam phalam--the result of accepting an atheistic path; bhunkte--he suffers.

TRANSLATION

If a person deviates from the path of the Vedas in the absence of an emergency, the servants of Yamaraja put him into the hell called Asi-patравana, where they beat him with whips. When he runs hither and thither, fleeing from the extreme pain, on all sides he runs into palm trees with leaves like sharpened swords. Thus injured all over his body and fainting at every step, he cries out, "Oh, what shall I do now! How shall I be saved!" This is how one suffers who deviates from the accepted religious principles.

PURPORT

There is actually only one religious principle: dharmam tu saksad bhagavat-pranitam. The only religious principle is to follow the orders of the Supreme personality of Godhead. Unfortunately, especially in this age of Kali, everyone is an atheist. people do not even believe in God. what to speak of following His words. The words nija-veda-patha can also mean "one's own set of religious principles." Formerly there was only one veda-patha, or set of religious principles. Now there are many. It doesn't matter which set of religious principles one follows: the only injunction is that he must follow them strictly. An atheist, or nastika, is one who does not believe in the Vedas. However, even if one takes up a different system of

religion, according to this verse he must follow the religious principles he has accepted. Whether one is a Hindu, or a Mohammedan or a Christian, he should follow his own religious principles. However, if one concocts his own religious path within his mind, or if one follows no religious principles at all, he is punished in the hell known as Asi-patravana. In other words, a human being must follow some religious principles. If he does not follow any religious principles, he is no better than an animal. As Kali-yuga advances, people are becoming godless and taking up so-called secularism. They do not know the punishment awaiting them in Asi-patravana, as described in this verse.

TEXT 16

TEXT

yas tv iha vai raja raja-puruso va adandye dandam pranayati brahmane va sarira-dandam sa papiyan narake 'mutra sukaramukhe nipatati tatratalair vinispisyamanavayavo yathaiveheksukhanda arta-svarena svanayan kvacin murcchitah kasmalam upagato yathaiveha-drsta-dosa uparuddhah.

SYNONYMS

yah--anyone who; tu--but; iha--in this life; vai--indeed; raja--a king; raja-purusah--a king's man; va--or; adandye--unto one not punishable; dandam--punishment; pranayati--inflicts; brahmane--unto a brahmana; va--or; sarira-dandam--corporal punishment; sah--that person, king or government officer; papiyan--the most sinful; narake--in the hell; amutra--in the next life; sukaramukhe--named Sukaramukha; nipatati--falls down; tatra--there; ati-balaih--by very strong assistants of Yamaraja; vinispisyamana--being crushed; avayavah--the different parts of whose body; yatha--like; eva--certainly; iha--here; iksu-khandah--sugarcane; arta-svarena--with a pitiable sound; svanayan--crying; kvacit--sometimes; murcchitah--fainted; kasmalam upagatah--becoming illusioned; yatha--just like; eva--indeed; iha--here; adrsta-dosah--who is not at fault; uparuddhah--arrested for punishment.

TRANSLATION

In his next life, a sinful king or governmental representative who punishes an innocent person, or who inflicts corporal punishment upon a brahmana, is taken by the Yamadutas to the hell named Sukaramukha, where the most powerful assistants of Yamaraja crush him exactly as one crushes sugarcane to squeeze out the juice. The sinful living entity cries very pitiablely and faints, just like an innocent man undergoing punishments. This is the result of punishing a faultless person.

TEXT 17

TEXT

yas tv iha vai bhutanam isvaropakalpita-vrttinam avivikta-para-vyathanam svayam purusopakalpita-vrttir vivikta-para-vyatho vyatham acarati sa paratrاندhakupe tad-abhidrohena nipatati tatra hasau tair jantubhih pasu-mrga-paksi-sarispair masaka-yuka-matkuna-maksikadibhir ye ke cabhidrugdhas taih sarvato 'bhidruhyamanas tamasi vihata-nidra-nirvrtir alabdhavasthanah parikramati yatha kusarire jivah.

SYNONYMS

yah--any person who; tu--but; iha--in this life; vai--indeed; bhutanam--to some living entities; isvara--by the supreme controller; upakalpita--designed; vrttinam--whose means of livelihood; avivikta--not understanding; para-vyathanam--the pain of others; svayam--himself; purusa-upakalpita--designed by the Supreme personality of Godhead; vrttih--whose livelihood; vivikta--understanding; para-vyathah--the painful conditions of others; vyatham acarati--but still causes pain; sah--such a person; paratra--in his next life; andhakupe--to the hell named Andhakupa; tat--to them; abhidrohena--by the sin of malice; nipatati--falls down; tatra--there; ha--indeed; asau--that person; taih jantubhih--by those respective living

entities; pasu--animals; mrga--wild beasts; paksi--birds; sarisrpaih--snakes; masaka--mosquitoes; yuka--lice; matkuna--worms; maksika-adibhih--flies and so on; ye ke--whoever else; ca--and; abhidrugdhah--persecuted; taih--by them; sarvatah--everywhere; abhidruhyamanah--being injured; tamasi--in the darkness; vihata--disturbed; nidra-nirvrtih--whose resting place; alabdha--not being able to obtain; avasthanah--a resting place; parikramati--wanders; yatha--just as; ku-sarire--in a low-grade body; jivah--a living entity.

TRANSLATION

By the arrangement of the Supreme Lord, low-grade living beings like bugs and mosquitoes suck the blood of human beings and other animals. Such insignificant creatures are unaware that their bites are painful to the human being. However, first-class human beings--brahmanas, ksatriyas and vaisyas--are developed in consciousness, and therefore they know how painful it is to be killed. A human being endowed with knowledge certainly commits sin if he kills or torments insignificant creatures, who have no discrimination. The Supreme Lord punishes such a man by putting him into the hell known as Andhakupa, where he is attacked by all the birds and beasts, reptiles, mosquitoes, lice, worms, flies, and any other creatures he tormented during his life. They attack him from all sides, robbing him of the pleasure of sleep. Unable to rest, he constantly wanders about in the darkness. Thus in Andhakupa his suffering is just like that of a creature in the lower species.

PURPORT

From this very instructive verse we learn that lower animals, created by the laws of nature to disturb the human being, are not subjected to punishment. Because the human being has developed consciousness, however, he cannot do anything against the principles of varnasrama-dharma without being condemned. Krsna states in Bhagavad-gita (4.13), catur-varnyam maya srstam guna-karma-vibhagasah: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." Thus all men should be divided into four classes--brahmanas, ksatriyas, vaisyas and sudras--and they should act according to their ordained regulations. They cannot deviate from their prescribed rules and regulations. One of these states that they should never trouble any animal, even those that disturb human beings. Although a tiger is not sinful if he attacks another animal and eats its flesh, if a man with developed consciousness does so, he must be punished. In other words, a human being who does not use his developed consciousness but instead acts like an animal surely undergoes punishment in many different hells.

TEXT 18

TEXT

yas tv iha va asamvibhajyasnati yat kincanopanatam anirmita-panca-yajno vayasa-samstutah sa paratra krmibhojane narakadhame nipatati tatra sata-sahasra-yojane krmi-kunde krmi-bhutah svayam krmibhir eva bhaksyamanah krmi-bhojano yavat tad aprattaprahutado 'nirvesam atmanam yatayate.

SYNONYMS

yah--any person who; tu--but; iha--in this life; va--or; asam-vibhajya--without dividing; asnati--eats; yat kincana--whatever; upanatam--obtained by Krsna's grace; anirmita--not performing; panca-yajnah--the five kinds of sacrifice; vayasa--with the crows; samstutah--who is described as equal; sah--such a person; paratra--in the next life; krmibhojane--named Krmibhojana; naraka-adhame--into the most abominable of all hells; nipatati--falls down; tatra--there; sata-sahasra-yojane--measuring 100,000 yojanas (800,000 miles); krmi-kunde--in a lake of worms; krmi-bhutah--becoming one of the worms; svayam--he himself; krmibhih--by the other worms; eva--certainly; bhaksyamanah--being eaten; krmi-bhojanah--eating worms; yavat--as long as; tat--that lake is wide; apratta-aprahuta--unshared and unoffered food; adah--one who eats; anirvesam--who has not performed atonement; atmanam--to himself; yatayate--gives pain.

TRANSLATION

A person is considered no better than a crow if after receiving some food, he does not divide it among guests, old men and children, but simply eats it himself, or if he eats it without performing the five kinds of sacrifice. After death he is put into the most abominable hell, known as Krmibhojana. In that hell is a lake becomes a worm in that lake and feeds on the other worms there, who also feed on him. Unless he atones for his actions before his death, such a sinful man remains in the hellish lake of Krmibhojana for as many years as there are yojanas in the width of the lake.

PURPORT

As stated in Bhagavad-gita (3.13):

yajna-sistasinah santo
mucyante sarva-kilbisaih
bhunjate te tv agham papa
ya pacanty atma-karanat

"The devotees of the Lord are released from all kinds of sins because they eat food which is first offered for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin." All food is given to us by the Supreme personality of Godhead. Eko bahunam yo vidadhati kaman: the Lord supplies everyone with the necessities of life. Therefore we should acknowledge His mercy by performing yajna (sacrifice). This is the duty of everyone. Indeed, the sole purpose of life is to perform yajna. According to Krsna (Bg. 3.9):

yajnarthat karmano 'nyatra
loko 'yam karma-bandhanah
tad-artham karma kaunteya
mukta-sangah samacara

"Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." If we do not perform yajna and distribute prasada to others, our lives are condemned. Only after performing yajna and distributing the prasada to all dependents--children, brahmanas and old men--should one eat. However, one who cooks only for himself or his family is condemned, along with everyone he feeds. After death he is put into the hell known as Krmibhojana.

TEXT 19

TEXT

yas tv iha vai steyena balad va hiranya-ratnadini brahmanasya vapaharaty anyasya vanapadi purusas tam amutra rajan yama-purusah ayasmayair agni-pindaih sandamsais tvaci niskusanti.

SYNONYMS

yah--any person who; tu--but; iha--in this life; vai--indeed; steyena--by thievery; balat--by force; va--or; hiranya--gold; ratna--gems; adini--and so on; brahmanasya--of a brahmana; va--or; apaharati--steals; anyasya--of others; va--or; anapadi--not in a calamity; purusah--a person; tam--him; amutra--in the next life; rajan--O King; yama-purusah--the agents of Yamaraja; ayah-mayaih--made of iron; agni-pindaih--balls heated in fire; sandamsaih--with tongs; tvaci--on the skin; niskusanti--tear to pieces.

TRANSLATION

My dear King, a person who in the absence of an emergency robs a brahmana--or, indeed, anyone else--of his gems and gold is put into a hell known as Sandamsa. There his skin is torn and separated by red-hot iron balls and tongs. In this way, his entire body is cut to pieces.

TEXT 20

TEXT

yas tv iha va agamyam striyam agamyam va purusam yosid abhigacchati tav amutra kasaya tadayantastigmaya surmya lohamayya purusam alingayanti striyam ca purusa-rupaya surmya.

SYNONYMS

yah--any person who; tu--but; iha--in this life; va--or; agamyam--unsuitable; striyam--a woman; agamyam--unsuitable; va--or; purusam--a man; yosit--a woman; abhigacchati--approaches for sexual intercourse; tau--both of them; amutra--in the next life; kasaya--by whips; tadayantah--beating; tigmaya--very hot; surmya--by an image; loha-mayya--made of iron; purusam--the man; alingayanti--they embrace; striyam--the woman; ca--also; purusa-rupaya--in the form of a man; surmya--by an image.

TRANSLATION

A man or woman who indulges in sexual intercourse with an unworthy member of the opposite sex is punished after death by the assistants of Yamaraja in the hell known as Taptasurmi. There such men and women are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man. Such is the punishment for illicit sex.

PURPORT

Generally a man should not have sexual relations with any woman other than his wife. According to Vedic principles, the wife of another man is considered one's mother, and sexual relations are strictly forbidden with one's mother, sister and daughter. If one indulges in illicit sexual relations with another man's wife, that activity is considered identical with having sex with one's mother. This act is most sinful. The same principle holds for a woman also; if she enjoys sex with a man other than her husband, the act is tantamount to having sexual relations with her father or son. Illicit sex life is always forbidden, and any man or woman who indulges in it is punished in the manner described in this verse.

TEXT 21

TEXT

yas tv iha vai sarvabhigamas tam amutra niraye varthamanam vajrakantaka-salmalim aropya niskarsanti.

SYNONYMS

yah--anyone who; tu--but; iha--in this life; vai--indeed; sarva-abhigamah--indulges in sex life indiscriminately, with both men and animals; tam--him; amutra--in the next life; niraye--in the hell; varthamanam--existing; vajrakantaka-salmalim--a silk-cotton tree with thorns like thunderbolts; aropya--mounting him on; niskarsanti--they pull him out.

TRANSLATION

A person who indulges in sex indiscriminately--even with animals--is taken after death to the hell known as Vajrakantaka-salmali. In this hell there is a silk-cotton tree full of thorns as strong as thunderbolts. The agents of Yamaraja hang the sinful man on that tree and pull him down forcibly so that the thorns very severely tear his body.

PURPORT

The sexual urge is so strong that sometimes a man indulges in sexual relations with a cow, or a woman indulges in sexual relations with a dog. Such men and women are put into the hell known as Vajrakantaka-salmali. The Krsna consciousness movement forbids illicit sex. From the description of these verses, we can understand what an extremely sinful act illicit sex is. Sometimes people disbelieve these descriptions of hell, but whether one believes or not, everything must be carried out by the laws of nature, which no one can avoid.

TEXT 22

TEXT

ye tv iha vai rajanya raja-purusa va apakhanda dharma-setun bhindanti te samparetya vaitaranyam nipatanti bhinna-maryadas tasyam niraya-parikha-bhutayam nadyam yado-ganair itas tato bhaksyamana atmana na viyujamanas casubhir uhyamanah svaghenā karma-pakam anusmaranto vin-mutra-puya-sonita-kesa-nakhasthi-medo-mamsa-vasa-vahinyam upatapyante.

SYNONYMS

ye--persons who; tu--but; iha--in this life; vai--indeed; rajanyah--members of the royal family, or ksatriyas; raja-purusah--government servants; va--or; apakhandah--although born in responsible families; dharma-setun--the bounds of prescribed religious principles; bhindanti--transgress; te--they; samparetya--after dying; vaitaranyam--named Vaitarani; nipatanti--fall down; bhinna-maryadah--who have broken the regulative principles; tasyam--in that; niraya-parikha-bhutayam--the moat surrounding hell; nadyam--in the river; yadah-ganaih--by ferocious aquatic animals; itah tatah--here and there; bhaksyamanah--being eaten; atmana--with the body; na--not; viyujamanah--being separated; ca--and; asubhih--the life airs; uhyamanah--being carried; sva-aghenā--by his own sinful activities; karma-pakam--the result of his impious activities; anusmarantah--remembering; vit--of stool; mutra--urine; puya--pus; sonita--blood; kesa--hair; nakha--nails; asthi--bones; medah--marrow; mamsa--flesh; vasa--fat; vahinyam--in the river; upatapyante--are afflicted with pain.

TRANSLATION

A person who is born into a responsible family--such as a ksatriya, a member of royalty or a government servant--but who neglects to execute his prescribed duties according to religious principles, and who thus becomes degraded, falls down at the time of death into the river of hell known as Vaitarani. This river, which is a moat surrounding hell, is full of ferocious aquatic animals. When a sinful man is thrown into the River Vaitarani, the aquatic animals there immediately begin to eat him, but because of his extremely sinful life, he does not leave his body. He constantly remembers his sinful activities and suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat.

TEXT 23

TEXT

ye tv iha vai vrsali-patayo nasta-saucacara-niyamas tyakta-lajjah pasu-caryam caranti te capi pretya puya-vin-mutra-slesma-mala-purnarnave nipatanti tad evatibibhatsitam asnanti.

SYNONYMS

ye--persons who; tu--but; iha--in this life; vai--indeed; vrsali-patayah--the husbands of the sudras; nasta--lost; sauca-acara-niyamah--whose cleanliness, good behavior and regulated life; tyakta-lajjah--without shame; pasu-caryam--the behavior of animals; caranti--they execute; te--they; ca--also; api--indeed; pretya--dying; puya--of pus; vit--stool; mutra--urine; slesma--mucus; mala--saliva; purna--full; arnave--in an ocean; nipatanti--fall; tat--that; eva--only; atibibhatsitam--extremely disgusting; asnanti--they eat.

TRANSLATION

The shameless husbands of lowborn sudra women live exactly like animals, and therefore they have no good behavior, cleanliness or regulated life. After death, such persons are thrown into the hell called Puyoda, where they are put into an ocean filled with pus, stool, urine, mucus, saliva and similar things. Sudras who could not improve themselves fall into that ocean and are forced to eat those disgusting things.

PURPORT

Srila Narottama dasa Thakura has sung,

karma-kanda, jnana-kanda, kevala visera banda,
amrta baliya yeba khaya
nana yoni sada phire, kadarya bhaksana kare,
tara janma adah-pate yaya

He says that persons following the paths of karma-kanda and jnana-kanda (fruitive activities and speculative thinking) are missing the opportunities for human birth and gliding down into the cycle of birth and death. Thus there is always the chance that he may be put into the Puyoda Naraka, the hell named Puyoda, where one is forced to eat stool, urine, pus, mucus, saliva and other abominable things. It is significant that this verse is spoken especially about sudras. If one is born a sudra, he must continually return to the ocean of Puyoda to eat horrible things. Thus even a born sudra is expected to become a brahmana; that is the meaning of human life. Everyone should improve himself. Krsna says in Bhagavad-gita (4.13), catur-varnyam maya srstam guna-karma-vibhagasah: "According to the three modes of material nature and the work ascribed to them, four divisions of human society were created by Me." Even if one is by qualification a sudra, he must try to improve his position and become a brahmana. No one should try to check a person, no matter what his present position is, from coming to the platform of a brahmana or a Vaisnava. Actually, one must come to the platform of a Vaisnava. Then he automatically becomes a brahmana. This can be done only if the Krsna consciousness movement is spread, for we are trying to elevate everyone to the platform of Vaisnava. As Krsna says in Bhagavad-gita (18.66), sarva-dharman parityajya mam ekam saranam vraja: "Abandon all other duties and simply surrender unto Me." One must give up the occupational duties of a sudra, ksatriya or vaisya and adopt the occupational duties of a Vaisnava, which include the activities of a brahmana. Krsna explains this in Bhagavad-gita (9.32):

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination." Human life is specifically meant for going back home, back to Godhead. That facility should be given to everyone, whether one be a sudra, a vaisya, a woman or a ksatriya. This is the purpose of the Krsna consciousness

movement. However, if one is satisfied to remain a sudra, he must suffer as described in this verse: tad evatibibhatsitam asnanti.

TEXT 24

TEXT

ye tv iha vai sva-gardabha-patayo brahmanadayo mrgaya vihara atirthe ca mrgan nighnanti tan api samparetal laksya-bhutan yama-purusa isubhir vidhyanti.

SYNONYMS

ye--those who; tu--but; iha--in this life; vai--or; sva--of dogs; gardabha--and asses; patayah--maintainers; brahmana-adayah--brahmanas, ksatriyas and vaisyas; mrgaya viharah--taking pleasure in hunting animals in the forest; atirthe--other than prescribed; ca--also; mrgan--animals; nighnanti--kill; tan--them; api--indeed; samparetan--having died; laksya-bhutan--becoming the targets; yama-purusah--the assistants of Yamaraja; isubhah--by arrows; vidhyanti--pierce.

TRANSLATION

If in this life a man of the higher classes [brahmana, ksatriya and vaisya] is very fond of taking his pet dogs, mules or asses into the forest to hunt and kill animals unnecessarily, he is placed after death into the hell known as Pranarodha. There the assistants of Yamaraja make him their targets and pierce him with arrows.

PURPORT

In the Western countries especially, aristocrats keep dogs and horses to hunt animals in the forest. Whether in the West or the East, aristocratic men in the Kali-yuga adopt the fashion of going to the forest and unnecessarily killing animals. Men of the higher classes (the brahmanas, ksatriyas and vaisyas) should cultivate knowledge of Brahman, and they should also give the sudras a chance to come to that platform. If instead they indulge in hunting, they are punished as described in this verse. Not only are they pierced with arrows by the agents of Yamaraja, but they are also put into the ocean of pus, urine and stool described in the previous verse.

TEXT 25

TEXT

ye tv iha vai dambhika dambha-yajnesu pasun visasanti tan amusmil loke vaisase narake patitan niraya-patayo yatayitva visasanti.

SYNONYMS

ye--persons who; tu--but; iha--in this life; vai--indeed; dambhikah--very proud of wealth and a prestigious position; dambha-yajnesu--in a sacrifice performed to increase prestige; pasun--animals; visasanti--kill; tan--them; amusmil loke--in the next world; vaisase--Vaisasa or Visasana; narake--into the hell; patitan--fallen; niraya-patayah--assistants of Yamaraja; yatayitva--causing sufficient pain; visasanti--kill.

TRANSLATION

A person who in this life is proud of his eminent position, and who heedlessly sacrifices animals simply for material prestige, is put into the hell called Visasana after death. There the assistants of Yamaraja kill him after giving him unlimited pain.

PURPORT

In Bhagavad-gita (6.41) Krsna says, *sucinam srimatam gehe yoga-bhrasto 'bhijayate*: "Because of his previous connection with bhakti-yoga, a man is born into a prestigious family of brahmanas or aristocrats." Having taken such a birth, one should utilize it to perfect bhakti-yoga. However, due to bad association one often forgets that his prestigious position has been given to him by the Supreme personality of Godhead, and he misuses it by performing various kinds of so-called yajnas like kali-puja or durga-puja, in which poor animals are sacrificed. How such a person is punished is described herein. The word *dambha-yajnesu* in this verse is significant. If one violates the Vedic instructions while performing yajna and simply makes a show of sacrifice for the purpose of killing animals, he is punishable after death. In Calcutta there are many slaughterhouses where animal flesh is sold that has supposedly been offered in sacrifice before the goddess Kali. The sastras enjoin that one can sacrifice a small goat before the goddess Kali once a month. Nowhere is it said that one can maintain a slaughterhouse in the name of temple worship and daily kill animals unnecessarily. Those who do so receive the punishments described herein.

TEXT 26

TEXT

yas tv iha vai savarnam bharyam dvijo retah payayati kama-mohitas tam papa-krtam amutra retah-kulyayam patayitva retah sampayayanti.

SYNONYMS

yah--any person who; tu--but; iha--in this life; vai--indeed; savarnam--of the same caste; bharyam--his wife; dvijah--a person of a higher caste (such as a brahmana, ksatriya or vaisya); retah--the semen; payayati--causes to drink; kama-mohitah--being deluded by lusty desires; tam--him; papa-krtam--performing sin; amutra--in the next life; retah-kulyayam--in a river of semen; patayitva--throwing; retah--semen; sampayayanti--force to drink.

TRANSLATION

If a foolish member of the twice-born classes [brahmana, ksatriya and vaisya] forces his wife to drink his semen out of a lusty desire to keep her under control, he is put after death into the hell known as Lalabhaksa. There he is thrown into a flowing river of semen, which he is forced to drink.

PURPORT

The practice of forcing one's wife to drink one's own semen is a black art practiced by extremely lusty persons. Those who practice this very abominable activity say that if a wife is forced to drink her husband's semen, she remains very faithful to him. Generally only low-class men engage in this black art, but if a man born in a higher class does so, after death he is put into the hell known as Lalabhaksa. There he is immersed in the river known as Sukra-nadi and forced to drink semen.

TEXT 27

TEXT

ye tv iha vai dasyavo 'gnida garada graman sarthan va vilumpanti rajano raja-bhata va tams capi hi paretya yamaduta vajra-damstrah svanah sapta-satani vimsatis ca sarabhasam khadanti.

SYNONYMS

ye--persons who; tu--but; iha--in this life; vai--indeed; dasyavah--thieves and plunderers; agni-dah--who set fire; garadah--who administer poison; graman--villages; sarthan--the mercantile class of men; va--or; vilumpanti--plunder; rajanah--kings; raja-bhatah--government officials; va--or; tan--them; ca--also; api--indeed; hi--certainly; paretya--having died; yamadutah--the assistants of Yamaraja; vajra-damstrah--having mighty teeth; svanah--dogs; sapta-satani--seven hundred; vimsatih--twenty; ca--and; sarabhasam--voraciously; khadanti--devour.

TRANSLATION

In this world, some persons are professional plunderers who set fire to others' houses or administer poison to them. Also, members of the royalty or government officials sometimes plunder mercantile men by forcing them to pay income tax and by other methods. After death such demons are put into the hell known as Sarameyadana. On that planet there are 720 dogs with teeth as strong as thunderbolts. Under the orders of the agents of Yamaraja, these dogs voraciously devour such sinful people.

PURPORT

In the Twelfth Canto of Srimad-Bhagavatam, it is said that in this age of Kali everyone will be extremely disturbed by three kinds of tribulations: scarcity of rain, famine, and heavy taxation by the government. Because human beings are becoming more and more sinful, there will be a scarcity of rain, and naturally no food grains will be produced. On the plea of relieving the suffering caused by the ensuing famine, the government will impose heavy taxes, especially on the wealthy mercantile community. In this verse, the members of such a government are described as dasyu, thieves. Their main activity will be to plunder the wealth of the people. Whether a highway robber or a government thief, such a man will be punished in his next life by being thrown into the hell known as Sarameyadana, where he will suffer greatly from the bites of ferocious dogs.

TEXT 28

TEXT

yas tv iha va anrtam vadati saksye dravya-vinimaye dane va kathancit sa vai pretya narake 'vicimaty adhah-sira niravakase yojana-satocchrayad giri-murdhnah sampatyate yatra jalam iva sthalam asma-prstham avabhasate tad avicimat tilaso visiryamana-sariro na mriyamanah punar aropito nipatati.

SYNONYMS

yah--anyone who; tu--but; iha--in this life; va--or; anrtam--a lie; vadati--speaks; saksye--giving witness; dravya-vinimaye--in exchange for goods; dane--in giving charity; va--or; kathancit--somehow; sah--that person; vai--indeed; pretya--after dying; narake--in the hell; avicimati--named Avicimat (having no water); adhah-sirah--with his head downward; niravakase--without support; yojana-sata--of eight hundred miles; ucchrayat--having a height; giri--of a mountain; murdhnah--from the top; sampatyate--is thrown; yatra--where; jalam iva--like water; sthalam--land; asma-prstham--having a surface of stone; avabhasate--appears; tat--that; avicimat--having no water or waves; tilasah--in pieces as small as seeds; visiryamana--being broken; sarirah--the body; na mriyamanah--not dying; punah--again; aropitah--raised to the top; nipatati--falls down.

TRANSLATION

A person who in this life bears false witness or lies while transacting business or giving charity is severely punished after death by the agents of Yamaraja. Such a sinful man is taken to the top of a

mountain eight hundred miles high and thrown headfirst into the hell known as Avicimat. This hell has no shelter and is made of strong stone resembling the waves of water. There is no water there, however, and thus it is called Avicimat [waterless]. Although the sinful man is repeatedly thrown from the mountain and his body broken to tiny pieces, he still does not die but continuously suffers chastisement.

TEXT 29

TEXT

yas tv iha vai vipro rajanyo vaisyo va soma-pithas tat-kalatram va suram vrata-stho 'pi va pibati
pramadatas tesam nirayam nitanam urasi padakramyasye vahnina dravamanam karsnayasam nisincanti.

SYNONYMS

yah--anyone who; tu--but; iha--in this life; vai--indeed; viprah--a learned brahmana; rajanyah--a ksatriya; vaisyah--a vaisya; va--or; soma-pithah--drink soma-rasa; tat--his; kalatram--wife; va--or; suram--liquor; vrata-sthah--being situated in a vow; api--certainly; va--or; pibati--drinks; pramadatah--out of illusion; tesam--of all of them; nirayam--to hell; nitanam--being brought; urasi--on the chest; pada--with the foot; akramya--stepping; asye--in the mouth; vahnina--by fire; dravamanam--melted; karsnayasam--iron; nisincanti--they pour into.

TRANSLATION

Any brahmana or brahmana's wife who drinks liquor is taken by the agents of Yamaraja to the hell known as Ayahpana. This hell also awaits any ksatriya, vaisya, or person under a vow who in illusion drinks soma-rasa. In Ayahpana the agents of Yamaraja stand on their chests and pour hot melted iron into their mouths.

PURPORT

One should not be a brahmana in name only and engage in all kinds of sinful activities, especially drinking liquor. Brahmanas, ksatriyas and vaisyas must behave according to the principles of their order. If they fall down to the level of sudras, who are accustomed to drink liquor. they will be punished as described herein.

TEXT 30

TEXT

atha ca yas tv iha va atma-sambhavanena svayam adhamo janma-tapo-vidyacara-varnasramavato variyaso
na bahu manyeta sa mrtaka eva mrtva ksarakardame niraye 'vak-sira nipatito duranta yatana hy asnute.

SYNONYMS

atha--furthermore; ca--also; yah--anyone who; tu--but; iha--in this life; va--or; atma-sambhavanena--by false prestige; svayam--himself; adhamah--very degraded; janma--good birth; tapah--austerities; vidya--knowledge; acara--good behavior; varna-asrama-vatah--in terms of strictly following the principles of varnasrama; variyasah--of one who is more honorable; na--not; bahu--much; manyeta--respects; sah--he; mrtakah--a dead body; eva--only; mrtva--after dying; ksarakardame--named Ksarakardama; niraye--in the hell; avak-sira--with his head downward; nipatitah--thrown; durantah yatanah--severe painful conditions; hi--indeed; asnute--suffers.

TRANSLATION

A lowborn and abominable person who in this life becomes falsely proud, thinking "I am great," and who thus fails to show proper respect to one more elevated than he by birth, austerity, education, behavior, caste or spiritual order, is like a dead man even in this lifetime, and after death he is thrown headfirst into the hell known as Ksarakardama. There he must great suffer great tribulation at the hands of the agents of Yamaraja.

PURPORT

One should not become falsely proud. One must be respectful toward a person more elevated than he by birth, education, behavior, caste or spiritual order. If one does not show respect to such highly elevated persons but indulges in false pride, he receives punishment in Ksarakardama.

TEXT 31

TEXT

ye tv iha vai purusah purusa-medhena yajante yas ca striyo nr-pasun khadanti tams ca te pasava iva nihata yama-sadane yatayanto rakso-ganah saunika iva svadhitinavadayasrk pibanti nrtyanti ca gayanti ca hrsyamana yatheha purusadah.

SYNONYMS

ye--persons who; tu--but; iha--in this life; vai--indeed; purusah--men; purusa-medhena--by sacrifice of a man; yajante--worship (the goddess Kali or Bhadra Kali); yah--those who; ca--and; striyah--women; nr-pasun--the men used as sacrifice; khadanti--eat; tan--them; ca--and; te--they; pasava iva--like the animals; nihatah--being slain; yama-sadane--in the abode of Yamaraja; yatayantah--punishing; raksah-ganah--being Raksasas; saunikah--the killers; iva--like; svadhitina--by a sword; avadaya--cutting to pieces; asrk--the blood; pibanti--drink; nrtyanti--dance; ca--and; gayanti--sing; ca--also; hrsyamanah--being delighted; yatha--just like; iha--in this world; purusa-adah--the man-eaters.

TRANSLATION

There are men and women in this world who sacrifice human beings to Bhairava or Bhadra Kali and then eat their victims' flesh. Those who perform such sacrifices are taken after death to the abode of Yamaraja, where their victims, having taken the form of Raksasas, cut them to pieces with sharpened swords. Just as in this world the man-eaters drank their victims' blood, dancing and singing in jubilation, their victims now enjoy drinking the blood of the sacrificers and celebrating in the same way.

TEXT 32

TEXT

ye tv iha va anagaso 'ranye grame va vaisrambhakair upasrtan upavisrambhayya jijivisun sula-sutradisupaprotan kridanakataya yatayanti te 'pi ca pretya yama-yatanasu suladisu protatmanah ksut-trdbhyam cabhahatah kanka-vatadibhis cetas tatas tigma-tundair ahanyamana atma-samalam smaranti.

SYNONYMS

ye--persons who; tu--but; iha--in this life; va--or; anagasa--who are faultless; aranye--in the forest; grame--in the village; va--or; vaisrambhakaih--by means of good faith; upasrtan--brought near; upavisrambhayya--inspiring with confidence; jijivisun--who want to be protected; sula-sutra-adisu--on a lance, thread, and so on; upaprotan--fixed; kridanakataya--like a plaything; yatayanti--cause pain; te--those persons; api--certainly; ca--and; pretya--after dying; yama-yatanasu--the persecutions of Yamaraja; sula-adisu--on lances and so on; prota-atmanah--whose bodies are fixed; ksut-trdbhyam--by hunger and

thirst; ca--also; abhishatah--overwhelmed; kanka-vata-adibhih--by birds such as herons and vultures; ca--and; itah tatah--here and there; tigma-tundaih--having pointed beaks; ahanyamanah--being tortured; atma-samalam--own sinful activities; smaranti--they remember.

TRANSLATION

In this life some people give shelter to animals and birds that come to them for protection in the village or forest, and after making them believe that they will be protected, such people pierce them with lances or threads and play with them like toys, giving them great pain. After death such people are brought by the assistants of Yamaraja to the hell known as Sulapota, where their bodies are pierced with sharp, needlelike lances. They suffer from hunger and thirst, and sharp-beaked birds such as vultures and herons come at them from all sides to tear at their bodies. Tortured and suffering, they can then remember the sinful activities they committed in the past.

TEXT 33

TEXT

ye tv iha vai bhutany udvejayanti nara ulbana-svabhava yatha dandasukas te 'pi pretya narake dandasukakhye nipatanti yatra nrpa dandasukah panca-mukhah sapta-mukha upasrtya grasanti yatha bilesayan.

SYNONYMS

ye--persons who; tu--but; iha--in this life; vai--indeed; bhutani--to living entities; udvejayanti--cause unnecessary pain; narah--men; ulbana-svabhavah--angry by nature; yatha--just like; dandasukah--snakes; te--they; api--also; pretya--after dying; narake--in the hell; dandasuka-akhye--named Dandasuka; nipatanti--fall down; yatra--where; nrpa--O King; dandasukah--serpents; panca-mukhah--having five hoods; sapta-mukhah--having seven hoods; upasrtya--reaching up; grasanti--eat; yatha--just like; bilesayan--mice.

TRANSLATION

Those who in this life are like envious serpents, always angry and giving pain to other living entities, fall after death into the hell known as Dandasuka. My dear King, in this hell there are serpents with five or seven hoods. These serpents eat such sinful persons just as snakes eat mice.

TEXT 34

TEXT

ye tv iha va andhavata-kusula-guhadisu bhutani nirundhanti tathamutra tesv evopavesya sagarena vahnina dhumena nirundhanti.

SYNONYMS

ye--persons who; tu--but; iha--in this life; va--or; andha-avata--a blind well; kusula--granaries; guhadisu--and in caves; bhutani--the living entities; nirundhanti--confine; tatha--similarly; amutra--in the next life; tesu--in those same places; eva--certainly; upavesya--causing to enter; sagarena--with poisonous fumes; vahnina--with fire; dhumena--with smoke; nirundhanti--confine.

TRANSLATION

Those who in this life confine other living entities in dark wells, granaries or mountain caves are put after death into the hell known as Avata-nirodhana. There they themselves are pushed into dark wells, where poisonous fumes and smoke suffocate them and they suffer very severely.

TEXT 35

TEXT

yas tv iha va atithin abhyagatan va grha-patir asakrd upagata-manyur didhaksur iva papena caksusa niriksate tasya capi niraye papa-drster aksini vajra-tunda grdhrah kanka-kaka-vatadayah prasahyuru-balad utpatayanti.

SYNONYMS

yah--a person who; tu--but; iha--in this life; va--or; atithin--guests; abhyagatan--visitors; va--or; grha-patih--a householder; asakrt--many times; upagata--obtaining; manyuh--anger; didhaksuh--one desiring to burn; iva--like; papena--sinful; caksusa--with eyes; niriksate--looks at; tasya--of him; ca--and; api--certainly; niraye--in hell; papa-drsteh--of he whose vision has become sinful; aksini--the eyes; vajra-tundah--those who have powerful beaks; grdhrah--vultures; kanka--herons; kaka--crows; vata-adayah--and other birds; prasahya--violently; uru-balat--with great force; utpatayanti--pluck out.

TRANSLATION

A householder who receives guests or visitors with cruel glances, as if to burn them to ashes, is put into the hell called Paryavartana, where he is gazed at by hard-eyed vultures, herons, crows and similar birds, which suddenly swoop down and pluck out his eyes with great force.

PURPORT

According to the Vedic etiquette, even an enemy who comes to a householder's home should be received in such a gentle way that he forgets that he has come to the home of an enemy. A guest who comes to one's home should be received very politely. If he is unwanted, the householder should not stare at him with blinking eyes, for one who does so will be put into the hell known as Paryavartana after death, and there many ferocious birds like vultures, crows, and corks will suddenly come upon him and pluck out his eyes.

TEXT 36

TEXT

yas tv iha va adhyabhimatir ahankrtis tiryak-preksanah sarvato 'bhivisanki artha-vyaya-nasa-cintaya parisusyamana-hrdaya-vadano nirvrtim anavagato graha ivartham abhiraksati sa capi pretya tad-utpadanotkarsana-samraksana-samala-grahah sucimukhe narake nipatati yatra ha vitta-graham papapurusham dharmaraja-purusa vayaka iva sarvato 'ngesu sutraih parivayanti.

SYNONYMS

yah--any person who; tu--but; iha--in this world; va--or; adhya-abhimatih--proud because of wealth; ahankrtih--egotistic; tiryak-preksanah--whose vision is crooked; sarvatah abhivisanki--always fearful of being cheated by others, even by superiors; artha-vyaya-nasa-cintaya--by the thought of expenditure and loss; parisusyamana--dried up; hrdaya-vadanah--his heart and face; nirvrtim--happiness; anavagatah--not obtaining; grahah--a ghost; iva--like; artham--wealth; abhiraksati--protects; sah--he; ca--also; api--indeed; pretya--after dying; tat--of those riches; utpadana--of the earning; utkarsana--increasing; samraksana--protecting; samala-grahah--accepting the sinful activities; sucimukhe--named Sucimukha; narake--in the

hell; nipatati--falls down; yatra--where; ha--indeed; vitta-graham--as a money-grabbing ghost; papa-purusam--very sinful man; dharmaraja-purusah--the commanding men of Yamaraja; vayakah iva--like expert weavers; sarvatah--all over; angesu--on the limbs of the body; sutraih--by threads; parivayanti--stitch.

TRANSLATION

One who in this world or this life is very proud of his wealth always thinks, "I am so rich. Who can equal me?" His vision is twisted, and he is always afraid that someone will take his wealth. Indeed, he even suspects his superiors. His face and heart dry up at the thought of losing his wealth, and therefore he always looks like a wretched fiend. He is not in any way able to obtain actual happiness, and he does not know what it is to be free from anxiety. Because of the sinful things he does to earn money, augment his wealth and protect it, he is put into the hell called Sucimukha, where the officials of Yamaraja punish him by stitching thread through his entire body like weavers manufacturing cloth.

PURPORT

When one possesses more wealth than necessary, he certainly becomes very proud. This is the situation of men in modern civilization. According to the Vedic culture, brahmanas do not possess anything, whereas ksatriyas possess riches, but only for performing sacrifices and other noble activities as prescribed in the Vedic injunctions. A vaisya also earns money honestly through agriculture, cow protection and some trade. If a sudra gets money, however, he will spend it lavishly, without discrimination, or simply accumulate it for no purpose. Because in this age there are no qualified brahmanas, ksatriyas or vaisyas, almost everyone is a sudra (kalau sudra-sambhavah). Therefore the sudra mentality is causing great harm to modern civilization. A sudra does not know how to use money to render transcendental loving service to the Lord. Money is also called laksmi, and Laksmi is always engaged in the service of Narayana. Wherever there is money, it must be engaged in the service of Lord Narayana. Everyone should use his money to spread the great transcendental movement of Krsna consciousness. If one does not spend money for this purpose but accumulates more than necessary, he will certainly become proud of the money he illegally possesses. The money actually belongs to Krsna, who says in Bhagavad-gita (5.29), bhoktaram yajna-tapasam sarva-loka-mahesvaram: "I am the true enjoyer of sacrifices and penances, and I am the owner of all the planets." Therefore nothing belongs to anyone but Krsna. One who possesses more money than he needs should spend it for Krsna. Unless one does so, he will become puffed up because of his false possessions, and therefore he will be punished in the next life, as described herein.

TEXT 37

TEXT

evam-vidha naraka yamalaye santi satasah sahasrasas tesu sarvesu ca sarva evadharmavartino ye kecid ihodita anuditastu paryayena visanti tathaiva dharmanuvartina itaratra iha tu punarbhava ta ubhaya-sesabhyam nivisanti.

SYNONYMS

evam-vidhah--of this sort; narakah--the many hells; yama-alaye--in the province of Yamaraja; santi--are; satasah--hundreds; sahasrasah--thousands; tesu--in those hellish planets; sarvesu--all; ca--also; sarve--all; eva--indeed; adharmavartinah--persons not following the Vedic principles or regulative principles; ye kecit--whosoever; iha--here; uditah--mentioned; anuditah--not mentioned; ca--and; avani-pate--O King; paryayena--according to the degree of different kinds of sinful activity; visanti--they enter; tatha eva--similarly; dharmanuvartinah--those who are pious and act according to the regulative principles or Vedic injunctions; itaratra--elsewhere; iha--on this planet; tu--but; punarbhava--into another birth; te--all of them; ubhaya-sesabhyam--by the remainder of the results of piety or vice; nivisanti--they enter.

TRANSLATION

My dear King Pariksit, in the province of Yamaraja there are hundreds and thousands of hellish planets. The impious people I have mentioned--and also those I have not mentioned--must all enter these various planets according to the degree of their impiety. Those who are pious, however, enter other planetary systems, namely the planets of the demigods. Nevertheless, both the pious and impious are again brought to earth after the results of their pious or impious acts are exhausted.

PURPORT

This corresponds to the beginning of Lord Kṛṣṇa's instructions in Bhagavad-gīta. *Tatha dehantara-prāptih*: within this material world, one is simply meant to change from one body to another in different planetary systems. *Urdhvaṃ gaṅgānti sattva-sthā*: those in the mode of goodness are elevated to the heavenly planets. *Adho gaṅgānti tamasah*: similarly, those too engrossed in ignorance enter the hellish planetary systems. Both of them, however, are subjected to the repetition of birth and death. In Bhagavad-gīta it is stated that even one who is very pious returns to earth after his enjoyment in the higher planetary systems is over (*ksine punye martya-lokaṃ viśanti*). Therefore, going from one planet to another does not solve the problems of life. The problems of life will only be solved when we no longer have to accept a material body. This can be possible if one simply becomes Kṛṣṇa conscious. As Kṛṣṇa says in Bhagavad-gīta (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." This is the perfection of life and the real solution to life's problems. We should not be eager to go to the higher, heavenly planetary systems, nor should we act in such a way that we have to go to the hellish planets. The complete purpose of this material world will be fulfilled when we resume our spiritual identities and go back home, back to Godhead. The very simple method for doing this is prescribed by the Supreme personality of Godhead. *Sarva-dharmāṇāṃ parityajya māṃ ekam śaraṇam vraja*. One should be neither pious nor impious. One should be a devotee and surrender to the lotus feet of Kṛṣṇa. This surrendering process is also very easy. Even a child can perform it. *Man-māṇa bhava mad-bhaktō mad-yajī māṃ namaskuru*. One must always simply think of Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rama. Hare Rama, Rama Rama, Hare Hare. One should become Kṛṣṇa's devotee. worship Him and offer obeisances to Him. Thus one should engage all the activities of his life in the service of Lord Kṛṣṇa.

TEXT 38

TEXT

nivṛtti-lakṣaṇa-marga adav eva vyakhyatah; etavan evanda-koso yas caturdasadha puranesu vikalpita upagiyate yat tad bhagavato narayanasya saksan maha-purusasya sthavistham rupam atmamaya-gunamayam anuvarnitam adrtah pathati srnoti sravayati sa upageyam bhagavatah paramatmano 'grahyam api sraddha-bhakti-visuddha-buddhir veda.

SYNONYMS

nivṛtti-lakṣaṇa-margah--the path symptomized by renunciation, or the path of liberation; adau--in the beginning (the Second and Third Cantos); eva--indeed; vyakhyatah--described; etavan--this much; eva--certainly; anda-kosah--the universe, which resembles a big egg; yah--which; caturdasa-dha--in fourteen parts; puranesu--in the puranas; vikalpita--divided; upagiyate--is described; yat--which; tat--that;

bhagavatah--of the Supreme Personality of Godhead; narayanasya--of Lord Narayana; saksat--directly; maha-purusasya--of the Supreme Person; sthavistham--the gross; rupam--form; atma-maya--of His own energy; guna--of the qualities; mayam--consisting; anuvarnitam--described; adrtah--venerating; pathati--one reads; srnoti--or hears; sravayati--or explains; sah--that person; upageyam--song; bhagavatah--of the Supreme Personality of Godhead; paramatmanah--of the Supersoul; agrahyam--difficult to understand; api--although; sraddha--by faith; bhakti--and devotion; visuddha--purified; buddhih--whose intelligence; veda--understands.

TRANSLATION

In the beginning [the Second and Third Cantos of Srimad-Bhagavatam] I have already described how one can progress on the path of liberation. In the Puranas the vast universal existence, which is like an egg divided into fourteen parts, is described. This vast form is considered the external body of the Lord, created by His energy and qualities. It is generally called the virat-rupa. If one reads the description of this external form of the Lord with great faith, or if one hears about it or explains it to others to propagate bhagavata-dharma, or Krsna consciousness, his faith and devotion in spiritual consciousness, Krsna consciousness, will gradually increase. Although developing this consciousness is very difficult, by this process one can purify himself and gradually come to an awareness of the Supreme Absolute Truth.

PURPORT

The Krsna consciousness movement is pushing forward the publication of Srimad-Bhagavatam, as explained especially for the understanding of the modern civilized man, to awaken him to his original consciousness. Without this consciousness, one melts into complete darkness. Whether one goes to the upper planetary systems or the hellish planetary systems, he simply wastes his time. Therefore one should hear of the universal position of the virat form of the Lord as described in Srimad-Bhagavatam. That will help one save himself from material conditional life and gradually elevate him to the path of liberation so that he can go back home, back to Godhead.

TEXT 39

TEXT

srutva sthulam tatha suksmam
rupam bhagavato yatih
sthule nirjitam atmanam
sanaih suksmam dhiya nayet iti

SYNONYMS

srutva--after hearing of (from the disciplic succession); sthulam--gross; tatha--as well as; suksmam--subtle; rupam--form; bhagavatah--of the Supreme personality of Godhead; yatih--a sannyasi or devotee; sthule--the gross form; nirjitam--conquered; atmanam--the mind; sanaih--gradually; suksmam--the subtle. spiritual form of the Lord; dhiya--by intelligence; nayet--one should lead it to; iti--thus.

TRANSLATION

One who is interested in liberation, who accepts the path of liberation and is not attracted to the path of conditional life, is called yati, or a devotee. Such a person should first control his mind by thinking of the virat-rupa, the gigantic universal form of the Lord, and then gradually think of the spiritual form of Krsna [sac-cid-ananda-vigraha] after hearing of both forms. Thus one's mind is fixed in samadhi. By devotional service one can then realize the spiritual form of the Lord, which is the destination of devotees. Thus his life becomes successful.

PURPORT

It is said, mahat-sevam dvaram ahur vimukteh: if one wants to progress on the path of liberation, he should associate with mahatmas, or liberated devotees, because in such association there is a full chance for hearing, describing and chanting about the name, form, qualities and paraphernalia of the Supreme personality of Godhead, all of which are described in Srimad-Bhagavatam. On the path of bondage, one eternally undergoes the repetition of birth and death. One who desires liberation from such bondage should join the International Society for Krishna Consciousness and thus take advantage of the opportunity to hear Srimad-Bhagavatam from devotees and also explain it to propagate Krsna consciousness.

TEXT 40

TEXT

bhu-dvipa-varsa-sarid-adri-nabhah-samudra-
patala-din-naraka-bhagana-loka-samstha
gita maya tava nrpadbhutam isvarasya
sthulam vapuh sakala-jiva-nikaya-dhama

SYNONYMS

bhu--of this planet earth; dvipa--and other different planetary systems; varsa--of tracts of land; sarit--rivers; adri--mountains; nabhah--the sky; samudra--oceans; patala--lower planets; dik--directions; naraka--the hellish planets; bhagana-loka--the luminaries and higher planets; samstha--the situation; gita--described; maya--by me; tava--for you; nrpa--O King; adbhutam--wonderful; isvarasya--of the Supreme personality of Godhead; sthulam--gross; vapuh--body; sakala-jiva-nikaya--of all the masses of living entities; dhama--which is the place of repose.

TRANSLATION

My dear King, I have now described for you this planet earth, other planetary systems, and their lands [varsas], rivers and mountains. I have also described the sky, the oceans, the lower planetary systems, the directions, the hellish planetary systems and the stars. These constitute the virat-rupa, the gigantic material form of the Lord, on which all living entities repose. Thus I have explained the wonderful expanse of the external body of the Lord.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-sixth Chapter, of Srimad-Bhagavatam, entitled "A Description of the Hellish Planets."

There is a supplementary note written by His Divine Grace Bhaktisiddhanta Sarasvati Gosvami Maharaja Prabhupada in his Gaudiya-bhasya. Its translation is as follows. Learned scholars who have full knowledge of all the Vedic scriptures agree that the incarnations of the Supreme personality of Godhead are innumerable. These incarnations are classified into two divisions, called prabhava and vaibhava. According to the scriptures, prabhava incarnations are also classified in two divisions--those which are called eternal and those which are not vividly described. In this Fifth Canto of Srimad-Bhagavatam, in Chapters Three through Six, there is a description of Rsabhadeva, but there is not an expanded description of His spiritual activities. Therefore He is considered to belong to the second group of prabhava incarnations. In Srimad-Bhagavatam, First Canto, Chapter Three, verse 13. it is said:

astame merudevyam tu
nabher jata urukramah
darsayan vartma dhiranam
sarvasrama-namaskrtam

"Lord Visnu appeared in the eighth incarnation as the son of Maharaja Nabhi [the son of Agnidhra] and his wife Merudevi. He showed the path of perfection, the paramahansa stage of life, which is worshiped by all the followers of varnasrama-dharma. "Rsabhadeva is the Supreme Personality of Godhead, and His body is spiritual (sac-cid-ananda-vigraha). Therefore one might ask how it might be possible that he passed stool and urine. The Gaudiya vedanta acarya Baladeva Vidyabhusana has replied to this question in his book known as Siddhanta-ratna (First Portion, texts 65-68). Imperfect men call attention to Rsabhadeva's passing stool and urine as a subject matter for the study of nondevotees, who do not understand the spiritual position of a transcendental body. In this Fifth Canto of Srimad-Bhagavatam (5.6.11) the illusioned and bewildered state of the materialists of this age is fully described. Elsewhere in Fifth Canto (5.5.19) Rsabhadeva stated, idam sariram mama durvibhavyam: "This body of Mine is inconceivable for materialists." This is also confirmed by Lord Krsna in Bhagavad-gita (9.11):

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." The human form of the Supreme personality of Godhead is extremely difficult to understand, and, in fact, for a common man it is inconceivable. Therefore Rsabhadeva has directly explained that His own body belongs to the spiritual platform. This being so, Rsabhadeva did not actually pass stool and urine. Even though He superficially seemed to pass stool and urine, that was also transcendental and cannot be imitated by any common man. It is also stated in Srimad-Bhagavatam that the stool and urine of Rsabhadeva were full of transcendental fragrance. One may imitate Rsabhadeva, but he cannot imitate Him by passing stool that is fragrant.

The activities of Rsabhadeva, therefore, do not support the claims of a certain class of men known as arhat, who sometimes advertise that they are followers of Rsabhadeva. How can they be followers of Rsabhadeva while they act against the Vedic principles? Sukadeva Gosvami has related that after hearing about the characteristics of Lord Rsabhadeva, the King of Konka, Venka and Kutaka initiated a system of religious principles known as arhat. These principles were not in accord with Vedic principles, and therefore they are called pasanda-dharma. The members of the arhat community considered Rsabhadeva's activities material. However, Rsabhadeva is an incarnation of the Supreme personality of Godhead. Therefore He is on the transcendental platform, and no one can compare to Him.

Rsabhadeva personally exhibited the activities of the Supreme personality of Godhead. As stated in Srimad-Bhagavatam (5.6.8), davanalas tad vanam alelihanah saha tena dadaha: at the conclusion of Rsabhadeva's pastimes, an entire forest and the Lord's body were burned to ashes in a great forest fire. In the same way, Rsabhadeva burned people's ignorance to ashes. He exhibited the characteristics of a paramahansa in His instructions to His sons. The principles of the arhat community, however, do not correspond to the teachings of Rsabhadeva.

Srila Baladeva Vidyabhusana remarks that in the Eighth Canto of Srimad-Bhagavatam there is another description of Rsabhadeva, but that Rsabhadeva is different from the one described in this canto.

END OF THE FIFTH CANTO