

# Srimad-Bhagavatam

## First Canto "Creation"

### Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to Srimad-Bhagavatam, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. Srimad-Bhagavatam will fill this need in human society. It begins, therefore, with the aphorism of Vedanta philosophy janmady asya yatah to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. Srimad-Bhagavatam will fill this need, for it is a cultural presentation for the respiritualization of the entire human society.

Srimad-Bhagavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlada Maharaja in order to change the demoniac face of society.

kaumara acaret prajnodharman bhagavatan ihadurlabham manusam janmatad apy adhruvam arthadam(Bhag. 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhagavatam, or Srimad-Bhagavatam.

Srimad-Bhagavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty toward perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Srimad-Bhagavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedanta-sutra by the same author, Srila Vyasadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Sri Krsna. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting Srimad-Bhagavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Srimad-Bhagavatam (1.5.11):

tad-vag-visargo janatagha-viplavo  
yasmin prati-slokam abaddhavaty api  
namany anantasya yaso 'nkitani yac  
chrnvanti gayanti grnanti sadhavah

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Om tat sat  
A. C. Bhaktivedanta Swami  
Dated at Delhi  
December 15, 1962

### Introduction

The conception of God and the conception of Absolute Truth are not on the same level. The Srimad-Bhagavatam hits on the target of the Absolute Truth. The conception of God indicates the controller, whereas the conception of the Absolute Truth indicates the summum bonum or the ultimate source of all energies. There is no difference of opinion about the personal feature of God as the controller because a controller cannot be impersonal. Of course modern government, especially democratic government, is impersonal to some extent, but ultimately the chief executive head is a person, and the impersonal feature of government is subordinate to the personal feature. So without a doubt whenever we refer to control over others we must admit the existence of a personal feature. Because there are different controllers for different managerial positions, there may be many small gods. According to the Bhagavad-gita any controller who has some specific extraordinary power is called a vibhutimat sattva, or controller empowered by the Lord. There are many vibhutimat sattvas, controllers or gods with various specific powers, but the Absolute Truth is one without a second. This Srimad-Bhagavatam designates the Absolute Truth or the summum bonum as the param satyam.

The author of Srimad-Bhagavatam, Srila Vyasadeva, first offers his respectful obeisances unto the param satyam (Absolute Truth), and because the param satyam is the ultimate source of all energies, the param satyam is the Supreme Person. The gods or the controllers are undoubtedly persons, but the param satyam from whom the gods derive powers of control is the Supreme Person. The Sanskrit word isvara (controller) conveys the import of God, but the Supreme Person is called the paramesvara, or the supreme isvara. The Supreme Person, or paramesvara, is the supreme conscious personality, and because He does not derive any power from any other source, He is supremely independent. In the Vedic literatures Brahma is described as the supreme god or the head of all other gods like Indra, Candra and Varuna, but the Srimad-Bhagavatam confirms that even Brahma is not independent as far as his power and knowledge are concerned. He received knowledge in the form of the Vedas from the Supreme Person who resides within the heart of every living being. That Supreme Personality knows everything directly and indirectly. Individual infinitesimal persons, who are parts and parcels of the Supreme personality, may know directly and indirectly everything about their bodies or external features, but the Supreme Personality knows everything about both His external and internal features.

The words janmady asya suggest that the source of all production, maintenance or destruction is the same supreme conscious person. Even in our present experience we can know that nothing is generated from inert matter, but inert matter can be generated from the living entity. For instance, by contact with the living entity, the material body develops into a working machine. Men with a poor fund of knowledge mistake the bodily machinery to be the living being, but the fact is that the living being is the basis of the bodily machine. The bodily machine is useless as soon as the living spark is away from it. Similarly, the

original source of all material energy is the Supreme Person. This fact is expressed in all the Vedic literatures, and all the exponents of spiritual science have accepted this truth. The living force is called Brahman, and one of the greatest acaryas (teachers), namely Sripada Sankaracarya, has preached that Brahman is substance whereas the cosmic world is category. The original source of all energies is the living force, and He is logically accepted as the Supreme Person. He is therefore conscious of everything past, present and future, and also of each and every corner of His manifestations, both material and spiritual. An imperfect living being does not even know what is happening within his own personal body. He eats his food but does not know how this food is transformed into energy or how it sustains his body. When a living being is perfect, he is aware of everything that happens, and since the Supreme Person is all-perfect, it is quite natural that He knows everything in all detail. Consequently the perfect personality is addressed in the Srimad-Bhagavatam as Vasudeva, or one who lives everywhere in full consciousness and in full possession of His complete energy. All of this is clearly explained in the Srimad-Bhagavatam, and the reader has ample opportunity to study this critically.

In the modern age Lord Sri Caitanya Mahaprabhu preached the Srimad-Bhagavatam by practical demonstration. It is easier to penetrate into the topics of the Srimad-Bhagavatam through the medium of Sri Caitanya's causeless mercy. Therefore a short sketch of His life and precepts is inserted herein to help the reader understand the real merit of Srimad-Bhagavatam.

It is imperative that one learn the Srimad-Bhagavatam from the person Bhagavatam. The person Bhagavatam is one whose very life is Srimad-Bhagavatam in practice. Since Sri Caitanya Mahaprabhu is the Absolute Personality of Godhead, He is both Bhagavan and Bhagavatam in person and in sound. Therefore His process of approaching the Srimad-Bhagavatam is practical for all people of the world. It was His wish that the Srimad-Bhagavatam be preached in every nook and corner of the world by those who happened to take their birth in India.

The Srimad-Bhagavatam is the science of Krsna, the Absolute Personality of Godhead of whom we have preliminary information from the text of the Bhagavad-gita. Sri Caitanya Mahaprabhu has said that anyone, regardless of what he is, who is well versed in the science of Krsna (Srimad-Bhagavatam and Bhagavad-gita) can become an authorized preacher or preceptor in the science of Krsna.

There is a need for the science of Krsna in human society for the good of all suffering humanity of the world, and we simply request the leaders of all nations to pick up this science of Krsna for their own good, for the good of society and for the good of all the world's people.

A short sketch of the life and teachings of Lord Caitanya, the Preacher of Srimad-Bhagavatam

Lord Sri Caitanya Mahaprabhu, the great apostle of love of God and the father of the congregational chanting of the holy name of the Lord, advented Himself at Sridhama Mayapura, a quarter in the city of Navadvipa in Bengal, on the Phalguni Purnima evening in the year 1407 Sakabda (corresponding to February 1486 by the Christian calendar).

His father, Sri Jagannatha Misra, a learned brahmana from the district of Sylhet, came to Navadvipa as a student because at that time Navadvipa was considered to be the center of education and culture. He domiciled on the banks of the Ganges after marrying Srimati Sacidevi, a daughter of Srila Nilambara Cakravarti, the great learned scholar of Navadvipa.

Jagannatha Misra had a number of daughters by his wife, Srimati Sacidevi, and most of them expired at an early age. Two surviving sons, Sri Visvarupa and Visvambhara, became at last the object of their paternal affection. The tenth and youngest son, who was named Visvambhara, later became known as Nimai Pandita and then, after accepting the renounced order of life, Lord Sri Caitanya Mahaprabhu.

Lord Sri Caitanya Mahaprabhu exhibited His transcendental activities for forty-eight years and then disappeared in the year 1455 Sakabda at Puri.

For His first twenty-four years He remained at Navadvipa as a student and householder. His first wife was Srimati Laksmipriya, who died at an early age when the Lord was away from home. When He returned from East Bengal He was requested by His mother to accept a second wife, and He agreed. His second wife was Srimati Visnupriya Devi, who bore the separation of the Lord throughout her life because the Lord took the order of sannyasa at the age of twenty-four, when Srimati Visnupriya was barely sixteen years old.

After taking sannyasa, the Lord made His headquarters at Jagannatha Puri due to the request of His mother, Srimati Sacidevi. The Lord remained for twenty-four years at Puri. For six years of this time He traveled continuously all over India (and especially throughout southern India) preaching the Srimad-Bhagavatam.

Lord Caitanya not only preached the Srimad-Bhagavatam but propagated the teachings of the Bhagavad-gita as well in the most practical way. In the Bhagavad-gita Lord Sri Krsna is depicted as the Absolute Personality of Godhead, and His last teachings in that great book of transcendental knowledge instruct that one should give up all the modes of religious activities and accept Him (Lord Sri Krsna) as the only worshipable Lord. The Lord then assured that all His devotees would be protected from all sorts of sinful acts and that for them there would be no cause for anxiety.

Unfortunately, despite Lord Sri Krsna's direct order and the teachings of the Bhagavad-gita, less intelligent people misunderstand Him to be nothing but a great historical personality, and thus they cannot accept Him as the original Personality of Godhead. Such men with a poor fund of knowledge are misled by many nondevotees. Thus the teachings of the Bhagavad-gita were misinterpreted even by great scholars. After the disappearance of Lord Sri Krsna there were hundreds of commentaries on the Bhagavad-gita by many erudite scholars, and almost every one of them was motivated by self-interest.

Lord Sri Caitanya Mahaprabhu is the selfsame Lord Sri Krsna. This time, however, He appeared as a great devotee of the Lord in order to preach to the people in general, as well as to religionists and philosophers, about the transcendental position of Sri Krsna, the primeval Lord and the cause of all causes. The essence of His preaching is that Lord Sri Krsna, who appeared at Vrajabhumi (Vrndavana) as the son of the King of Vraja (Nanda Maharaja), is the Supreme Personality of Godhead and is therefore worshipable by all. Vrndavana-dhama is nondifferent from the Lord because the name, fame, form and place where the Lord manifests Himself are all identical with the Lord as absolute knowledge. Therefore Vrndavana-dhama is as worshipable as the Lord. The highest form of transcendental worship of the Lord was exhibited by the damsels of Vrajabhumi in the form of pure affection for the Lord, and Lord Sri Caitanya Mahaprabhu recommends this process as the most excellent mode of worship. He accepts the Srimad-Bhagavata Purana as the spotless literature for understanding the Lord, and He preaches that the ultimate goal of life for all human beings is to attain the stage of prema, or love of God.

Many devotees of Lord Caitanya like Srila Vrndavana dasa Thakura, Sri Locana dasa Thakura, Srila Krsnadasa Kaviraja Gosvami, Sri Kavikarnapura, Sri Prabodhananda Sarasvati, Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Jiva Gosvami, Sri Gopala Bhatta Gosvami, Sri Raghunatha dasa Gosvami and in this latter age within two hundred years, Sri Visvanatha Cakravarti, Sri Baladeva Vidyabhusana, Sri Syamananda Gosvami, Sri Narottama dasa Thakura, Sri Bhaktivinoda Thakura and at last Sri Bhaktisiddhanta Sarasvati Thakura (our spiritual master) and many other great and renowned scholars and devotees of the Lord have prepared voluminous books and literatures on the life and precepts of the Lord. Such literatures are all based on the sastras like the Vedas, Puranas, Upanisads, Ramayana, Mahabharata and other histories and authentic literatures approved by the recognized acaryas. They are unique in composition and unrivaled in presentation, and they are full of transcendental knowledge. Unfortunately the people of the world are still ignorant of them, but when these literatures, which are mostly in Sanskrit and Bengali, come to light the world and when they are presented before thinking people, then India's glory and the message of love will overflow this morbid world, which is vainly searching after peace and prosperity by various illusory methods not approved by the acaryas in the chain of disciplic succession.

The readers of this small description of the life and precepts of Lord Caitanya will profit much to go through the books of Srila Vrndavana dasa Thakura (Sri Caitanya-bhagavata) and Srila Krsnadasa Kaviraja Gosvami (Sri Caitanya-caritamrta). The early life of the Lord is most fascinatingly expressed by the author of Caitanya-bhagavata, and as far as the teachings are concerned, they are more vividly explained in the Caitanya-caritamrta. Now they are available to the English-speaking public in our Teachings of Lord Caitanya.

The Lord's early life was recorded by one of His chief devotees and contemporaries, namely Srila Murari Gupta, a medical practitioner of that time, and the latter part of the life of Sri Caitanya Mahaprabhu was recorded by His private secretary Sri Damodara Gosvami, or Srila Svarupa Damodara, who was practically a constant companion of the Lord at Puri. These two devotees recorded practically all the incidents of the

Lord's activities, and later on all the books dealing with the Lord, which are above mentioned, were composed on the basis of kadacas (notebooks) by Srila Damodara Gosvami and Murari Gupta.

So the Lord advented Himself on the Phalguni Purnima evening of 1407 Sakabda, and it was by the will of the Lord that there was a lunar eclipse on that evening. During the hours of eclipse it was the custom of the Hindu public to take bath in the Ganges or any other sacred river and chant the Vedic mantras for purification. When Lord Caitanya was born during the lunar eclipse, all India was roaring with the holy sound of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. These sixteen names of the Lord are mentioned in many Puranas and Upanisads, and they are described as the Taraka-brahma nama of this age. It is recommended in the sastras that offenseless chanting of these holy names of the Lord can deliver a fallen soul from material bondage. There are innumerable names of the Lord both in India and outside, and all of them are equally good because all of them indicate the Supreme Personality of Godhead. But because these sixteen are especially recommended for this age, people should take advantage of them and follow the path of the great acaryas who attained success by practicing the rules of the sastras (revealed scriptures).

The simultaneous occurrence of the Lord's appearance and the lunar eclipse indicated the distinctive mission of the Lord. This mission was to preach the importance of chanting the holy names of the Lord in this age of Kali (quarrel). In this present age quarrels take place even over trifles, and therefore the sastras have recommended for this age a common platform for realization, namely chanting the holy names of the Lord. People can hold meetings to glorify the Lord in their respective languages and with melodious songs, and if such performances are executed in an offenseless manner, it is certain that the participants will gradually attain spiritual perfection without having to undergo more rigorous methods. At such meetings everyone, the learned and the foolish, the rich and the poor, the Hindus and the Muslims, the Englishmen and the Indians, and the candalas and the brahmanas, can all hear the transcendental sounds and thus cleanse the dust of material association from the mirror of the heart. To confirm the Lord's mission, all the people of the world will accept the holy name of the Lord as the common platform for the universal religion of mankind. In other words, the advent of the holy name took place along with the advent of Lord Sri Caitanya Mahaprabhu.

When the Lord was on the lap of His mother, He would at once stop crying as soon as the ladies surrounding Him chanted the holy names and clapped their hands. This peculiar incident was observed by the neighbors with awe and veneration. Sometimes the young girls took pleasure in making the Lord cry and then stopping Him by chanting the holy name. So from His very childhood the Lord began to preach the importance of the holy name. In His early age Lord Sri Caitanya was known as Nimai. This name was given by His beloved mother because the Lord took His birth beneath a nimba tree in the courtyard of His paternal house.

When the Lord was offered solid food at the age of six months in the anna-prasana ceremony, the Lord indicated His future activities. At this time it was customary to offer the child both coins and books in order to get some indication of the future tendencies of the child. The Lord was offered on one side coins and on the other the Srimad-Bhagavatam. The Lord accepted the Bhagavatam instead of the coins.

When He was a mere baby crawling in the yard, one day a snake appeared before Him, and the Lord began to play with it. All the members of the house were struck with fear and awe, but after a little while the snake went away, and the baby was taken away by His mother. Once He was stolen by a thief who intended to steal His ornaments, but the Lord took a pleasure trip on the shoulder of the bewildered thief, who was searching for a solitary place in order to rob the baby. It so happened that the thief, wandering hither and thither, finally arrived just before the house of Jagannatha Misra and, being afraid of being caught, dropped the baby at once. Of course the anxious parents and relatives were glad to see the lost child.

Once a pilgrim brahmana was received at the house of Jagannatha Misra, and when he was offering food to the Godhead, the Lord appeared before him and partook of the prepared food. The eatables had to be rejected because the child touched them, and so the brahmana had to make another preparation. The next time the same thing happened, and when this happened repeatedly for the third time, the baby was finally put to bed. At about twelve at night when all the members of the house were fast asleep within their closed rooms, the pilgrim brahmana offered his specially prepared foods to the Deity, and, in the same way, the baby Lord appeared before the pilgrim and spoiled his offerings. The brahmana then began to cry, but since everyone was fast asleep, no one could hear him. At that time the baby Lord appeared

before the fortunate brahmana and disclosed His identity as Krsna Himself. The brahmana was forbidden to disclose this incident, and the baby returned to the lap of His mother.

There are many similar incidents in His childhood. As a naughty boy He sometimes used to tease the orthodox brahmanas who used to bathe in the Ganges. When the brahmanas complained to His father that He was splashing them with water instead of attending school, the Lord suddenly appeared before His father as though just coming from school with all His school clothes and books. At the bathing ghata He also used to play jokes on the neighboring girls who engaged in worshipping Siva in hopes of getting good husbands. This is a common practice amongst unmarried girls in Hindu families. While they were engaged in such worship, the Lord naughtily appeared before them and said, "My dear sisters, please give Me all the offerings you have just brought for Lord Siva. Lord Siva is My devotee, and Parvati is My maidservant. If you worship Me, then Lord Siva and all the other demigods will be more satisfied." Some of them refused to obey the naughty Lord, and He would curse them that due to their refusal they would be married to old men who had seven children by their previous wives. Out of fear and sometimes out of love the girls would also offer Him various goods, and then the Lord would bless them and assure them that they would have very good young husbands and that they would be mothers of dozens of children. The blessings would enliven the girls, but they used often to complain of these incidents to their mothers.

In this way the Lord passed His early childhood. When He was just sixteen years old He started His own catuspathi (village school conducted by a learned brahmana). In this school He would simply explain Krsna, even in readings of grammar. Srila Jiva Gosvami, in order to please the Lord, later composed a grammar in Sanskrit, in which all the rules of grammar were explained with examples that used the holy names of the Lord. This grammar is still current. It is known as Hari-namamrta-vyakarana and is prescribed in the syllabus of schools in Bengal.

During this time a great Kashmir scholar named Kesava Kasmiri came to Navadvipa to hold discussions on the sastras. The Kashmir pandita was a champion scholar, and he had traveled to all places of learning in India. Finally he came to Navadvipa to contest the learned panditas there. The panditas of Navadvipa decided to match Nimai Pandita (Lord Caitanya) with the Kashmir pandita, thinking that if Nimai Pandita were defeated, they would have another chance to debate with the scholar, for Nimai Pandita was only a boy. And if the Kashmir pandita were defeated, then they would even be more glorified because people would proclaim that a mere boy of Navadvipa had defeated a champion scholar who was famous throughout India. It so happened that Nimai Pandita met Kesava Kasmiri while strolling on the banks of the Ganges. The Lord requested him to compose a Sanskrit verse in praise of the Ganges, and the pandita within a short time composed a hundred slokas, reciting the verses like a storm and showing the strength of his vast learning. Nimai Pandita at once memorized all the slokas without an error. He quoted the sixty-fourth sloka and pointed out certain rhetorical and literary irregularities. He particularly questioned the pandita's use of the word bhavani-bhartuh. He pointed out that the use of this word was redundant. Bhavani means the wife of Siva, and who else can be her bharta, or husband? He also pointed out several other discrepancies, and the Kashmir pandita was struck with wonder. He was astonished that a mere student of grammar could point out the literary mistakes of an erudite scholar. Although this matter was ended prior to any public meeting, the news spread like wildfire all over Navadvipa. But finally Kesava Kasmiri was ordered in a dream by Sarasvati, the goddess of learning, to submit to the Lord, and thus the Kashmir pandita became a follower of the Lord.

The Lord was then married with great pomp and gaiety, and at this time He began to preach the congregational chanting of the holy name of, the Lord at Navadvipa. Some of the brahmanas became envious of His popularity, and they put many hindrances on His path. They were so jealous that they finally took the matter before the Muslim magistrate at Navadvipa. Bengal was then governed by Pathans, and the governor of the province was Nawab Hussain Shah. The Muslim magistrate of Navadvipa took up the complaints of the brahmanas seriously, and at first he warned the followers of Nimai Pandita not to chant loudly the name of Hari. But Lord Caitanya asked His followers to disobey the orders of the Kazi, and they went on with their sankirtana (chanting) party as usual. The magistrate then sent constables who interrupted a sankirtana and broke some of the mrdangas (drums). When Nimai Pandita heard of this incident He organized a party for civil disobedience. He is the pioneer of the civil disobedience movement in India for the right cause. He organized a procession of one hundred thousand men with thousands of mrdangas and karatalas (hand cymbals), and this procession passed over the roads of Navadvipa in defiance of the Kazi who had issued the order. Finally the procession reached the house of

the Kazi, who went upstairs out of fear of the masses. The great crowds assembled at the Kazi's house displayed a violent temper, but the Lord asked them to be peaceful. At this time the Kazi came down and tried to pacify the Lord by addressing Him as his nephew. He pointed out that Nilambara Cakravarti referred to him as an uncle, and consequently, Srimati Sacidevi, the mother of Nimai Pandita, was his sister. He asked the Lord whether his sister's son could be angry at His maternal uncle, and the Lord replied that since the Kazi was His maternal uncle he should receive his nephew well at his home. In this way the issue was mitigated, and the two learned scholars began a long discussion on the Koran and Hindu sastras. The Lord raised the question of cow-killing, and the Kazi properly answered Him by referring to the Koran. In turn the Kazi also questioned the Lord about cow sacrifice in the Vedas, and the Lord replied that such sacrifice as mentioned in the Vedas is not actually cow-killing. In that sacrifice an old bull or cow was sacrificed for the sake of receiving a fresh younger life by the power of Vedic mantras. But in the Kali-yuga such cow sacrifices are forbidden because there are no qualified brahmanas capable of conducting such a sacrifice. In fact, in Kali-yuga all yajnas (sacrifices) are forbidden because they are useless attempts by foolish men. In Kali-yuga only the sankirtana yajna is recommended for all practical purposes. Speaking in this way, the Lord finally convinced the Kazi, who became the Lord's follower. The Kazi thenceforth declared that no one should hinder the sankirtana movement which was started by the Lord, and the Kazi left this order in his will for the sake of progeny. The Kazi's tomb still exists in the area of Navadvipa, and Hindu pilgrims go there to show their respects. The Kazi's descendants are residents, and they never objected to sankirtana, even during the Hindu-Muslim riot days.

This incident shows clearly that the Lord was not a so-called timid Vaisnava. A Vaisnava is a fearless devotee of the Lord, and for the right cause he can take any step suitable for the purpose. Arjuna was also a Vaisnava devotee of Lord Krsna, and he fought valiantly for the satisfaction of the Lord. Similarly, Vajrangaji, or Hanuman, was also a devotee of Lord Rama, and he gave lessons to the nondevotee party of Ravana. The principles of Vaisnavism are to satisfy the Lord by all means. A Vaisnava is by nature a nonviolent, peaceful living being, and he has all the good qualities of God, but when the nondevotee blasphemes the Lord or His devotee, the Vaisnava never tolerates such impudency.

After this incident the Lord began to preach and propagate His Bhagavata-dharma, or sankirtana movement, more vigorously, and whoever stood against this propagation of the yuga-dharma, or duty of the age, was properly punished by various types of chastisement. Two brahmana gentlemen named Capala and Gopala, who also happened to be maternal uncles of the Lord, were inflicted with leprosy by way of chastisement, and later, when they were repentant, they were accepted by the Lord. In the course of His preaching work, He used to send daily all His followers, including Srila Nityananda Prabhu and Thakura Haridasa, two chief whips of His party, from door to door to preach the Srimad-Bhagavatam. All of Navadvipa was surcharged with His sankirtana movement, and His headquarters were situated at the house of Srivasa Thakura and Sri Advaita Prabhu, two of His chief householder disciples. These two learned heads of the brahmana community were the most ardent supporters of Lord Caitanya's movement. Sri Advaita Prabhu was the chief cause for the advent of the Lord. When Advaita Prabhu saw that the total human society was full of materialistic activities and devoid of devotional service, which alone could save mankind from the threefold miseries of material existence, He, out of His causeless compassion for the age-worn human society, prayed fervently for the incarnation of the Lord and continually worshiped the Lord with water of the Ganges and leaves of the holy tulasi tree. As far as preaching work in the sankirtana movement was concerned, everyone was expected to do his daily share according to the order of the Lord.

Once Nityananda Prabhu and Srila Haridasa Thakura were walking down a main road, and on the way they saw a roaring crowd assembled. Upon inquiring from passers-by, they understood that two brothers, named Jagai and Madhai, were creating a public disturbance in a drunken state. They also heard that these two brothers were born in a respectable brahmana family, but because of low association they had turned into debauchees of the worst type. They were not only drunkards but also meat-eaters, woman-hunters, dacoits and sinners of all description. Srila Nityananda Prabhu heard all of these stories and decided that these two fallen souls must be the first to be delivered. If they were delivered from their sinful life, then the good name of Lord Caitanya would be even still more glorified. Thinking in this way, Nityananda Prabhu and Haridasa pushed their way through the crowd and asked the two brothers to chant the holy name of Lord Hari. The drunken brothers became enraged upon this request and attacked Nityananda Prabhu with filthy language. Both brothers chased them a considerable distance. In the evening the report

of the preaching work was submitted to the Lord, and He was glad to learn that Nityananda and Haridasa had attempted to deliver such a stupid pair of fellows.

The next day Nityananda Prabhu went to see the brothers, and as soon as He approached them one of them threw a piece of earthen pot at Him. This struck Him on the forehead, and immediately blood began to flow. But Nityananda Prabhu was so kind that instead of protesting this heinous act, He said, "It does not matter that you have thrown this stone at Me. I still request you to chant the holy name of Lord Hari."

One of the brothers, Jagai, was astonished to see this behavior of Nityananda Prabhu, and he at once fell down at His feet and asked Him to pardon his sinful brother. When Madhai again attempted to hurt Nityananda Prabhu, Jagai stopped him and implored him to fall down at His feet. In the meantime the news of Nityananda's injury reached the Lord, who at once hurried to the spot in a fiery and angry mood. The Lord immediately invoked His Sudarsana cakra (the Lord's ultimate weapon, shaped like a wheel) to kill the sinners, but Nityananda Prabhu reminded Him of His mission. The mission of the Lord was to deliver the hopelessly fallen souls of Kali-yuga, and the brothers Jagai and Madhai were typical examples of these fallen souls. Ninety percent of the population of this age resembles these brothers, despite high birth and mundane respectability. According to the verdict of the revealed scriptures, the total population of the world in this age will be of the lowest sudra quality, or even lower. It should be noted that Sri Caitanya Mahaprabhu never acknowledged the stereotyped caste system by birthright; rather, He strictly followed the verdict of the sastras in the matter of one's svarupa, or real identity.

When the Lord was invoking His Sudarsana cakra and Srila Nityananda Prabhu was imploring Him to forgive the two brothers, both the brothers fell down at the lotus feet of the Lord and begged His pardon for their gross behavior. The Lord was also asked by Nityananda Prabhu to accept these repenting souls, and the Lord agreed to accept them on one condition, that they henceforward completely give up all their sinful activities and habits of debauchery. Both the brothers agreed and promised to give up all their sinful habits, and the kind Lord accepted them and did not again refer to their past misdeeds.

This is the specific kindness of Lord Caitanya. In this age no one can say that he is free from sin. It is impossible for anyone to say this. But Lord Caitanya accepts all kinds of sinful persons on the one condition that they promise not to indulge in sinful habits after being spiritually initiated by the bona fide spiritual master.

There are a number of instructive points to be observed in this incident of the two brothers. In this Kali-yuga practically all people are of the quality of Jagai and Madhai. If they want to be relieved from the reactions of their misdeeds, they must take shelter of Lord Caitanya Mahaprabhu and after spiritual initiation thus refrain from those things which are prohibited in the sastras. The prohibitory rules are dealt with in the Lord's teachings to Srila Rupa Gosvami.

During His householder life, the Lord did not display many of the miracles which are generally expected from such personalities, but He did once perform a wonderful miracle in the house of Srinivasa Thakura while sankirtana was in full swing. He asked the devotees what they wanted to eat, and when He was informed that they wanted to eat mangoes, He asked for a seed of a mango, although this fruit was out of season. When the seed was brought to Him He sowed it in the yard of Srinivasa, and at once a creeper began to grow out of the seed. Within no time this creeper became a full-grown mango tree heavy with more ripened fruits than the devotees could eat. The tree remained in Srinivasa's yard, and from then on the devotees used to take as many mangoes from the tree as they wanted.

The Lord had a very high estimation of the affections of the damsels of Vrajabhumi (Vrindavana) for Krsna, and in appreciation of their unalloyed service to the Lord, once Sri Caitanya Mahaprabhu chanted the holy names of the gopis (cowherd girls) instead of the names of the Lord. At this time some of His students, who were also disciples, came to see Him, and when they saw that the Lord was chanting the names of the gopis, they were astonished. Out of sheer foolishness they asked the Lord why He was chanting the names of the gopis and advised Him to chant the name of Krsna. The Lord, who was in ecstasy, was thus disturbed by these foolish students. He chastised them and chased them away. The students were almost the same age as the Lord, and thus they wrongly thought of the Lord as one of their peers. They held a meeting and resolved that they would attack the Lord if He dared to punish them again in such a manner. This incident provoked some malicious talks about the Lord on the part of the general public.

When the Lord became aware of this, He began to consider the various types of men found in society. He noted that especially the students, professors, fruitive workers, yogis, nondevotees, and different types



of atheists were all opposed to the devotional service of the Lord. "My mission is to deliver all the fallen souls of this age," He thought, "but if they commit offenses against Me, thinking Me to be an ordinary man, they will not benefit. If they are to begin their life of spiritual realization, they must some way or another offer obeisances unto Me." Thus the Lord decided to accept the renounced order of life (sannyasa) because people in general were inclined to offer respects to a sannyasi.

Five hundred years ago the condition of society was not as degraded as it is today. At that time people would show respects to a sannyasi, and the sannyasi was rigid in following the rules and regulations of the renounced order of life. Sri Caitanya Mahaprabhu was not very much in favor of the renounced order of life in this age of Kali, but that was only for the reason that very few sannyasis in this age are able to observe the rules and regulations of sannyasa life. Sri Caitanya Mahaprabhu decided to accept the order and become an ideal sannyasi so that the general populace would show Him respect. One is duty-bound to show respect to a sannyasi, for a sannyasi is considered to be the master of all varnas and asramas.

While He was contemplating accepting the sannyasa order, it so happened that Kesava Bharati, a sannyasi of the Mayavadi school and resident of Katwa (in Bengal), visited Navadvipa and was invited to dine with the Lord. When Kesava Bharati came to His house, the Lord asked him to award Him the sannyasa order of life. This was a matter of formality. The sannyasa order is to be accepted from another sannyasi. Although the Lord was independent in all respects, still, to keep up the formalities of the sastras, He accepted the sannyasa order from Kesava Bharati, although Kesava Bharati was not in the Vaisnava-sampradaya (school).

After consulting with Kesava Bharati, the Lord left Navadvipa for Katwa to formally accept the sannyasa order of life. He was accompanied by Srila Nityananda Prabhu, Candrasekhara Acarya, and Mukunda Datta. Those three assisted Him in the details of the ceremony. The incident of the Lord's accepting the sannyasa order is very elaborately described in the Caitanya-bhagavata by Srila Vrndavana dasa Thakura.

Thus at the end of His twenty-fourth year the Lord accepted the sannyasa order of life in the month of Magha. After accepting this order He became a full-fledged preacher of the Bhagavata-dharma. Although He was doing the same preaching work in His householder life, when He experienced some obstacles to His preaching He sacrificed even the comfort of His home life for the sake of the fallen souls. In His householder life His chief assistants were Srila Advaita Prabhu and Srila Srivasa Thakura, but after He accepted the sannyasa order His chief assistants became Srila Nityananda Prabhu, who was deputed to preach specifically in Bengal, and the six Gosvamis (Rupa Gosvami, Sanatana Gosvami, Jiva Gosvami, Gopala Bhatta Gosvami, Raghunatha dasa Gosvami and Raghunatha Bhatta Gosvami), headed by Srila Rupa and Sanatana, who were deputed to go to Vrndavana to excavate the present places of pilgrimage. The present city of Vrndavana and the importance of Vrajabhumi were thus disclosed by the will of Lord Sri Caitanya Mahaprabhu.

The Lord, after accepting the sannyasa order, at once wanted to start for Vrndavana. For three continuous days He traveled in the Radha-desa (places where the Ganges does not flow). He was in full ecstasy over the idea of going to Vrndavana. However, Srila Nityananda diverted His path and brought Him instead to the house of Advaita Prabhu in Santipura. The Lord stayed at Sri Advaita Prabhu's house for a few days, and knowing well that the Lord was leaving His hearth and home for good, Sri Advaita Prabhu sent His men to Navadvipa to bring mother Saci to have a last meeting with her son. Some unscrupulous people say that Lord Caitanya met His wife also after taking sannyasa and offered her His wooden slipper for worship, but the authentic sources give no information about such a meeting. His mother met Him at the house of Advaita Prabhu, and when she saw her son in sannyasa, she lamented. By way of compromise, she requested her son to make His headquarters in Puri so that she would easily be able to get information about Him. The Lord granted this last desire of His beloved mother. After this incident the Lord started for Puri, leaving all the residents of Navadvipa in an ocean of lamentation over His separation.

The Lord visited many important places on the way to Puri. He visited the temple of Gopinathaji, who had stolen condensed milk for His devotee Srila Madhavendra Puri. Since then Deity Gopinathaji is well known as Ksira-cora-gopinatha. The Lord relished this story with great pleasure. The propensity of stealing is there even in the absolute consciousness, but because this propensity is exhibited by the Absolute, it loses its perverted nature and thus becomes worshipable even by Lord Caitanya on the basis of the absolute consideration that the Lord and His stealing propensity are one and identical. This

interesting story of Gopinathaji is vividly explained in the Caitanya-caritamṛta by Kṛṣṇadāsa Kavirāja Gosvami.

After visiting the temple of Kṣīra-cora-gopinātha of Remuṇa at Balasore in Orissa, the Lord proceeded towards Puri and on the way visited the temple of Saksi-gopala, who appeared as a witness in the matter of two brahmana devotees' family quarrel. The Lord heard the story of Saksi-gopala with great pleasure because He wanted to impress upon the atheists that the worshipable Deities in the temples approved by the great acaryas are not idols, as alleged by men with a poor fund of knowledge. The Deity in the temple is the arca incarnation of the Personality of Godhead, and thus the Deity is identical with the Lord in all respects. He responds to the proportion of the devotee's affection for Him. In the story of Saksi-gopala, in which there was a family misunderstanding by two devotees of the Lord, the Lord, in order to mitigate the turmoil as well as to show specific favor to His servitors, traveled from Vrndavana to Vidyanagara, a village in Orissa, in the form of His arca incarnation. From there the Deity was brought to Cuttack, and thus the temple of Saksi-gopala is even today visited by thousands of pilgrims on the way to Jagannatha Puri. The Lord stayed overnight there and began to proceed toward Puri. On the way, His sannyasa rod was broken by Nityananda Prabhu. The Lord became apparently angry with Him about this and went alone to Puri, leaving His companions behind.

At Puri, when He entered the temple of Jagannatha, He became at once saturated with transcendental ecstasy and fell down on the floor of the temple unconscious. The custodians of the temple could not understand the transcendental feats of the Lord, but there was a great learned pandita named Sarvabhauma Bhattacharya, who was present, and he could understand that the Lord's losing His consciousness upon entering the Jagannatha temple was not an ordinary thing. Sarvabhauma Bhattacharya, who was the chief appointed pandita in the court of the King of Orissa, Maharaja Prataparudra, was attracted by the youthful luster of Lord Sri Caitanya Mahāprabhu and could understand that such a transcendental trance was only rarely exhibited and only then by the topmost devotees who are already on the transcendental plane in complete forgetfulness of material existence. Only a liberated soul could show such a transcendental feat, and the Bhattacharya, who was vastly learned, could understand this in the light of the transcendental literature with which he was familiar. He therefore asked the custodians of the temple not to disturb the unknown sannyasi. He asked them to take the Lord to his home so He could be further observed in His unconscious state. The Lord was at once carried to the home of Sarvabhauma Bhattacharya, who at that time had sufficient power of authority due to his being the sabha-pandita, or the state dean of faculty in Sanskrit literatures. The learned pandita wanted to scrutinizingly test the transcendental feats of Lord Caitanya because often unscrupulous devotees imitate physical feats in order to flaunt transcendental achievements just to attract innocent people and take advantage of them. A learned scholar like the Bhattacharya can detect such imposters, and when he finds them out he at once rejects them.

In the case of Lord Caitanya Mahāprabhu, the Bhattacharya tested all the symptoms in the light of the śāstras. He tested as a scientist, not as a foolish sentimentalist. He observed the movement of the stomach, the beating of the heart and the breathing of the nostrils. He also felt the pulse of the Lord and saw that all His bodily activities were in complete suspension. When he put a small cotton swab before the nostrils, he found that there was a slight breathing as the fine fibers of cotton moved slightly. Thus he came to know that the Lord's unconscious trance was genuine, and he began to treat Him in the prescribed fashion. But Lord Caitanya Mahāprabhu could only be treated in a special way. He would respond only to the resounding of the holy names of the Lord by His devotees. This special treatment was unknown to Sarvabhauma Bhattacharya because the Lord was still unknown to him. When the Bhattacharya saw Him for the first time in the temple, he simply took Him to be one of many pilgrims.

In the meantime the companions of the Lord, who reached the temple a little after Him, heard of the Lord's transcendental feats and of His being carried away by the Bhattacharya. The pilgrims at the temple were still gossiping about the incident. But by chance, one of these pilgrims had met Gopinātha Acarya, who was known to Gadadhara Pandita, and from him it was learned that the Lord was lying in an unconscious state at the residence of Sarvabhauma Bhattacharya, who happened to be the brother-in-law of Gopinātha Acarya. All the members of the party were introduced by Gadadhara Pandita to Gopinātha Acarya, who took them all to the house of Bhattacharya where the Lord was lying unconscious in a spiritual trance. All the members then chanted loudly the holy name of the Lord Hari as usual, and the Lord regained His consciousness. After this, Bhattacharya received all the members of the party, including

Lord Nityananda Prabhu, and asked them to become his guests of honor. The party, including the Lord, went for a bath in the sea, and the Bhattacharya arranged for their residence and meals at the house of Kasi Misra. Gopinatha Acarya, his brother-in-law, also assisted. There were some friendly talks about the Lord's divinity between the two brothers-in-law, and in this argument Gopinatha Acarya, who knew the Lord before, now tried to establish the Lord as the Personality of Godhead, and the Bhattacharya tried to establish Him as one of the great devotees. Both of them argued from the angle of vision of authentic sastras and not on the strength of sentimental vox populi. The incarnations of God are determined by authentic sastras and not by popular votes of foolish fanatics. Because Lord Caitanya was an incarnation of God in fact, foolish fanatics have proclaimed so many so-called incarnations of God in this age without referring to authentic scriptures. But Sarvabhauma Bhattacharya or Gopinatha Acarya did not indulge in such foolish sentimentalism; on the contrary, both of them tried to establish or reject His divinity on the strength of authentic sastras.

Later it was disclosed that Bhattacharya also came from the Navadvipa area, and it was understood from him that Nilambara Cakravarti, the maternal grandfather of Lord Caitanya, happened to be a class fellow of the father of Sarvabhauma Bhattacharya. In that sense, the young sannyasi Lord Caitanya evoked paternal affection from Bhattacharya. Bhattacharya was the professor of many sannyasis in the order of the Sankaracarya-sampradaya, and he himself also belonged to that cult. As such, the Bhattacharya desired that the young sannyasi Lord Caitanya also hear from him about the teachings of Vedanta.

Those who are followers of the Sankara cult are generally known as Vedantists. This does not, however, mean that Vedanta is a monopoly study of the Sankara-sampradaya. Vedanta is studied by all the bona fide sampradayas, but they have their own interpretations. But those in the Sankara-sampradaya are generally known to be ignorant of the knowledge of the Vedantist Vaisnavas. For this reason the Bhaktivedanta title was first offered to the author by the Vaisnavas.

The Lord agreed to take lessons from Bhattacharya on the Vedanta, and they sat together in the temple of Lord Jagannatha. The Bhattacharya went on speaking continually for seven days, and the Lord heard him with all attention and did not interrupt. The Lord's silence raised some doubts in Bhattacharya's heart, and he asked the Lord how it was that He did not ask anything or comment on his explanations of Vedanta.

The Lord posed Himself before the Bhattacharya as a foolish student and pretended that He heard the Vedanta from him because the Bhattacharya felt that this was the duty of a sannyasi. But the Lord did not agree with his lectures. By this the Lord indicated that the so-called Vedantists amongst the Sankara-sampradaya, or any other sampradaya who do not follow the instructions of Srila Vyasadeva, are mechanical students of the Vedanta. They are not fully aware of that great knowledge. The explanation of the Vedanta-sutra is given by the author himself in the text of Srimad-Bhagavatam. One who has no knowledge of the Bhagavatam will hardly be able to know what the Vedanta says.

The Bhattacharya, being a vastly learned man, could follow the Lord's sarcastic remarks on the popular Vedantist. He therefore asked Him why He did not ask about any point which He could not follow. The Bhattacharya could understand the purpose of His dead silence for the days He heard him. This showed clearly that the Lord had something else in mind; thus the Bhattacharya requested Him to disclose His mind.

Upon this, the Lord spoke as follows: "My dear sir, I can understand the meaning of the sutras like janmady asya yatah, sastra-yonitvat, and athato brahma jijnasa of the Vedanta-sutra, but when you explain them in your own way it becomes difficult for Me to follow them. The purpose of the sutras is already explained in them, but your explanations are covering them with something else. You do not purposely take the direct meaning of the sutras but indirectly give your own interpretations."

The Lord thus attacked all Vedantists who interpret the Vedanta-sutra fashionably, according to their limited power of thinking, to serve their own purpose. Such indirect interpretations of the authentic literatures like the Vedanta-sutra are hereby condemned by the Lord.

The Lord continued: "Srila Vyasadeva has summarized the direct meanings of the mantras in the Upanisads in the Vedanta-sutra. Unfortunately you do not take their direct meaning. You indirectly interpret them in a different way.

"The authority of the Vedas is unchallengeable and stands without any question of doubt. And whatever is stated in the Vedas must be accepted completely, otherwise one challenges the authority of the Vedas.

"The conchshell and cow dung are bone and stool of two living beings. But because they have been recommended by the Vedas as pure, people accept them as such because of the authority of the Vedas."

The idea is that one cannot set his imperfect reason above the authority of the Vedas. The orders of the Vedas must be obeyed as they stand, without any mundane reasoning. The so-called followers of the Vedic injunctions make their own interpretations of the Vedic injunctions, and thus they establish different parties and sects of the Vedic religion. Lord Buddha directly denied the authority of the Vedas, and he established his own religion. Only for this reason, the Buddhist religion was not accepted by the strict followers of the Vedas. But those who are so-called followers of the Vedas are more harmful than the Buddhists. The Buddhists have the courage to deny the Vedas directly, but the so-called followers of the Vedas have no courage to deny the Vedas, although indirectly they disobey all the injunctions of the Vedas. Lord Caitanya condemned this.

The examples given by the Lord of the conchshell and the cow dung are very much appropriate in this connection. If one argues that since cow dung is pure, the stool of a learned brahmana is still more pure, his argument will not be accepted. Cow dung is accepted, and the stool of a highly posted brahmana is rejected. The Lord continued:

"The Vedic injunctions are self-authorized, and if some mundane creature adjusts the interpretations of the Vedas, he defies their authority. It is foolish to think of oneself as more intelligent than Srila Vyasa-deva. He has already expressed himself in his sutras, and there is no need of help from personalities of lesser importance. His work, the Vedanta-sutra, is as dazzling as the midday sun, and when someone tries to give his own interpretations on the self-effulgent sunlike Vedanta-sutra, he attempts to cover this sun with the cloud of his imagination.

"The Vedas and Puranas are one and the same in purpose. They ascertain the Absolute Truth, which is greater than everything else. The Absolute Truth is ultimately realized as the Absolute Personality of Godhead with absolute controlling power. As such, the Absolute Personality of Godhead must be completely full of opulence, strength, fame, beauty, knowledge and renunciation. Yet the transcendental Personality of Godhead is astonishingly ascertained as impersonal.

"The impersonal description of the Absolute Truth in the Vedas is given to nullify the mundane conception of the absolute whole. Personal features of the Lord are completely different from all kinds of mundane features. The living entities are all individual persons, and they are all parts and parcels of the supreme whole. If the parts and parcels are individual persons, the source of their emanation must not be impersonal. He is the Supreme Person amongst all the relative persons.

"The Vedas inform us that from Him [Brahman] everything emanates, and on Him everything rests. And after annihilation, everything merges in Him only. Therefore, He is the ultimate dative, causative and accommodating cause of all causes. And these causes cannot be attributed to an impersonal object.

"The Vedas inform us that He alone became many, and when He so desires He glances over material nature. Before He glanced over material nature there was no material cosmic creation. Therefore, His glance is not material. Material mind or senses were unborn when the Lord glanced over material nature. Thus evidence in the Vedas proves that beyond a doubt the Lord has transcendental eyes and a transcendental mind. They are not material. His impersonality therefore is a negation of His materiality, but not a denial of His transcendental personality.

"Brahman ultimately refers to the Personality of Godhead. Impersonal Brahman realization is just the negative conception of the mundane creations. Paramatma is the localized aspect of Brahman within all kinds of material bodies. Ultimately the Supreme Brahman realization is the realization of the Personality of Godhead according to all evidence of the revealed scriptures. He is the ultimate source of visnu-tattvas.

"The Puranas are also supplementary to the Vedas. The Vedic mantras are too difficult for an ordinary man. Women, sudras and the so-called twice-born higher castes are unable to penetrate into the sense of the Vedas. And thus the Mahabharata as well as the Puranas are made easy to explain the truths of the Vedas. In his prayers before the boy Sri Krsna, Brahma said that there is no limit to the fortune of the residents of Vrajabhumi headed by Sri Nanda Maharaja and Yasodamayi because the eternal Absolute Truth has become their intimate relative.

"The Vedic mantra maintains that the Absolute Truth has no legs and no hands and yet goes faster than all and accepts everything that is offered to Him in devotion. The latter statements definitely suggest the personal features of the Lord, although His hands and legs are distinguished from mundane hands and legs or other senses.

"Brahman, therefore, is never impersonal, but when such mantras are indirectly interpreted, it is wrongly thought that the Absolute Truth is impersonal. The Absolute Truth Personality of Godhead is full

of all opulences, and therefore He has a transcendental form of full existence, knowledge and bliss. How then can one establish that the Absolute Truth is impersonal?

"Brahman, being full of opulences, is understood to have manifold energies, and all these energies are classified under three headings under the authority of Visnu Purana [6.7.60], which says that the transcendental energies of Lord Visnu are primarily three. His spiritual energy and the energy of the living entities are classified as superior energy, whereas the material energy is an inferior one which is sprouted out of ignorance.

"The energy of the living entities is technically called ksetrajna energy. This ksetrajna-sakti, although equal in quality with the Lord, becomes overpowered by material energy out of ignorance and thus suffers all sorts of material miseries. In other words, the living entities are located in the marginal energy between the superior (spiritual) and inferior (material) energies, and in proportion to the living being's contact with either the material or spiritual energies, the living entity is situated in proportionately higher and lower levels of existence.

"The Lord is beyond the inferior and marginal energies as above mentioned, and His spiritual energy is manifested in three different phases: as eternal existence, eternal bliss and eternal knowledge. As far as eternal existence is concerned, it is conducted by the sandhini potency; similarly, bliss and knowledge are conducted by the hladhini and samvit potencies respectively. As the supreme energetic Lord, He is the supreme controller of the spiritual, marginal and material energies. And all these different types of energies are connected with the Lord in eternal devotional service.

"The Supreme Personality of Godhead is thus enjoying in His transcendental eternal form. Is it not astounding that one dares to call the Supreme Lord nonenergetic? The Lord is the controller of all energies, and the living entities are parts and parcels of one of the energies. Therefore there is a gulf of difference between the Lord and the living entities. How then can one say that the Lord and the living entities are one and the same? In the Bhagavad-gita also the living entities are described as belonging to the superior energy of the Lord. According to the principles of intimate correlation between the energy and the energetic, both of them are nondifferent also. Therefore, the Lord and the living entities are nondifferent as the energy and the energetic.

"Earth, water, fire, air, ether, mind, intelligence and ego are all inferior energies of the Lord, but the living entities are different from all as superior energy. This is the version of Bhagavad-gita [7.4].

"The transcendental form of the Lord is eternally existent and full of transcendental bliss. How then can such a form be a product of the material mode of goodness? Anyone, therefore, who does not believe in the form of the Lord is certainly a faithless demon and as such is untouchable, a not to be seen persona non grata fit to be punished by the Plutonic king.

"The Buddhists are called atheists because they have no respect for the Vedas, but those who defy the Vedic conclusions, as above mentioned, under the pretense of being followers of the Vedas, are verily more dangerous than the Buddhists.

"Sri Vyasadeva very kindly compiled the Vedic knowledge in his Vedanta-sutra, but if one hears the commentation of the Mayavada school (as represented by the Sankara-sampradaya) certainly he will be misled on the path of spiritual realization.

"The theory of emanations is the beginning subject of the Vedanta-sutra. All the cosmic manifestations are emanations from the Absolute Personality of Godhead by His inconceivable different energies. The example of the touchstone is applicable to the theory of emanation. The touchstone can convert an unlimited quantity of iron into gold, and still the touchstone remains as it is. Similarly, the Supreme Lord can produce all manifested worlds by His inconceivable energies, and yet He is full and unchanged. He is purna [complete], and although an unlimited number of purnas emanate from Him, He is still purna.

"The theory of illusion of the Mayavada school is advocated on the ground that the theory of emanation will cause a transformation of the Absolute Truth. If that is the case, Vyasadeva is wrong. To avoid this, they have skillfully brought in the theory of illusion. But the world or the cosmic creation is not false, as maintained by the Mayavada school. It simply has no permanent existence. A nonpermanent thing cannot be called false altogether. But the conception that the material body is the self is certainly wrong.

"Pranava [om], or the omkara in the Vedas, is the primeval hymn. This transcendental sound is identical with the form of the Lord. All the Vedic hymns are based on this pranava omkara. Tat tvam asi is but a side word in the Vedic literatures, and therefore this word cannot be the primeval hymn of the

Vedas. Sripada Sankaracarya has given more stress on the side word tat tvam asi than on the primeval principle omkara."

The Lord thus spoke on the Vedanta-sutra and defied all the propaganda of the Mayavada school. \* The Bhattacharya tried to defend himself and his Mayavada school by jugglery of logic and grammar, but the Lord defeated him by His forceful arguments. He affirmed that we are all related with the Personality of Godhead eternally and that devotional service is our eternal function in exchanging the dealings of our relations. The result of such exchanges is to attain prema, or love of Godhead. When love of Godhead is attained, love for all other beings automatically follows because the Lord is the sum total of all living beings.

The Lord said that but for these three items--namely, eternal relation with God, exchange of dealings with Him and the attainment of love for Him--all that is instructed in the Vedas is superfluous and concocted.

The Lord further added that the Mayavada philosophy taught by Sripada Sankaracarya is an imaginary explanation of the Vedas, but it had to be taught by him (Sankaracarya) because he was ordered to teach it by the Personality of Godhead. In the Padma Purana it is stated that the Personality of Godhead ordered His Lordship Siva to deviate the human race from Him (the Personality of Godhead). The Personality of Godhead was to be so covered so that people would be encouraged to generate more and more population. His Lordship Siva said to Devi: "In the Kali-yuga, I shall preach the Mayavada philosophy, which is nothing but clouded Buddhism, in the garb of a brahmana."

After hearing all these speeches of the Lord Sri Caitanya Mahaprabhu, the Bhattacharya was struck with wonder and awe and regarded Him in dead silence. The Lord then encouraged him with assurance that there was no cause to wonder. "I say that devotional service unto the Personality of Godhead is the highest goal of human life." He then quoted a sloka from the Bhagavatam and assured him that even the liberated souls who are absorbed in the spirit and spiritual realization also take to the devotional service of the Lord Hari because the Personality of Godhead has such transcendental qualities that He attracts the heart of the liberated soul too.

Then the Bhattacharya desired to listen to the explanation of the "atmarama" sloka from the Bhagavatam (1.7.10). The Lord first of all asked Bhattacharya to explain it, and after that He would explain it. The Bhattacharya then explained the sloka in a scholarly way with special reference to logic. He explained the sloka in nine different ways chiefly based on logic because he was the most renowned scholar of logic of the time.

The Lord, after hearing the Bhattacharya, thanked him for the scholarly presentation of the sloka, and then, at the request of the Bhattacharya, the Lord explained the sloka in sixty-four different ways without touching the nine explanations given by the Bhattacharya.

Thus after hearing the explanation of the atmarama sloka from the Lord, the Bhattacharya was convinced that such a scholarly presentation is impossible for an earthly creature.\* Before this, Sri Gopinatha Acarya had tried to convince him of the divinity of the Lord, but at the time he could not so accept Him. But the Bhattacharya was astounded by the Lord's exposition of the Vedanta-sutra and explanations of the atmarama sloka, and thus he began to think that he had committed a great offense at the lotus feet of the Lord by not recognizing Him to be Krsna Himself. He then surrendered unto Him, repenting for his past dealings with Him, and the Lord was kind enough to accept the Bhattacharya. Out of His causeless mercy, the Lord manifested before him first as four-handed Narayana and then again as two-handed Lord Krsna with a flute in His hand.

The Bhattacharya at once fell down at the lotus feet of the Lord and composed many suitable slokas in praise of the Lord by His grace. He composed almost one hundred slokas in praise of the Lord. The Lord then embraced him, and out of transcendental ecstasy the Bhattacharya lost consciousness of the physical state of life. Tears, trembling, throbbing of the heart, perspiration, emotional waves, dancing, singing, crying and all the eight symptoms of trance were manifested in the body of the Bhattacharya. Sri Gopinatha Acarya became very glad and astonished by this marvelous conversion of his brother-in-law by the grace of the Lord.

Out of the hundred celebrated slokas composed by the Bhattacharya in praise of the Lord, the following two are most important, and these two slokas explain the mission of the Lord in gist.

1. Let me surrender unto the Personality of Godhead who has appeared now as Lord Sri Caitanya Mahaprabhu. He is the ocean of all mercy and has now come down to teach us material detachment, learning and devotional service to Himself.

2. Since pure devotional service of the Lord has been lost in the oblivion of time, the Lord has appeared to renovate the principles, and therefore I offer my obeisances unto His lotus feet.

The Lord explained the word mukti to be equivalent to the word Visnu, or the Personality of Godhead. To attain mukti, or liberation from the bondage of material existence, is to attain to the service of the Lord.

The Lord then proceeded towards South India for some time and converted all He met on the way to become devotees of Lord Sri Krsna. Such devotees also converted many others to the cult of devotional service, or to the Bhagavata-dharma of the Lord, and thus He reached the bank of the Godavari, where He met Srila Ramananda Raya, the governor of Madras on behalf of Maharaja Prataparudra, the King of Orissa. His talks with Ramananda Raya are very important for higher realization of transcendental knowledge, and the conversation itself forms a small booklet. We shall, however, give herewith a summary of the conversation.

Sri Ramananda Raya was a self-realized soul, although outwardly he belonged to a caste lower than the brahmana in social status. He was not in the renounced order of life, and besides that he was a high government servant in the state. Still, Sri Caitanya Mahaprabhu accepted him as a liberated soul on the strength of the high order of his realization of transcendental knowledge. Similarly, the Lord accepted Srila Haridasa Thakura, a veteran devotee of the Lord coming from a Mohammedan family. And there are many other great devotees of the Lord who came from different communities, sects and castes. The Lord's only criterion was the standard of devotional service of the particular person. He was not concerned with the outward dress of a man; He was concerned only with the inner soul and its activities. Therefore all the missionary activities of the Lord are to be understood to be on the spiritual plane, and as such the cult of Sri Caitanya Mahaprabhu, or the cult of Bhagavata-dharma, has nothing to do with mundane affairs, sociology, politics, economic development or any such sphere of life. Srimad-Bhagavatam is the purely transcendental urge of the soul.

When He met Sri Ramananda Raya on the bank of the Godavari, the varnasrama-dharma followed by the Hindus was mentioned by the Lord. Srila Ramananda Raya said that by following the principles of varnasrama-dharma, the system of four castes and four orders of human life, everyone could realize Transcendence. In the opinion of the Lord, the system of varnasrama-dharma is superficial only, and it has very little to do with the highest realization of spiritual values. The highest perfection of life is to get detached from the material attachment and proportionately realize the transcendental loving service of the Lord. The Personality of Godhead recognizes a living being who is progressing in that line. Devotional service, therefore, is the culmination of the culture of all knowledge. When Sri Krsna, the Supreme Personality of Godhead, appeared for the deliverance of all fallen souls, He advised the deliverance of all living entities as follows. The Supreme Absolute Personality of Godhead, from whom all living entities have emanated, must be worshiped by all their respective engagements, because everything that we see is also the expansion of His energy. That is the way of real perfection, and it is approved by all bona fide acaryas past and present. The system of varnasrama is more or less based on moral and ethical principles. There is very little realization of the Transcendence as such, and Lord Sri Caitanya Mahaprabhu rejected it as superficial and asked Ramananda Raya to go further into the matter.

Sri Ramananda Raya then suggested renunciation of fruitive actions unto the Lord. The Bhagavad-gita (9.27) advises in this connection: "Whatever you do, whatever you eat and whatever you give, as well as whatever you perform in penance, offer to Me alone." This dedication on the part of the worker suggests that the Personality of Godhead is a step higher than the impersonal conception of the varnasrama system, but still the relation of the living being and the Lord is not distinct in that way. The Lord therefore rejected this proposition and asked Ramananda Raya to go further.

Raya then suggested renunciation of the varnasrama-dharma and acceptance of devotional service. The Lord did not approve of this suggestion also for the reason that all of a sudden one should not renounce his position, for that may not bring in the desired result.

It was further suggested by Raya that attainment of spiritual realization freed from the material conception of life is the topmost achievement for a living being. The Lord rejected this suggestion also because on the plea of such spiritual realization much havoc has been wrought by unscrupulous persons;

therefore all of a sudden this is not possible. The Raya then suggested sincere association of self-realized souls and hearing submissively the transcendental message of the pastimes of the Personality of Godhead. This suggestion was welcomed by the Lord. This suggestion was made following in the footsteps of Brahmaji, who said that the Personality of Godhead is known as ajita, or the one who cannot be conquered or approached by anyone. But such ajita also becomes jita (conquered) by one method, which is very simple and easy. The simple method is that one has to give up the arrogant attitude of declaring oneself to be God Himself. One must be very meek and submissive and try to live peacefully by lending the ear to the speeches of the transcendently self-realized soul who speaks on the message of Bhagavata-dharma, or the religion of glorifying the Supreme Lord and His devotees. To glorify a great man is a natural instinct for living beings, but they have not learned to glorify the Lord. Perfection of life is attained simply by glorifying the Lord in association with a self-realized devotee of the Lord. \* The self-realized devotee is he who surrenders unto the Lord fully and who does not have attachment for material prosperity. Material prosperity and sense enjoyment and their advancement are all activities of ignorance in human society. Peace and friendship are impossible for a society detached from the association of God and His devotees. It is imperative, therefore, that one sincerely seek the association of pure devotees and hear them patiently and submissively from any position of life. The position of a person in the higher or lower status of life does not hamper one in the path of self-realization. The only thing one has to do is to hear from a self-realized soul with a routine program. The teacher may also deliver lectures from the Vedic literatures, following in the footsteps of the bygone acaryas who realized the Absolute Truth. Lord Sri Caitanya Mahaprabhu recommended this simple method of self-realization generally known as Bhagavata-dharma. Srimad-Bhagavatam is the perfect guide for this purpose.

Above these topics discussed by the Lord and Sri Ramananda Raya, there were still more elevated spiritual talks between the two great personalities, and we purposely withhold those topics for the present because one has to come to the spiritual plane before further talks with Ramananda Raya can be heard. We have presented further talks of Srila Ramananda Raya with the Lord in another book (Teachings of Lord Caitanya).

At the conclusion of this meeting, Sri Ramananda Raya was advised by the Lord to retire from service and come to Puri so that they could live together and relish a transcendental relationship. Some time later, Sri Ramananda Raya retired from the government service and took a pension from the King. He returned to his residence in Puri, where he was one of the most confidential devotees of the Lord. There was another gentleman at Puri of the name Sikhi Mahiti, who was also a confidant like Ramananda Raya. The Lord used to hold confidential talks on spiritual values with three or four companions at Puri, and He passed eighteen years in that way in spiritual trance. His talks were recorded by His private secretary Sri Damodara Gosvami, one of the four most intimate devotees.

The Lord extensively traveled all over the southern part of India. The great saint of Maharashtra known as Saint Tukarama was also initiated by the Lord. Saint Tukarama, after initiation by the Lord, overflowed the whole of the Maharashtra Province with the sankirtana movement, and the transcendental flow is still rolling on in the southwestern part of the great Indian peninsula.

The Lord excavated from South India two very important old literatures, namely the Brahma-samhita and Krsna-karnamrta, and these two valuable books are authorized studies for the person in the devotional line. The Lord then returned to Puri after His South Indian tour.

On His return to Puri, all the anxious devotees of the Lord got back their life, and the Lord remained there with continued pastimes of His transcendental realizations. The most important incident during that time was His granting audience to King Prataparudra. King Prataparudra was a great devotee of the Lord, and he considered himself to be one of the servants of the Lord entrusted with sweeping the temple. This submissive attitude of the King was very much appreciated by Sri Caitanya Mahaprabhu. The King requested both Bhattacharya and Raya to arrange his meeting with the Lord. When, however, the Lord was petitioned by His two stalwart devotees, He flatly refused to grant the request, even though it was put forward by personal associates like Ramananda Raya and Sarvabhauma Bhattacharya. The Lord maintained that it is dangerous for a sannyasi to be in intimate touch with worldly money-conscious men and with women. The Lord was an ideal sannyasi. No woman could approach the Lord even to offer respects. Women's seats were accommodated far away from the Lord. As an ideal teacher and acarya, He was very strict in the routine work of a sannyasi. Apart from being a divine incarnation, the Lord was an ideal character as a human being. His behavior with other persons was also above suspicion. In His dealing as



acarya, He was harder than the thunderbolt and softer than the rose. One of His associates, Junior Haridasa, committed a great mistake by lustfully glancing at a young woman. The Lord as Supersoul could detect this lust in the mind of Junior Haridasa, who was at once banished from the Lord's association and was never accepted again, even though the Lord was implored to excuse Haridasa for the mistake. Junior Haridasa afterwards committed suicide due to being disassociated from the company of the Lord, and the news of suicide was duly related to the Lord. Even at that time the Lord was not forgetful of the offense, and He said that Haridasa had rightly met with the proper punishment.

On the principles of the renounced order of life and discipline, the Lord knew no compromise, and therefore even though He knew that the King was a great devotee, He refused to see the King, only because the King was a dollar-and-cent man. By this example the Lord wanted to emphasize the proper behavior for a transcendentalist. A transcendentalist has nothing to do with women and money. He must always refrain from such intimate relations. The King was, however, favored by the Lord by the expert arrangement of the devotees. This means that the beloved devotee of the Lord can favor a neophyte more liberally than the Lord. Pure devotees, therefore, never commit an offense at the feet of another pure devotee. An offense at the lotus feet of the Lord is sometimes excused by the merciful Lord, but an offense at the feet of a devotee is very dangerous for one who actually wants to make progress in devotional service.

As long as the Lord remained at Puri, thousands of His devotees used to come to see Him during the Ratha-yatra car festival of Lord Jagannatha. And during the car festival, the washing of the Gundica temple under the direct supervision of the Lord was an important function. The Lord's congregational sankirtana movement at Puri was a unique exhibition for the mass of people. That is the way to turn the mass mind towards spiritual realization. The Lord inaugurated this system of mass sankirtana, and leaders of all countries can take advantage of this spiritual movement in order to keep the mass of people in a pure state of peace and friendship with one another. This is now the demand of the present human society all over the world.

After some time the Lord again started on His tour towards northern India, and He decided to visit Vrndavana and its neighboring places. He passed through the jungles of Jharikhanda (Madhya Bharata), and all the wild animals also joined His sankirtana movement. The wild tigers, elephants, bears and deer all together accompanied the Lord, and the Lord accompanied them in sankirtana. By this He proved that by the propagation of the sankirtana movement (congregational chanting and glorifying of the name of the Lord) even the wild animals can live in peace and friendship, and what to speak of men who are supposed to be civilized. No man in the world will refuse to join the sankirtana movement. Nor is the Lord's sankirtana movement restricted to any caste, creed, color or species. Here is direct evidence of His great mission: He allowed even the wild animals to partake in His great movement.

On His way back from Vrndavana He first came to Prayaga, where He met Rupa Gosvami along with his younger brother, Anupama. Then He came down to Benares. For two months, He instructed Sri Sanatana Gosvami in the transcendental science. The instruction to Sanatana Gosvami is in itself a long narration, and full presentation of the instruction will not be possible here. The main ideas are given as follows.

Sanatana Gosvami (formerly known as Sakara Mallika) was in the cabinet service of the Bengal government under the regime of Nawab Hussain Shah. He decided to join with the Lord and thus retired from the service. On His way back from Vrndavana, when He reached Varanasi, the Lord became the guest of Sri Tapan Misra and Candrasekhara, assisted by a Maharastra brahmana. At that time Varanasi was headed by a great sannyasi of the Mayavada school named Sripada Prakasananda Sarasvati. When the Lord was at Varanasi, the people in general became more attracted to Lord Caitanya Mahaprabhu on account of His mass sankirtana movement. Wherever He visited, especially the Visvanatha temple, thousands of pilgrims would follow Him. Some were attracted by His bodily features, and others were attracted by His melodious songs glorifying the Lord.

The Mayavadi sannyasis designate themselves as Narayana. Varanasi is still overflowed with many Mayavadi sannyasis. Some people who saw the Lord in His sankirtana party considered Him to be actually Narayana, and this report reached the camp of the great sannyasi Prakasananda.

In India there is always a kind of spiritual rivalry between the Mayavada and Bhagavata schools, and thus when the news of the Lord reached Prakasananda he knew that the Lord was a Vaisnava sannyasi, and therefore he minimized the value of the Lord before those who brought him the news. He deprecated the activities of the Lord because of His preaching the sankirtana movement, which was in his opinion

nothing but religious sentiment. Prakasananda was a profound student of the Vedanta, and he advised his followers to give attention to the Vedanta and not to indulge in sankirtana.

One devotee brahmana, who became a devotee of the Lord, did not like the criticism of Prakasananda, and he went to the Lord to express his regrets. He told the Lord that when he uttered the Lord's name before the sannyasi Prakasananda, the latter strongly criticized the Lord, although the brahmana heard Prakasananda uttering several times the name Caitanya. The brahmana was astonished to see that the sannyasi Prakasananda could not vibrate the sound Krsna even once, although he uttered the name Caitanya several times.

The Lord smilingly explained to the devotee brahmana why the Mayavadi cannot utter the holy name of Krsna. "The Mayavadis are offenders at the lotus feet of Krsna, although they utter always brahma, atma, or caitanya, etc. And because they are offenders at the lotus feet of Krsna, they are actually unable to utter the holy name of Krsna. The name Krsna and the Personality of Godhead Krsna are identical. There is no difference in the absolute realm between the name, form or person of the Absolute Truth because in the absolute realm everything is transcendental bliss. There is no difference between the body and the soul for the Personality of Godhead, Krsna. Thus He is different from the living entity who is always different from his outward body. Because of Krsna's transcendental position, it is very difficult for a layman to actually know the Personality of Godhead, Krsna, His holy name and fame, etc. His name, fame, form and pastimes all are one and the same transcendental identity, and they are not knowable by the exercise of the material senses.

"The transcendental relationship of the pastimes of the Lord is the source of still more bliss than one can experience by realization of Brahman or by becoming one with the Supreme. Had it not been so, then those who are already situated in the transcendental bliss of Brahman would not have been attracted by the transcendental bliss of the pastimes of the Lord."

After this, a great meeting was arranged by the devotees of the Lord in which all the sannyasis were invited, including the Lord and Prakasananda Sarasvati. In this meeting both the scholars (the Lord and Prakasananda) had a long discourse on the spiritual values of the sankirtana movement, and a summary is given below.

The great Mayavadi sannyasi Prakasananda inquired from the Lord as to the reason for His preferring the sankirtana movement to the study of the Vedanta-sutra. Prakasananda said that it is the duty of a sannyasi to read the Vedanta-sutra. What caused the Lord to indulge in sankirtana?

After this inquiry, the Lord submissively replied: "I have taken to the sankirtana movement instead of the study of Vedanta because I am a great fool." The Lord thus represented Himself as one of the numberless fools of this age who are absolutely incapable of studying the Vedanta philosophy. The fools' indulgence in the study of Vedanta has caused so much havoc in society. The Lord thus continued: "And because I am a great fool, My spiritual master forbade Me to play with Vedanta philosophy. He said that it is better that I chant the holy name of the Lord, for that would deliver Me from material bondage.

"In this age of Kali there is no other religion but the glorification of the Lord by utterance of His holy name, and that is the injunction of all the revealed scriptures. And My spiritual master has taught Me one sloka [from the Brhan-naradiya Purana]:

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

"So on the order of My spiritual master, I chant the holy name of Hari, and I am now mad after this holy name. Whenever I utter the holy name I forget Myself completely, and sometimes I laugh, cry and dance like a madman. I thought that I had actually gone mad by this process of chanting, and therefore I asked My spiritual master about it. He informed Me that this was the real effect of chanting the holy name, which produces a transcendental emotion that is a rare manifestation. It is the sign of love of God, which is the ultimate end of life. Love of God is transcendental to liberation [mukti], and thus it is called the fifth stage of spiritual realization, above the stage of liberation. By chanting the holy name of Krsna one attains the stage of love of God, and it was good that fortunately I was favored with the blessing."

On hearing this statement from the Lord, the Mayavadi sannyasi asked the Lord what was the harm in studying the Vedanta along with chanting the holy name. Prakasananda Sarasvati knew well that the Lord was formerly known as Nimai Pandita, a very learned scholar of Navadvipa, and His posing as a great fool was certainly to some purpose. Hearing this inquiry by the sannyasi, the Lord smiled and said, "My dear sir, if you do not mind, I will answer your inquiry."

All the sannyasis there were very much pleased with the Lord for His honest dealings, and they unanimously replied that they would not be offended by whatever He replied. The Lord then spoke as follows:

"Vedanta-sutra consists of transcendental words or sounds uttered by the transcendental Personality of Godhead. As such, in the Vedanta there cannot be any human deficiencies like mistake, illusion, cheating or inefficiency. The message of the Upanisads is expressed in the Vedanta-sutra, and what is said there directly is certainly glorified. Whatever interpretations have been given by Sankaracarya have no direct bearing on the sutra, and therefore such commentation spoils everything.

"The word Brahman indicates the greatest of all, which is full with transcendental opulences, superior to all. Brahman is ultimately the Personality of Godhead, and He is covered by indirect interpretations and established as impersonal. Everything that is in the spiritual world is full of transcendental bliss, including the form, body, place and paraphernalia of the Lord. All are eternally cognizant and blissful. It is not the fault of the Acarya Sankara that he has so interpreted Vedanta, but if someone accepts it, then certainly he is doomed. Anyone who accepts the transcendental body of the Personality of Godhead as something mundane certainly commits the greatest blasphemy."

The Lord thus spoke to the sannyasi almost in the same way that He spoke to the Bhattacharya of Puri, and by forceful arguments He nullified the Mayavada interpretations of the Vedanta-sutra. All the sannyasis there claimed that the Lord was the personified Vedas and the Personality of Godhead. All the sannyasis were converted to the cult of bhakti, all of them accepted the holy name of the Lord Sri Krsna, and they dined together with the Lord in the midst of them. After this conversion of the sannyasis, the popularity of the Lord increased at Varanasi, and thousands of people assembled to see the Lord in person. The Lord thus established the primary importance of Srimad-Bhagavata-dharma, and He defeated all other systems of spiritual realization. After that everyone at Varanasi was overwhelmed with the transcendental sankirtana movement.

While the Lord was camping at Varanasi, Sanatana Gosvami also arrived after retiring from office. He was formerly one of the state ministers in the government of Bengal, then under the regime of Nawab Hussain Shah. He had some difficulty in getting relief from the state service, for the Nawab was reluctant to let him leave. Nonetheless he came to Varanasi, and the Lord taught him the principles of devotional service. He taught him about the constitutional position of the living being, the cause of his bondage under material conditions, his eternal relation with the Personality of Godhead, the transcendental position of the Supreme Personality of Godhead, His expansions in different plenary portions of incarnations, His control of different parts of the universe, the nature of His transcendental abode, devotional activities, their different stages of development, the rules and regulations for achieving the gradual stages of spiritual perfection, the symptoms of different incarnations in different ages, and how to detect them with reference to the context of revealed scriptures.

The Lord's teachings to Sanatana Gosvami form a big chapter in the text of Sri Caitanya-caritamṛta, and to explain the whole teachings in minute details will require a volume in itself. These are treated in detail in our book Teachings of Lord Caitanya.

At Mathura, the Lord visited all the important places; then He reached Vrndavana. Lord Caitanya appeared in the family of a high-caste brahmana, and over and above that as sannyasi He was the preceptor for all the varnas and asramas. But He used to accept meals from all classes of Vaisnavas. At Mathura the Sanodiya brahmanas are considered to be in the lower status of society, but the Lord accepted meals in the family of such a brahmana also because His host happened to be a disciple of the Madhavendra Puri family.

At Vrndavana the Lord took bath in twenty-four important bathing places and ghats. He traveled to all the twelve important vanas (forests). In these forests all the cows and birds welcomed Him, as if He were their very old friend. The Lord also began to embrace all the trees of those forests, and by doing so He felt the symptoms of transcendental ecstasy. Sometimes He fell unconscious, but He was made to regain consciousness by the chanting of the holy name of Krsna. The transcendental symptoms that were visible on the body of the Lord during His travel within the forest of Vrndavana were all unique and inexplicable, and we have just given a synopsis only.

Some of the important places that were visited by the Lord in Vrndavana were Kamyavana, Adisvara, Pavana-sarovara, Khadiravana, Sesasayi, Khela-tirtha, Bhandiravana, Bhadravana, Srivana, Lauhavana, Mahavana, Gokula, Kaliya-hrada, Dvadasaditya, Kesi-tirtha, etc. When He saw the place where the rasa

dance took place, He at once fell down in trance. As long as He remained at Vrndavana, He made His headquarters at Akrura-ghata.

From Vrndavana His personal servitor Krsnadasa Vipra induced Him to go back to Prayaga to take bath during the Magha-mela. The Lord acceded to this proposal, and they started for Prayaga. On the way they met with some Pathans, amongst whom there was a learned Moulana. The Lord had some talks with the Moulana and his companions, and the Lord convinced the Moulana that in the Koran also there are descriptions of Bhagavata-dharma and Krsna. All the Pathans were converted to His cult of devotional service.

When He returned to Prayaga, Srila Rupa Gosvami and his youngest brother met Him near Bindu-madhava temple. This time the Lord was welcomed by the people of Prayaga more respectfully. Vallabha Bhatta, who resided on the other bank of Prayaga in the village of Adaila, was to receive Him at his place. but while going there the Lord jumped in the River Yamuna. With great difficulty He was picked up in an unconscious state. Finally He visited the headquarters of Vallabha Bhatta. This Vallabha Bhatta was one of His chief admirers, but later on he inaugurated his own party, the Vallabha-sampradaya.

On the bank of the Dasasvamedha-ghata at Prayaga for ten days continually the Lord instructed Rupa Gosvami in the science of devotional service to the Lord. He taught the Gosvami the divisions of the living creatures in the 8,400,000 species of life. Then He taught him about the human species. Out of them He discussed the followers of the Vedic principles, out of them the fruitive workers, out of them the empiric philosophers, and out of them the liberated souls. He said that there are only a few who are actually pure devotees of Lord Sri Krsna.

Srila Rupa Gosvami was the younger brother of Sanatana Gosvami, and when he retired from service he brought with him two boatfuls of gold coins. This means that he brought with him some hundreds of thousands of rupees accumulated by the labor of his service. And before leaving home for Lord Caitanya Mahaprabhu, he divided the wealth as follows: fifty percent for the service of the Lord and His devotees, twenty-five percent for relatives and twenty-five percent for his personal needs in case of emergency. In that way he set an example for all householders.

The Lord taught the Gosvami about devotional service, comparing it to a creeper, and advised him to protect the bhakti creeper most carefully against the mad elephant offense against the pure devotees. In addition, the creeper has to be protected from the desires of sense enjoyment, monistic liberation and perfection of the hatha-yoga system. They are all detrimental on the path of devotional service. Similarly, violence against living beings, and desire for worldly gain, worldly reception and worldly fame are all detrimental to the progress of bhakti, or Bhagavata-dharma.

Pure devotional service must be freed from all desires for sense gratification, fruitive aspirations and culture of monistic knowledge. One must be freed from all kinds of designations, and when one is thus converted to transcendental purity, one can then serve the Lord by purified senses.

As long as there is the desire to enjoy sensually or to become one with the Supreme or to possess the mystic powers, there is no question of attaining the stage of pure devotional service.

Devotional service is conducted under two categories, namely primary practice and spontaneous emotion. When one can rise to the platform of spontaneous emotion, he can make further progress by spiritual attachment, feeling, love, and many higher stages of devotional life for which there are no English words. We have tried to explain the science of devotional service in our book *The Nectar of Devotion*, based on the authority of *Bhakti-rasamrta-sindhu* by Srila Rupa Gosvami.

Transcendental devotional service has five stages of reciprocation:

1. The self-realization stage just after liberation from material bondage is called the *santa*, or neutral stage.
2. After that, when there is development of transcendental knowledge of the Lord's internal opulences, the devotee engages himself in the *dasya* stage.
3. By further development of the *dasya* stage, a respectful fraternity with the Lord develops, and above that a feeling of friendship on equal terms becomes manifest. Both these stages are called *sakhya* stage, or devotional service in friendship.
4. Above this is the stage of paternal affection toward the Lord, and this is called the *vatsalya* stage.
5. And above this is the stage of conjugal love, and this stage is called the highest stage of love of God, although there is no difference in quality in any of the above stages. The last stage of conjugal love of God is called the *madhurya* stage.

Thus He instructed Rupa Gosvami in devotional science and deputed him to Vrndavana to excavate the lost sites of the transcendental pastimes of the Lord. After this, the Lord returned to Varanasi and delivered the sannyasis and instructed the elder brother of Rupa Gosvami. We have already discussed this.

The Lord left only eight slokas of His instructions in writing, and they are known as the Siksastaka. All other literatures of His divine cult were extensively written by the Lord's principal followers, the six Gosvamis of Vrndavana, and their followers. The cult of Caitanya philosophy is richer than any other, and it is admitted to be the living religion of the day with the potency for spreading as visva-dharma, or universal religion. We are glad that the matter has been taken up by some enthusiastic sages like Bhaktisiddhanta Sarasvati Gosvami Maharaja and his disciples. We shall eagerly wait for the happy days of Bhagavata-dharma, or prema-dharma, inaugurated by the Lord Sri Caitanya Mahaprabhu.

The eight slokas completed by the Lord are:

1

Glory to the Sri Krsna sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

2

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by chanting Your holy names, but I am so unfortunate that I have no attraction for them.

3

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

4

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.

5

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 this ocean of death and place me as one of the atoms of Your lotus feet.

6

O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

7

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

8

I know no one but Krsna as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.

First Canto  
"Creation"

Table of Contents

Chapter One  
Questions by the Sages

TEXT 1

TEXT

om namo bhagavate vasudevaya  
janmady asya yato 'nvayad itaratas carthesv abhijnah svarat  
tene brahma hrda ya adi-kavaye muhyanti yat surayah  
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa  
dhamna svena sada nirasta-kuhakam satyam param dhimahi

SYNONYMS

om--O my Lord; namah--offering my obeisances; bhagavate--unto the Personality of Godhead; vasudevaya--unto Vasudeva (the son of Vasudeva), or Lord Sri Krsna, the primeval Lord; janma-adi--creation, sustenance and destruction; asya--of the manifested universes; yatah--from whom; anvayat--directly; itaratah--indirectly; ca--and; arthesu--purposes; abhijnah--fully cognizant; sva-rat--fully independent; tene--imparted; brahma--the Vedic knowledge; hrda--consciousness of the heart; yah--one who; adi-kavaye--unto the original created being; muhyanti--are illusioned; yat--about whom; surayah--great sages and demigods; tejah--fire; vari--water; mrdam--earth; yatha--as much as; vinimayah--action and reaction; yatra--whereupon; tri-sargah--three modes of creation, creative faculties; amrsa--almost factual; dhamna--along with all transcendental paraphernalia; svena--self-sufficiently; sada--always; nirasta--negation by absence; kuhakam--illusion; satyam--truth; param--absolute; dhimahi--I do meditate upon.

TRANSLATION

O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

PURPORT

Obeisances unto the Personality of Godhead, Vasudeva, directly indicate Lord Sri Krsna, who is the divine son of Vasudeva and Devaki. This fact will be more explicitly explained in the text of this work. Sri

Vyasadeva asserts herein that Sri Krsna is the original Personality of Godhead, and all others are His direct or indirect plenary portions or portions of the portion. Srila Jiva Gosvami has even more explicitly explained the subject matter in his Krsna-sandarbha. And Brahma, the original living being, has explained the subject of Sri Krsna substantially in his treatise named Brahma-samhita. In the Sama-veda Upanisad, it is also stated that Lord Sri Krsna is the divine son of Devaki. Therefore, in this prayer, the first proposition holds that Lord Sri Krsna is the primeval Lord, and if any transcendental nomenclature is to be understood as belonging to the Absolute Personality of Godhead, it must be the name indicated by the word Krsna, which means the all-attractive. In Bhagavad-gita, in many places, the Lord asserts Himself to be the original Personality of Godhead, and this is confirmed by Arjuna, and also by great sages like Narada, Vyasa, and many others. In the Padma Purana, it is also stated that out of the innumerable names of the Lord, the name of Krsna is the principal one. Vasudeva indicates the plenary portion of the Personality of Godhead, and all the different forms of the Lord, being identical with Vasudeva, are indicated in this text. The name Vasudeva particularly indicates the divine son of Vasudeva and Devaki. Sri Krsna is always meditated upon by the paramahamsas, who are the perfected ones among those in the renounced order of life.

Vasudeva, or Lord Sri Krsna, is the cause of all causes. Everything that exists emanates from the Lord. How this is so is explained in later chapters of this work. This work is described by Mahaprabhu Sri Caitanya as the spotless Purana because it contains the transcendental narration of the Personality of Godhead Sri Krsna. The history of the Srimad-Bhagavatam is also very glorious. It was compiled by Sri Vyasadeva after he had attained maturity in transcendental knowledge. He wrote this under the instructions of Sri Naradaji, his spiritual master. Vyasadeva compiled all Vedic literatures, containing the four divisions of the Vedas, the Vedanta-sutras (or the Brahma-sutras), the Puranas, the Mahabharata, and so on. But nevertheless he was not satisfied. His dissatisfaction was observed by his spiritual master, and thus Narada advised him to write on the transcendental activities of Lord Sri Krsna. These transcendental activities are described specifically in the Tenth Canto of this work. But, in order to reach to the very substance, one must proceed gradually by developing knowledge of the categories.

It is natural that a philosophical mind wants to know about the origin of the creation. At night he sees the stars in the sky, and he naturally speculates about their inhabitants. Such inquiries are natural for man because man has a developed consciousness which is higher than that of the animals. The author of Srimad-Bhagavatam gives a direct answer to such inquiries. He says that the Lord Sri Krsna is the origin of all creations. He is not only the creator of the universe, but the destroyer as well. The manifested cosmic nature is created at a certain period by the will of the Lord. It is maintained for some time, and then it is annihilated by His will. Therefore, the supreme will is behind all cosmic activities. Of course, there are atheists of various categories who do not believe in a creator, but that is due to a poor fund of knowledge. The modern scientist, for example, has created space satellites, and by some arrangement or other, these satellites are thrown into outer space to fly for some time at the control of the scientist who is far away. Similarly, all the universes with innumerable stars and planets are controlled by the intelligence of the Personality of Godhead.

In Vedic literatures, it is said that the Absolute Truth, Personality of Godhead, is the chief amongst all living personalities. All living beings, beginning from the first created being, Brahma, down to the smallest ant, are individual living beings. And above Brahma, there are even other living beings with individual capacities, and the Personality of Godhead is also a similar living being. And He is an individual as are the other living beings. But the Supreme Lord, or the supreme living being, has the greatest intelligence, and He possesses supermost inconceivable energies of all different varieties. If a man's brain can produce a space satellite, one can very easily imagine how brains higher than man can produce similarly wonderful things which are far superior. The reasonable person will easily accept this argument, but there are stubborn atheists who would never agree. Srila Vyasadeva, however, at once accepts the supreme intelligence as the paramesvara. He offers his respectful obeisances unto the supreme intelligence addressed as the para or the paramesvara or the Supreme Personality of Godhead. And that paramesvara is Sri Krsna, as admitted in Bhagavad-gita and other scriptures delivered by Sri Vyasadeva and specifically in this Srimad-Bhagavatam. In Bhagavad-gita, the Lord says that there is no other para-tattva (summum bonum) than Himself. Therefore, Sri Vyasadeva at once worships the para-tattva, Sri Krsna, whose transcendental activities are described in the Tenth Canto.

Unscrupulous persons go immediately to the Tenth Canto and especially to the five chapters which describe the Lord's rasa dance. This portion of the Srimad-Bhagavatam is the most confidential part of this great literature. Unless one is thoroughly accomplished in the transcendental knowledge of the Lord, one is sure to misunderstand the Lord's worshipable transcendental pastimes called rasa dance and His love affairs with the gopis. This subject matter is highly spiritual, and only the liberated persons who have gradually attained to the stage of paramahansa can transcendently relish this rasa dance. Srila Vyasadeva therefore gives the reader the chance to gradually develop spiritual realization before actually relishing the essence of the pastimes of the Lord. Therefore, he purposely invokes a Gayatri mantra, dhimahi. This Gayatri mantra is meant for spiritually advanced people. When one is successful in chanting the Gayatri mantra, he can enter into the transcendental position of the Lord. One must therefore acquire brahminical qualities or be perfectly situated in the quality of goodness in order to chant the Gayatri mantra successfully and then attain to the stage of transcendently realizing the Lord, His name, His fame, His qualities and so on.

Srimad-Bhagavatam is the narration of the svarupa of the Lord manifested by His internal potency, and this potency is distinguished from the external potency which has manifested the cosmic world, which is within our experience. Srila Vyasadeva makes a clear distinction between the two in this sloka. Sri Vyasadeva says herein that the manifested internal potency is real, whereas the external manifested energy in the form of material existence is only temporary and illusory like the mirage in the desert. In the desert mirage there is no actual water. There is only the appearance of water. Real water is somewhere else. The manifested cosmic creation appears as reality. But reality, of which this is but a shadow, is in the spiritual world. Absolute Truth is in the spiritual sky, not the material sky. In the material sky everything is relative truth. That is to say, one truth depends on something else. This cosmic creation results from interaction of the three modes of nature, and the temporary manifestations are so created as to present an illusion of reality to the bewildered mind of the conditioned soul, who appears in so many species of life, including the higher demigods, like Brahma, Indra, Candra, and so on. In actuality, there is no reality in the manifested world. There appears to be reality, however, because of the true reality which exists in the spiritual world, where the Personality of Godhead eternally exists with His transcendental paraphernalia.

The chief engineer of a complicated construction does not personally take part in the construction, but he knows every nook and corner because everything is done under his direction. He knows everything about the construction, both directly and indirectly. Similarly, the Personality of Godhead, who is the supreme engineer of this cosmic creation, knows every nook and corner, although affairs are being carried out by demigods. Beginning from Brahma down to the insignificant ant, no one is independent in the material creation. The hand of the Lord is seen everywhere. All material elements as well as all spiritual sparks emanate from Him only. And whatever is created in this material world is but the interaction of two energies, the material and the spiritual, which emanate from the Absolute Truth, the Personality of Godhead, Sri Krsna. A chemist can manufacture water in the chemical laboratory by mixing hydrogen and oxygen. But, in reality, the living entity works in the laboratory under the direction of the Supreme Lord. And the materials with which he works are also supplied by the Lord. The Lord knows everything directly and indirectly, and He is cognizant of all minute details, and He is fully independent. He is compared to a mine of gold, and the cosmic creations in so many different forms are compared to objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine is different. Therefore, the Absolute Truth is simultaneously one and different. Nothing is absolutely equal with the Absolute Truth, but at the same time, nothing is independent of the Absolute Truth.

Conditioned souls, beginning from Brahma, who engineers the entire universe, down to the insignificant ant, are all creating, but none of them are independent of the Supreme Lord. The materialist wrongly thinks that there is no creator other than his own self. This is called maya, or illusion. Because of his poor fund of knowledge, the materialist cannot see beyond the purview of his imperfect senses, and thus he thinks that matter automatically takes its own shape without the aid of a superior intelligence. This is refuted in this sloka by Srila Vyasadeva: "Since the complete whole or the Absolute Truth is the source of everything, nothing can be independent of the body of the Absolute Truth." Whatever happens to the body quickly becomes known to the embodied. Similarly, the creation is the body of the absolute whole. Therefore, the Absolute knows everything directly and indirectly that happens in the creation.



In the sruti-mantra, it is also stated that the absolute whole or Brahman is the ultimate source of everything. Everything emanates from Him, and everything is maintained by Him. And at the end, everything enters into Him. That is the law of nature. In the smṛti-mantra, the same is confirmed. It is said that the source from which everything emanates at the beginning of Brahma's millennium and the reservoir to which everything ultimately enters, is the Absolute Truth or Brahman. Material scientists take it for granted that the ultimate source of the planetary system is the sun, but they are unable to explain the source of the sun. Herein, the ultimate source is explained. According to the Vedic literatures, Brahma, who may be compared to the sun, is not the ultimate creator. It is stated in this sloka that Brahma was taught Vedic knowledge by the Personality of Godhead. One may argue that Brahma, being the original living being, could not be inspired because there was no other being living at that time. Herein it is stated that the Supreme Lord inspired the secondary creator, Brahma, in order that Brahma could carry out his creative functions. So, the supreme intelligence behind all creations is the Absolute Godhead, Sri Kṛṣṇa. In Bhagavad-gīta, Lord Sri Kṛṣṇa states that it is He only who superintends the creative energy, prakṛti, which constitutes the totality of matter. Therefore, Sri Vyāsadeva does not worship Brahma, but the Supreme Lord, who guides Brahma in his creative activities. In this sloka, the particular words abhijñā and svarat are significant. These two words distinguish the Supreme Lord from all the other living entities. No other living entity is either abhijñā or svarat. That is, no one is either fully cognizant or fully independent. Even Brahma has to meditate upon the Supreme Lord in order to create. Then what to speak of great scientists like Einstein! The brains of such a scientist are certainly not the products of any human being. Scientists cannot manufacture such a brain, and what to speak of foolish atheists who defy the authority of the Lord? Even Mayavadi impersonalists who flatter themselves that they can become one with the Lord are neither abhijñā or svarat. Such impersonalists undergo severe austerities to acquire knowledge to become one with the Lord. But ultimately they become dependent on some rich disciple who supplies them with money to build monasteries and temples. Atheists like Ravana or Hiranyakasipu had to undergo severe penances before they could flout the authority of the Lord. But ultimately, they were rendered helpless and could not save themselves when the Lord appeared before them as cruel death. This is also the case with the modern atheists who also dare to flout the authority of the Lord. Such atheists will be dealt with similarly, for history repeats itself. Whenever men neglect the authority of the Lord, nature and her laws are there to penalize them. This is confirmed in Bhagavad-gīta in the well-known verse yada yada hi dharmasya glānir. "Whenever there is a decline of dharma and a rise of adharma, O Arjuna, then I incarnate Myself." (Bg. 4.7)

That the Supreme Lord is all-perfect is confirmed in all sruti-mantras. It is said in the sruti-mantras that the all-perfect Lord threw a glance over matter and thus created all living beings. The living beings are parts and parcels of the Lord, and He impregnates the vast material creation with seeds of spiritual sparks, and thus the creative energies are set in motion to enact so many wonderful creations. An atheist may argue that God is no more expert than a watchmaker, but of course God is greater because He can create machines in duplicate male and female forms. The male and female forms of different types of machineries go on producing innumerable similar machines without God's further attention. If a man could manufacture such a set of machines that could produce other machines without his attention, then he could approach the intelligence of God. But that is not possible, for each machine has to be handled individually. Therefore, no one can create as well as God. Another name for God is asamaurdhva, which means that no one is equal to or greater than Him. Param satyam, or the Supreme Truth, is He who has no equal or superior. This is confirmed in the sruti-mantras. It is said that before the creation of the material universe there existed the Lord only, who is master of everyone. That Lord instructed Brahma in Vedic knowledge. That Lord has to be obeyed in all respects. Anyone who wants to get rid of the material entanglement must surrender unto Him. This is also confirmed in Bhagavad-gīta.

Unless one surrenders unto the lotus feet of the Supreme Lord, it is certain that he will be bewildered. When an intelligent man surrenders unto the lotus feet of Kṛṣṇa and knows completely that Kṛṣṇa is the cause of all causes, as confirmed in Bhagavad-gīta, then only can such an intelligent man become a mahatma, or great soul. But such a great soul is rarely seen. Only the mahatmas can understand that the Supreme Lord is the primeval cause of all creations. He is parama or ultimate truth because all other truths are relative to Him. He is omniscient. For Him, there is no illusion.

Some Mayavadi scholars argue that Srimad-Bhagavatam was not compiled by Sri Vyāsadeva. And some of them suggest that this book is a modern creation written by someone named Vopadeva. In order to

refute such meaningless arguments, Sri Sridhara Svami points out that there is reference to the Bhagavatam in many of the oldest Puranas. This first sloka of the Bhagavatam begins with the Gayatri mantra. There is reference to this in the Matsya Purana, which is the oldest Purana. In that Purana, it is said with reference to the Gayatri mantra in the Bhagavatam that there are many narrations of spiritual instructions beginning with the Gayatri mantra. And there is the history of Vrtrasura. Anyone who makes a gift of this great work on a full moon day attains to the highest perfection of life by returning to Godhead. There is reference to the Bhagavatam in other Puranas also, where it is clearly stated that this work was finished in twelve cantos, which include eighteen thousand slokas. In the Padma Purana also there is reference to the Bhagavatam in a conversation between Gautama and Maharaja Ambarisa. The king was advised therein to read regularly Srimad-Bhagavatam if he desired liberation from material bondage. Under the circumstances, there is no doubt about the authority of the Bhagavatam. Within the past five hundred years, many erudite scholars and acaryas like Jiva Gosvami, Sanatana Gosvami, Visvanatha Cakravarti, Vallabhacarya, and many other distinguished scholars even after the time of Lord Caitanya made elaborate commentaries on the Bhagavatam. And the serious student would do well to attempt to go through them to better relish the transcendental messages.

Srila Visvanatha Cakravarti Thakura specifically deals with the original and pure sex psychology (adira), devoid of all mundane inebriety. The whole material creation is moving under the principle of sex life. In modern civilization, sex life is the focal point for all activities. Wherever one turns his face, he sees sex life predominant. Therefore, sex life is not unreal. Its reality is experienced in the spiritual world. The material sex life is but a perverted reflection of the original fact. The original fact is in the Absolute Truth, and thus the Absolute Truth cannot be impersonal. It is not possible to be impersonal and contain pure sex life. Consequently, the impersonalist philosophers have given indirect impetus to the abominable mundane sex life because they have overstressed the impersonality of the ultimate truth. Consequently, man without information of the actual spiritual form of sex has accepted perverted material sex life as the all in all. There is a distinction between sex life in the diseased material condition and spiritual sex life.

This Srimad-Bhagavatam will gradually elevate the unbiased reader to the highest perfectional stage of transcendence. It will enable him to transcend the three modes of material activities: fruitive actions, speculative philosophy, and worship of functional deities as inculcated in Vedic verses.

## TEXT 2

### TEXT

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam  
vedyam vastavam atra vastu sivadam tapa-trayonmulanam  
srimad-bhagavate maha-muni-krte kim va parair isvarah  
sadyo hrady avarudhyate 'tra krtibhih susrusubhis tat-ksanat

### SYNONYMS

dharmah--religiosity; projjhita--completely rejected; kaitavah--covered by fruitive intention; atra--herein; paramah--the highest; nirmatsaranam--of the one-hundred-percent pure in heart; satam--devotees; vedyam--understandable; vastavam--factual; atra--herein; vastu--substance; sivadam--well-being; tapa-traya--threefold miseries; unmulanam--causing uprooting of; srimat--beautiful; bhagavate--the Bhagavata Purana; maha-muni--the great sage (Vyasadeva); krte--having compiled; kim--what is; va--the need; paraih--others; isvarah--the Supreme Lord; sadyah--at once; hrady--within the heart; avarudhyate--become compact; atra--herein; krtibhih--by the pious men; susrusubhih--by culture; tat-ksanat--without delay.

### TRANSLATION

Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva [in his maturity], is sufficient

in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.

#### PURPORT

Religion includes four primary subjects, namely pious activities, economic development, satisfaction of the senses, and finally liberation from material bondage. Irreligious life is a barbarous condition. Indeed, human life begins when religion begins. Eating, sleeping, fearing, and mating are the four principles of animal life. These are common both to animals and to human beings. But religion is the extra function of the human being. Without religion, human life is no better than animal life. Therefore, in human societies there is some form of religion which aims at self-realization and which makes reference to man's eternal relationship with God.

In the lower stages of human civilization, there is always competition to lord it over the material nature or, in other words, there is a continuous rivalry to satisfy the senses. Driven by such consciousness, man turns to religion. He thus performs pious activities or religious functions in order to gain something material. But if such material gains are obtainable in other ways, then so-called religion is neglected. This is the situation in modern civilization. Man is thriving economically, so at present he is not very interested in religion. Churches, mosques or temples are now practically vacant. Men are more interested in factories, shops, and cinemas than in religious places which were erected by their forefathers. This practically proves that religion is performed for some economic gains. Economic gains are needed for sense gratification. Often when one is baffled in the pursuit of sense gratification, he takes to salvation and tries to become one with the Supreme Lord. Consequently, all these states are simply different types of sense gratification.

In the Vedas, the above-mentioned four activities are prescribed in the regulative way so that there will not be any undue competition for sense gratification. But Srimad-Bhagavatam is transcendental to all these sense gratificatory activities. It is purely transcendental literature which can be understood only by the pure devotees of the Lord who are transcendental to competitive sense gratification. In the material world there is keen competition between animal and animal, man and man, community and community, nation and nation. But the devotees of the Lord rise above such competitions. They do not compete with the materialist because they are on the path back to Godhead where life is eternal and blissful. Such transcendentalists are nonenvious and pure in heart. In the material world, everyone is envious of everyone else, and therefore there is competition. But the transcendental devotees of the Lord are not only free from material envy, but are well-wishers to everyone, and they strive to establish a competitionless society with God in the center. The contemporary socialist's conception of a competitionless society is artificial because in the socialist state there is competition for the post of dictator. From the point of view of the Vedas or from the point of view of common human activities, sense gratification is the basis of material life. There are three paths mentioned in the Vedas. One involves fruitive activities to gain promotion to better planets. Another involves worshipping different demigods for promotion to the planets of the demigods, and another involves realizing the Absolute Truth and His impersonal feature and becoming one with Him.

The impersonal aspect of the Absolute Truth is not the highest. Above the impersonal feature is the Paramatma feature, and above this is the personal feature of the Absolute Truth, or Bhagavan. Srimad-Bhagavatam gives information about the Absolute Truth in His personal feature. It is higher than impersonalist literatures and higher than the jnana-kanda division of the Vedas. It is even higher than the karma-kanda division, and even higher than the upasana-kanda division, because it recommends the worship of the Supreme Personality of Godhead, Lord Sri Kṛṣṇa. In the karma-kanda, there is competition to reach heavenly planets for better sense gratification, and there is similar competition in the jnana-kanda and the upasana-kanda. The Srimad-Bhagavatam is superior to all of these because it aims at the Supreme Truth which is the substance or the root of all categories. From Srimad-Bhagavatam one can come to know the substance as well as the categories. The substance is the Absolute Truth, the Supreme Lord, and all emanations are relative forms of energy.

Nothing is apart from the substance, but at the same time the energies are different from the substance. This conception is not contradictory. Srimad-Bhagavatam explicitly promulgates this simultaneously-one-and-different philosophy of the Vedanta-sutra, which begins with the "janmady asya" sutra.

This knowledge that the energy of the Lord is simultaneously one with and different from the Lord is an answer to the mental speculators' attempt to establish the energy as the Absolute. When this knowledge is factually understood, one sees the conceptions of monism and dualism to be imperfect. Development of this transcendental consciousness grounded in the conception of simultaneously-one-and-different leads one immediately to the stage of freedom from the threefold miseries. The threefold miseries are (1) those miseries which arise from the mind and body, (2) those miseries inflicted by other living beings, and (3) those miseries arising from natural catastrophes over which one has no control. Srimad-Bhagavatam begins with the surrender of the devotee unto the Absolute Person. The devotee is fully aware that he is one with the Absolute and at the same time in the eternal position of servant to the Absolute. In the material conception, one falsely thinks himself the lord of all he surveys, and therefore he is always troubled by the threefold miseries of life. But as soon as one comes to know his real position as transcendental servant, he at once becomes free from all miseries. As long as the living entity is trying to master material nature, there is no possibility of his becoming servant of the Supreme. Service to the Lord is rendered in pure consciousness of one's spiritual identity; by service one is immediately freed from material encumbrances.

Over and above this, Srimad-Bhagavatam is a personal commentation on the Vedanta-sutra by Sri Vyasadeva. It was written in the maturity of his spiritual life through the mercy of Narada. Sri Vyasadeva is the authorized incarnation of Narayana, the Personality of Godhead. Therefore, there is no question as to his authority. He is the author of all other Vedic literatures, yet he recommends the study of Srimad-Bhagavatam above all others. In other Puranas there are different methods set forth by which one can worship the demigods. But in the Bhagavatam only the Supreme Lord is mentioned. The Supreme Lord is the total body, and the demigods are the different parts of that body. Consequently, by worshiping the Supreme Lord, one does not need to worship the demigods. The Supreme Lord becomes fixed in the heart of the devotee immediately. Lord Caitanya Mahaprabhu has recommended the Srimad-Bhagavatam as the spotless Purana and distinguishes it from all other Puranas.

The proper method for receiving this transcendental message is to hear it submissively. A challenging attitude cannot help one realize this transcendental message. One particular word is used herein for proper guidance. This word is susrusu. One must be anxious to hear this transcendental message. The desire to sincerely hear is the first qualification.

Less fortunate persons are not at all interested in hearing this Srimad-Bhagavatam. The process is simple, but the application is difficult. Unfortunate people find enough time to hear idle social and political conversations, but when invited to attend a meeting of devotees to hear Srimad-Bhagavatam they suddenly become reluctant. Sometimes professional readers of the Bhagavatam immediately plunge into the confidential topics of the pastimes of the Supreme Lord, which they seemingly interpret as sex literature. Srimad-Bhagavatam is meant to be heard from the beginning. Those who are fit to assimilate this work are mentioned in this sloka: "One becomes qualified to hear Srimad-Bhagavatam after many pious deeds." The intelligent person, with thoughtful discretion, can be assured by the great sage Vyasadeva that he can realize the Supreme Personality directly by hearing Srimad-Bhagavatam. Without undergoing the different stages of realization set forth in the Vedas, one can be lifted immediately to the position of paramahansa simply by agreeing to receive this message.

TEXT 3

TEXT

nigama-kalpa-taror galitam phalam  
suka-mukhad amrta-drava-samyutam  
pibata bhagavatam rasam alayam  
muhur aho rasika bhuvu bhavukah

SYNONYMS

nigama--the Vedic literatures; kalpa-taroh--the desire tree; galitam--fully matured; phalam--fruit; suka--Sri Sukadeva Gosvami, the original speaker of Srimad-Bhagavatam; mukhat--from the lips of; amrta--nectar; drava--semisolid and soft and therefore easily swallowable; samyutam--perfect in all respects; pibata--do relish it; bhagavatam--the book dealing in the science of the eternal relation with the Lord; rasam--juice (that which is relishable); alayam--until liberation, or even in a liberated condition; muhuh--always; aho--O; rasikah--those who are full in the knowledge of mellows; bhuvi--on the earth; bhavukah--expert and thoughtful.

#### TRANSLATION

O expert and thoughtful men, relish Srimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

#### PURPORT

In the two previous slokas it has been definitely proved that the Srimad-Bhagavatam is the sublime literature which surpasses all other Vedic scriptures due to its transcendental qualities. It is transcendental to all mundane activities and mundane knowledge. In this sloka it is stated that Srimad-Bhagavatam is not only a superior literature but is the ripened fruit of all Vedic literatures. In other words, it is the cream of all Vedic knowledge. Considering all this, patient and submissive hearing is definitely essential. With great respect and attention, one should receive the message and lessons imparted by the Srimad-Bhagavatam.

The Vedas are compared to the desire tree because they contain all things knowable by man. They deal with mundane necessities as well as spiritual realization. The Vedas contain regulated principles of knowledge covering social, political, religious, economic, military, medicinal, chemical, physical and metaphysical subject matter and all that may be necessary to keep the body and soul together. Above and beyond all this are specific directions for spiritual realization. Regulated knowledge involves a gradual raising of the living entity to the spiritual platform, and the highest spiritual realization is knowledge that the Personality of Godhead is the reservoir of all spiritual tastes, or rasas.

Every living entity, beginning from Brahma, the first-born living being within the material world, down to the insignificant ant, desires to relish some sort of taste derived from sense perceptions. These sensual pleasures are technically called rasas. Such rasas are of different varieties. In the revealed scriptures the following twelve varieties of rasas are enumerated: (1) raudra (anger), (2) adbhuta (wonder), (3) srngara (conjugal love), (4) hasya (comedy), (5) vira (chivalry), (6) daya (mercy), (7) dasya (servitorship), (8) sakhya (fraternity), (9) bhayanaka (horror), (10) bibhatsa (shock), (11) santa (neutrality), (12) vatsalya (parenthood).

The sum total of all these rasas is called affection or love. Primarily, such signs of love are manifested in adoration, service, friendship, paternal affection, and conjugal love. And when these five are absent, love is present indirectly in anger, wonder, comedy, chivalry, fear, shock and so on. For example, when a man is in love with a woman, the rasa is called conjugal love. But when such love affairs are disturbed there may be wonder, anger, shock, or even horror. Sometimes love affairs between two persons culminate in ghastly murder scenes. Such rasas are displayed between man and man and between animal and animal. There is no possibility of an exchange or rasa between a man and an animal or between a man and any other species of living beings within the material world. The rasas are exchanged between members of the same species. But as far as the spirit souls are concerned, they are one qualitatively with the Supreme Lord. Therefore, the rasas were originally exchanged between the spiritual living being and the spiritual whole, the Supreme Personality of Godhead. The spiritual exchange or rasa is fully exhibited in spiritual existence between living beings and the Supreme Lord.

The Supreme Personality of Godhead is therefore described in the sruti-mantras, Vedic hymns, as "the fountainhead of all rasas." When one associates with the Supreme Lord and exchanges one's constitutional rasa with the Lord, then the living being is actually happy.

These sruti-mantras indicate that every living being has its constitutional position, which is endowed with a particular type of rasa to be exchanged with the Personality of Godhead. In the liberated condition only, this primary rasa is experienced in full. In the material existence, the rasa is experienced in the perverted form, which is temporary. And thus the rasas of the material world are exhibited in the material form of raudra (anger) and so on.

Therefore, one who attains full knowledge of these different rasas, which are the basic principles of activities, can understand the false representations of the original rasas which are reflected in the material world. The learned scholar seeks to relish the real rasa in the spiritual form. In the beginning he desires to become one with the Supreme. Thus, less intelligent transcendentalists cannot go beyond this conception of becoming one with the spirit whole, without knowing of the different rasas.

In this sloka, it is definitely stated that spiritual rasa, which is relished even in the liberated stage, can be experienced in the literature of the Srimad-Bhagavatam due to its being the ripened fruit of all Vedic knowledge. By submissively hearing this transcendental literature, one can attain the full pleasure of his heart's desire. But one must be very careful to hear the message from the right source. Srimad-Bhagavatam is exactly received from the right source. It was brought by Narada Muni from the spiritual world and given to his disciple Sri Vyasadeva. The latter in turn delivered the message to his son Srila Sukadeva Gosvami, and Srila Sukadeva Gosvami delivered the message to Maharaja Pariksit just seven days before the King's death. Srila Sukadeva Gosvami was a liberated soul from his very birth. He was liberated even in the womb of his mother, and he did not undergo any sort of spiritual training after his birth. At birth no one is qualified, neither in the mundane nor in the spiritual sense. But Sri Sukadeva Gosvami, due to his being a perfectly liberated soul, did not have to undergo an evolutionary process for spiritual realization. Yet despite his being a completely liberated person situated in the transcendental position above the three material modes, he was attracted to this transcendental rasa of the Supreme Personality of Godhead, who is adored by liberated souls who sing Vedic hymns. The Supreme Lord's pastimes are more attractive to liberated souls than to mundane people. He is of necessity not impersonal because it is only possible to carry on transcendental rasa with a person.

In the Srimad-Bhagavatam the transcendental pastimes of the Lord are narrated, and the narration is systematically depicted by Srila Sukadeva Gosvami. Thus the subject matter is appealing to all classes of persons, including those who seek liberation and those who seek to become one with the supreme whole.

In Sanskrit the parrot is also known as suka. When a ripened fruit is cut by the red beaks of such birds, its sweet flavor is enhanced. The Vedic fruit which is mature and ripe in knowledge is spoken through the lips of Srila Sukadeva Gosvami, who is compared to the parrot not for his ability to recite the Bhagavatam exactly as he heard it from his learned father, but for his ability to present the work in a manner that would appeal to all classes of men.

The subject matter is so presented through the lips of Srila Sukadeva Gosvami that any sincere listener that hears submissively can at once relish transcendental tastes which are distinct from the perverted tastes of the material world. The ripened fruit is not dropped all of a sudden from the highest planet of Krsnaloka. Rather, it has come down carefully through the chain of disciplic succession without change or disturbance. Foolish people who are not in the transcendental disciplic succession commit great blunders by trying to understand the highest transcendental rasa known as the rasa dance without following in the footsteps of Sukadeva Gosvami, who presents this fruit very carefully by stages of transcendental realization. One should be intelligent enough to know the position of Srimad-Bhagavatam by considering personalities like Sukadeva Gosvami, who deals with the subject so carefully. This process of disciplic succession of the Bhagavata school suggests that in the future also Srimad-Bhagavatam has to be understood from a person who is factually a representative of Srila Sukadeva Gosvami. A professional man who makes a business out of reciting the Bhagavatam illegally is certainly not a representative of Sukadeva Gosvami. Such a man's business is only to earn his livelihood. Therefore one should refrain from hearing the lectures of such professional men. Such men usually go to the most confidential part of the literature without undergoing the gradual process of understanding this grave subject. They usually plunge into the subject matter of the rasa dance, which is misunderstood by the foolish class of men. Some of them take this to be immoral, while others try to cover it up by their own stupid interpretations. They have no desire to follow in the footsteps of Srila Sukadeva Gosvami.

One should conclude, therefore, that the serious student of the rasa should receive the message of Bhagavatam in the chain of disciplic succession from Srila Sukadeva Gosvami, who describes the

Bhagavatam from its very beginning and not whimsically to satisfy the mundaner who has very little knowledge in transcendental science. Srimad-Bhagavatam is so carefully presented that a sincere and serious person can at once enjoy the ripened fruit of Vedic knowledge simply by drinking the nectarean juice through the mouth of Sukadeva Gosvami or his bona fide representative.

#### TEXT 4

#### TEXT

naimise 'nimisa-ksetre  
rsayah saunakadayah  
satram svargaya lokaya  
sahasra-samam asata

#### SYNONYMS

naimise--in the forest known as Naimisaranya; animisa-ksetre--the spot which is especially a favorite of Visnu (who does not close His eyelids); rsayah--sages; saunaka-adayah--headed by the sage Saunaka; satram--sacrifice; svargaya--the Lord who is glorified in heaven; lokaya--and for the devotees who are always in touch with the Lord; sahasra--one thousand; samam--years; asata--performed.

#### TRANSLATION

Once, in a holy place in the forest of Naimisaranya, great sages headed by the sage Saunaka assembled to perform a great thousand-year sacrifice for the satisfaction of the Lord and His devotees.

#### PURPORT

The prelude of the Srimad-Bhagavatam was spoken in the previous three slokas. Now the main topic of this great literature is being presented. Srimad-Bhagavatam, after its first recitation by Srila Sukadeva Gosvami, was repeated for the second time at Naimisaranya.

In the Vayaviya Tantra, it is said that Brahma, the engineer of this particular universe, contemplated a great wheel which could enclose the universe. The hub of this great circle was fixed at a particular place known as Naimisaranya. Similarly, there is another reference to the forest of Naimisaranya in the Varaha Purana, where it is stated that by performance of sacrifice at this place, the strength of demoniac people is curtailed. Thus brahmanas prefer Naimisaranya for such sacrificial performances.

The devotees of Lord Visnu offer all kinds of sacrifices for His pleasure. The devotees are always attached to the service of the Lord, whereas fallen souls are attached to the pleasures of material existence. In Bhagavad-gita, it is said that anything performed in the material world for any reason other than for the pleasure of Lord Visnu causes further bondage for the performer. It is enjoined therefore that all acts must be performed sacrificially for the satisfaction of Visnu and His devotees. This will bring everyone peace and prosperity.

The great sages are always anxious to do good to the people in general, and as such the sages headed by Saunaka and others assembled at this holy place of Naimisaranya with a program of performing a great and continuous chain of sacrificial ceremonies. Forgetful men do not know the right path for peace and prosperity. However, the sages know it well, and therefore for the good of all men they are always anxious to perform acts which may bring about peace in the world. They are sincere friends to all living entities, and at the risk of great personal inconvenience they are always engaged in the service of the Lord for the good of all people. Lord Visnu is just like a great tree, and all others, including the demigods, men, Siddhas, Caranas, Vidyadharas and other living entities, are like branches, twigs and leaves of that tree. By pouring water on the root of the tree, all the parts of the tree are automatically nourished. Only those branches and leaves which are detached cannot be so satisfied. Detached branches and leaves dry up gradually despite all watering attempts. Similarly, human society, when it is detached from the Personality

of Godhead like detached branches and leaves, is not capable of being watered, and one attempting to do so is simply wasting his energy and resources.

The modern materialistic society is detached from its relation to the Supreme Lord. And all its plans which are being made by atheistic leaders are sure to be baffled at every step. Yet they do not wake up to this.

In this age, the congregational chanting of the holy names of the Lord is the prescribed method for waking up. The ways and means are most scientifically presented by Lord Sri Caitanya Mahaprabhu, and intelligent persons may take advantage of His teachings in order to bring about real peace and prosperity. Srimad-Bhagavatam is also presented for the same purpose, and this will be explained more specifically later in the text.

#### TEXT 5

#### TEXT

ta ekada tu munayah  
pratar huta-hutagnayah  
sat-krtam sutam asinam  
paprachchur idam adarat

#### SYNONYMS

te--the sages; ekada--one day; tu--but; munayah--sages; pratah--morning; huta--burning; huta-agnayah--the sacrificial fire; sat-krtam--due respects; sutam--Sri Suta Gosvami; asinam--seated on; papracchuh--made inquiries; idam--on this (as follows); adarat--with due regards.

#### TRANSLATION

One day, after finishing their morning duties by burning a sacrificial fire and offering a seat of esteem to Srila Suta Gosvami, the great sages made inquiries, with great respect, about the following matters.

#### PURPORT

Morning is the best time to hold spiritual services. The great sages offered the speaker of the Bhagavatam an elevated seat of respect called the vyasasana, or the seat of Sri Vyasadeva. Sri Vyasadeva is the original spiritual preceptor for all men. And all other preceptors are considered to be his representatives. A representative is one who can exactly present the viewpoint of Sri Vyasadeva. Sri Vyasadeva impregnated the message of Bhagavatam unto Srila Sukadeva Gosvami, and Sri Suta Gosvami heard it from him (Sri Sukadeva Gosvami). All bona fide representatives of Sri Vyasadeva in the chain of disciplic succession are to be understood to be gosvamis. These gosvamis restrain all their senses, and they stick to the path made by the previous acaryas. The gosvamis do not deliver lectures on the Bhagavatam capriciously. Rather, they execute their services most carefully, following their predecessors who delivered the spiritual message unbroken to them.

Those who listen to the Bhagavatam may put questions to the speaker in order to elicit the clear meaning, but this should not be done in a challenging spirit. One must submit questions with a great regard for the speaker and the subject matter. This is also the way recommended in Bhagavad-gita. One must learn the transcendental subject by submissive aural reception from the right sources. Therefore these sages addressed the speaker Suta Gosvami with great respect.

#### TEXT 6

#### TEXT

rsaya ucuh



tvaya khalu puranani  
setihasani canagha  
akhyatany apy adhitani  
dharma-sastrani yany uta

#### SYNONYMS

rsayah--the sages; ucuh--said; tvaya--by you; khalu--undoubtedly; puranani--the supplements to the Vedas with illustrative narrations; sa-itihasani--along with the histories; ca--and; anagha--freed from all vices; akhyatani--explained; api--although; adhitani--well read; dharma-sastrani--scriptures giving right directions to progressive life; yani--all these; uta--said.

#### TRANSLATION

The sages said: Respected Suta Gosvami, you are completely free from all vice. You are well versed in all the scriptures famous for religious life, and in the Puranas and the histories as well, for you have gone through them under proper guidance and have also explained them.

#### PURPORT

A gosvami, or the bona fide representative of Sri Vyasadeva, must be free from all kinds of vices. The four major vices of Kali-yuga are (1) illicit connection with women, (2) animal slaughter, (3) intoxication, (4) speculative gambling of all sorts. A gosvami must be free from all these vices before he can dare sit on the vyasasana. No one should be allowed to sit on the vyasasana who is not spotless in character and who is not freed from the above-mentioned vices. He not only should be freed from all such vices, but must also be well versed in all revealed scriptures or in the Vedas. The Puranas are also parts of the Vedas. And histories like the Mahabharata or Ramayana are also parts of the Vedas. The acarya or the gosvami must be well acquainted with all these literatures. To hear and explain them is more important than reading them. One can assimilate the knowledge of the revealed scriptures only by hearing and explaining. Hearing is called sravana, and explaining is called kirtana. The two processes of sravana and kirtana are of primary importance to progressive spiritual life. Only one who has properly grasped the transcendental knowledge from the right source by submissive hearing can properly explain the subject.

#### TEXT 7

#### TEXT

yani veda-vidam srestho  
bhagavan badarayanah  
anye ca munayah suta  
paravara-vido viduh

#### SYNONYMS

yani--all that; veda-vidam--scholars of the Vedas; sresthah--seniormost; bhagavan--incarnation of Godhead; badarayanah--Vyasadeva; anye--others; ca--and; munayah--the sages; suta--O Suta Gosvami; paravara-vidah--amongst the learned scholars, one who is conversant with physical and metaphysical knowledge; viduh--one who knows.

#### TRANSLATION

Being the eldest learned Vedantist, O Suta Gosvami, you are acquainted with the knowledge of Vyasadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.

## PURPORT

Srimad-Bhagavatam is a natural commentation on the Brahma-sutra, or the Badarayani Vedanta-sutras. It is called natural because Vyasadeva is author of both the Vedanta-sutras and Srimad-Bhagavatam, or the essence of all Vedic literatures. Besides Vyasadeva, there are other sages who are the authors of six different philosophical systems, namely Gautama, Kanada, Kapila, Patanjali, Jaimini and Astavakra. Theism is explained completely in the Vedanta-sutra, whereas in other systems of philosophical speculations, practically no mention is given to the ultimate cause of all causes. One can sit on the vyasasana only after being conversant in all systems of philosophy so that one can present fully the theistic views of the Bhagavatam in defiance of all other systems. Srila Suta Gosvami was the proper teacher, and therefore the sages at Naimisaranya elevated him to the vyasasana. Srila Vyasadeva is designated herein as the Personality of Godhead because he is the authorized empowered incarnation.

## TEXT 8

### TEXT

vettha tvam saumya tat sarvam  
tattvatas tad-anugrahat  
bruyuh snigdhasya sisyasya  
guravo guhyam apy uta

### SYNONYMS

vettha--you are well conversant; tvam--Your Honor; saumya--one who is pure and simple; tat--those; sarvam--all; tattvatah--in fact; tat--their; anugrahat--by the favor of; bruyuh--will tell; snigdhasya--of the one who is submissive; sisyasya--of the disciple; guravah--the spiritual masters; guhyam--secret; api uta--endowed with.

### TRANSLATION

And because you are submissive, your spiritual masters have endowed you with all the favors bestowed upon a gentle disciple. Therefore you can tell us all that you have scientifically learned from them.

## PURPORT

The secret of success in spiritual life is in satisfying the spiritual master and thereby getting his sincere blessings. Srila Visvanatha Cakravarti Thakura has sung in his famous eight stanzas on the spiritual master as follows: "I offer my respectful obeisances unto the lotus feet of my spiritual master. Only by his satisfaction can one please the Personality of Godhead, and when he is dissatisfied there is only havoc on the path of spiritual realization." It is essential, therefore, that a disciple be very much obedient and submissive to the bona fide spiritual master. Srila Suta Gosvami fulfilled all these qualifications as a disciple, and therefore he was endowed with all favors by his learned and self-realized spiritual masters such as Srila Vyasadeva and others. The sages of Naimisaranya were confident that Srila Suta Gosvami was bona fide. Therefore they were anxious to hear from him.

## TEXT 9

### TEXT

tatra tatanjasayusman  
bhavata yad viniscitam  
pumsam ekantatah sreyas

tan nah samsitum arhasi

#### SYNONYMS

tatra--thereof; tatra--thereof; anjasa--made easy; ayusman--blessed with a long duration of life; bhavata--by your good self; yat--whatever; viniscitam--ascertained; pumsam--for the people in general; ekantatah--absolutely; sreayah--ultimate good; tat--that; nah--to us; samsitum--to explain; arhasi--deserve.

#### TRANSLATION

Please, therefore, being blessed with many years, explain to us, in an easily understandable way, what you have ascertained to be the absolute and ultimate good for the people in general.

#### PURPORT

In Bhagavad-gita, worship of the acarya is recommended. The acaryas and gosvamis are always absorbed in thought of the well-being of the general public, especially their spiritual well-being. Spiritual wellbeing is automatically followed by material well-being. The acaryas therefore give directions in spiritual well-being for people in general. Foreseeing the incompetencies of the people in this age of Kali, or the iron age of quarrel, the sages requested that Suta Gosvami give a summary of all revealed scriptures because the people of this age are condemned in every respect. The sages, therefore, inquired of the absolute good, which is the ultimate good for the people. The condemned state of affairs of the people of this age is described as follows.

#### TEXT 10

#### TEXT

prayenalpayusah sabhya  
kalav asmin yuge janah  
mandah sumanda-matayo  
manda-bhagya hy upadrutah

#### SYNONYMS

prayena--almost always; alpa--meager; ayusah--duration of life; sabhya--member of a learned society; kalau--in this age of Kali (quarrel); asmin--herein; yuge--age; janah--the public; mandah--lazy; sumanda-matayah--misguided; manda-bhagyah--unlucky; hi--and above all; upadrutah--disturbed.

#### TRANSLATION

O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

#### PURPORT

The devotees of the Lord are always anxious for the spiritual improvement of the general public. When the sages of Naimisaranya analyzed the state of affairs of the people in this age of Kali, they foresaw that men would live short lives. In Kali-yuga, the duration of life is shortened not so much because of insufficient food but because of irregular habits. By keeping regular habits and eating simple food, any man can maintain his health. Overeating, over-sense gratification, overdependence on another's mercy, and artificial standards of living sap the very vitality of human energy. Therefore the duration of life is shortened.

The people of this age are also very lazy, not only materially but in the matter of self-realization. The human life is especially meant for self-realization. That is to say, man should come to know what he is, what the world is, and what the supreme truth is. Human life is a means by which the living entity can end all the miseries of the hard struggle for life in material existence and by which he can return to Godhead, his eternal home. But, due to a bad system of education, men have no desire for self-realization. Even if they come to know about it, they unfortunately become victims of misguided teachers.

In this age, men are victims not only of different political creeds and parties, but also of many different types of sense-gratificatory diversions, such as cinemas, sports, gambling, clubs, mundane libraries, bad association, smoking, drinking, cheating, pilfering, bickerings, and so on. Their minds are always disturbed and full of anxieties due to so many different engagements. In this age, many unscrupulous men manufacture their own religious faiths which are not based on any revealed scriptures, and very often people who are addicted to sense gratification are attracted by such institutions. Consequently, in the name of religion so many sinful acts are being carried on that the people in general have neither peace of mind nor health of body. The student (brahmacari) communities are no longer being maintained, and householders do not observe the rules and regulations of the grhastha-asrama. Consequently, the so-called vanaprasthas and sannyasis who come out of such grhastha-asramas are easily deviated from the rigid path. In the Kali-yuga the whole atmosphere is surcharged with faithlessness. Men are no longer interested in spiritual values. Material sense gratification is now the standard of civilization. For the maintenance of such material civilizations, man has formed complex nations and communities, and there is a constant strain of hot and cold wars between these different groups. It has become very difficult, therefore, to raise the spiritual standard due to the present distorted values of human society. The sages of Naimisaranya are anxious to disentangle all fallen souls, and here they are seeking the remedy from Srila Suta Gosvami.

#### TEXT 11

#### TEXT

bhurini bhuri-karmani  
srotavyani vibhagasah  
atah sadho 'tra yat saram  
samuddhrtya manisaya  
bruhi bhadraya bhutanam  
yematma suprasidati

#### SYNONYMS

bhurini--multifarious; bhuri--many; karmani--duties; srotavyani--to be learned; vibhagasah--by divisions of subject matter; atah--therefore; sadho--O sage; atra--herein; yat--whatever; saram--essence; samuddhrtya--by selection; manisaya--best to your knowledge; bruhi--please tell us; bhadraya--for the good of; bhutanam--the living beings; yena--by which; atma--the self; suprasidati--becomes fully satisfied.

#### TRANSLATION

There are many varieties of scriptures, and in all of them there are many prescribed duties, which can be learned only after many years of study in their various divisions. Therefore, O sage, please select the essence of all these scriptures and explain it for the good of all living beings, that by such instruction their hearts may be fully satisfied.

#### PURPORT

Atma, or self, is distinguished from matter and material elements. It is spiritual in constitution, and thus it is never satisfied by any amount of material planning. All scriptures and spiritual instructions are meant for the satisfaction of this self, or atma. There are many varieties of approaches which are recommended

for different types of living beings in different times and at different places. Consequently, the numbers of revealed scriptures are innumerable. There are different methods and prescribed duties recommended in these various scriptures. Taking into consideration the fallen condition of the people in general in this age of Kali, the sages of Naimisaranya suggested that Sri Suta Gosvami relate the essence of all such scriptures because in this age it is not possible for the fallen souls to understand and undergo all the lessons of all these various scriptures in a varna and asrama system.

The varna and asrama society was considered to be the best institution for lifting the human being to the spiritual platform, but due to Kali-yuga it is not possible to execute the rules and regulations of these institutions. Nor is it possible for the people in general to completely sever relations with their families as the varnasrama institution prescribes. The whole atmosphere is surcharged with opposition. And considering this, one can see that spiritual emancipation for the common man in this age is very difficult. The reason the sages presented this matter to Sri Suta Gosvami is explained in the following verses.

#### TEXT 12

#### TEXT

suta janasi bhadram te  
bhagavan satvatam patih  
devakyam vasudevasya  
jato yasya cikirsaya

#### SYNONYMS

suta--O Suta Gosvami; janasi--you know; bhadram te--all blessings upon you; bhagavan--the Personality of Godhead; satvatam--of the pure devotees; patih--the protector; devakyam--in the womb of Devaki; vasudevasya--by Vasudeva; jatah--born of; yasya--for the purpose of; cikirsaya--executing.

#### TRANSLATION

All blessings upon you, O Suta Gosvami. You know for what purpose the Personality of Godhead appeared in the womb of Devaki as the son of Vasudeva.

#### PURPORT

Bhagavan means the Almighty God who is the controller of all opulences, power, fame, beauty, knowledge and renunciation. He is the protector of His pure devotees. Although God is equally disposed to everyone, He is especially inclined to His devotees. Sat means the Absolute Truth. And persons who are servitors of the Absolute Truth are called satvatas. And the Personality of Godhead who protects such pure devotees is known as the protector of the satvatas. Bhadram te, or "blessings upon you," indicates the sages' anxiety to know the Absolute Truth from the speaker. Lord Sri Krsna, the Supreme Personality of Godhead, appeared to Devaki, the wife of Vasudeva. Vasudeva is the symbol of the transcendental position wherein the appearance of the Supreme Lord takes place.

#### TEXT 13

#### TEXT

tan nah susrusamananam  
arhasy anganuvarnitum  
yasyavataro bhutanam  
ksemaya ca bhavaya ca

#### SYNONYMS

tat--those; nah--unto us; susrusamananam--those who are endeavoring for; arhasi--ought to do it; anga--  
O Suta Gosvami; anuvarnitum--to explain by following in the footsteps of previous acaryas; yasya--whose;  
avatarah--incarnation; bhutanam--of the living beings; ksemaya--for good; ca--and; bhavaya--upliftment;  
ca--and.

#### TRANSLATION

O Suta Gosvami, we are eager to learn about the Personality of Godhead and His incarnations. Please explain to us those teachings imparted by previous masters [acaryas], for one is uplifted both by speaking them and by hearing them.

#### PURPORT

The conditions for hearing the transcendental message of the Absolute Truth are set forth herein. The first condition is that the audience must be very sincere and eager to hear. And the speaker must be in the line of disciplic succession from the recognized acarya. The transcendental message of the Absolute is not understandable by those who are materially absorbed. Under the direction of a bona fide spiritual master, one becomes gradually purified. Therefore, one must be in the chain of disciplic succession and learn the spiritual art of submissive hearing. In the case of Suta Gosvami and the sages of Naimisaranya, all these conditions are fulfilled because Srila Suta Gosvami is in the line of Srila Vyasadeva, and the sages of Naimisaranya are all sincere souls who are anxious to learn the truth. Thus the transcendental topics of Lord Sri Krsna's superhuman activities, His incarnation, His birth, appearance or disappearance, His forms, His names and so on are all easily understandable because all requirements are fulfilled. Such discourses help all men on the path of spiritual realization.

#### TEXT 14

#### TEXT

apannah samsrtim ghoram  
yan-nama vivaso grnan  
tatah sadyo vimucyeta  
yad bibheti svayam bhayam

#### SYNONYMS

apannah--being entangled; samsrtim--in the hurdle of birth and death; ghoram--too complicated; yat--  
what; nama--the absolute name; vivasah--unconsciously; grnan--chanting; tatah--from that; sadyah--at  
once; vimucyeta--gets freedom; yat--that which; bibheti--fears; svayam--personally; bhayam--fear itself.

#### TRANSLATION

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified.

#### PURPORT

Vasudeva, or Lord Krsna, the Absolute Personality of Godhead, is the supreme controller of everything. There is no one in creation who is not afraid of the rage of the Almighty. Great asuras like Ravana, Hiranyakasipu, Kamsa, and others who were very powerful living entities were all killed by the Personality of Godhead. And the almighty Vasudeva has empowered His name with the powers of His personal Self. Everything is related to Him, and everything has its identity in Him. It is stated herein that the name of Krsna is feared even by fear personified. This indicates that the name of Krsna is nondifferent

from Kṛṣṇa. Therefore, the name of Kṛṣṇa is as powerful as Lord Kṛṣṇa Himself. There is no difference at all. Anyone, therefore, can take advantage of the holy names of Lord Śrī Kṛṣṇa even in the midst of greatest dangers. The transcendental name of Kṛṣṇa, even though uttered unconsciously or by force of circumstances, can help one obtain freedom from the hurdle of birth and death.

#### TEXT 15

#### TEXT

yat-pada-samsrayah suta  
munayah prasamayanah  
sadyah punanty upasprstah  
svardhuny-apo 'nusevaya

#### SYNONYMS

yat--whose; pada--lotus feet; samsrayah--those who have taken shelter of; suta--O Suta Gosvami; munayah--great sages; prasamayanah--absorbed in devotion to the Supreme; sadyah--at once; punanti--sanctify; upasprstah--simply by association; svardhuni--of the sacred Ganges; apah--water; anusevaya--bringing into use.

#### TRANSLATION

O Suta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

#### PURPORT

Pure devotees of the Lord are more powerful than the waters of the sacred river Ganges. One can derive spiritual benefit out of prolonged use of the Ganges waters. But one can be sanctified at once by the mercy of a pure devotee of the Lord. In Bhagavad-gīta it is said that any person, regardless of birth as sudra, woman, or merchant, can take shelter of the lotus feet of the Lord and by so doing can return to Godhead. To take shelter of the lotus feet of the Lord means to take shelter of the pure devotees. The pure devotees whose only business is serving are honored by the names Prabhupada and Visnupada, which indicate such devotees to be representatives of the lotus feet of the Lord. Anyone, therefore, who takes shelter of the lotus feet of a pure devotee by accepting the pure devotee as his spiritual master can be at once purified. Such devotees of the Lord are honored equally with the Lord because they are engaged in the most confidential service of the Lord, for they deliver out of the material world the fallen souls whom the Lord wants to return home, back to Godhead. Such pure devotees are better known as vicelords according to revealed scriptures. The sincere disciple of the pure devotee considers the spiritual master equal to the Lord, but always considers himself to be a humble servant of the servant of the Lord. This is the pure devotional path.

#### TEXT 16

#### TEXT

ko va bhagavatas tasya  
punya-slokedya-karmanah  
suddhi-kamo na srnuyad  
yasah kali-malapaham

#### SYNONYMS

kah--who; va--rather; bhagavatah--of the Lord; tasya--His; punya--virtuous; sloka-idya--worshipable by prayers; karmanah--deeds; suddhi-kamah--desiring deliverance from all sins; na--not; srnuyat--does hear; yasah--glories; kali--of the age of quarrel; mala-apaham--the agent for sanctification.

#### TRANSLATION

Who is there, desiring deliverance from the vices of the age of quarrel, who is not willing to hear the virtuous glories of the Lord?

#### PURPORT

The age of Kali is the most condemned age due to its quarrelsome features. Kali-yuga is so saturated with vicious habits that there is a great fight at the slightest misunderstanding. Those who are engaged in the pure devotional service of the Lord, who are without any desire for self-aggrandizement and who are freed from the effects of fruitive actions and dry philosophical speculations are capable of getting out of the estrangements of this complicated age. The leaders of the people are very much anxious to live in peace and friendship, but they have no information of the simple method of hearing the glories of the Lord. On the contrary, such leaders are opposed to the propagation of the glories of the Lord. In other words, the foolish leaders want to completely deny the existence of the Lord. In the name of secular state, such leaders are enacting various plans every year. But by the insurmountable intricacies of the material nature of the Lord, all these plans for progress are being constantly frustrated. They have no eyes to see that their attempts at peace and friendship are failing. But here is the hint to get over the hurdle. If we want actual peace, we must open the road to understanding of the Supreme Lord Krsna and glorify Him for His virtuous activities as they are depicted in the pages of Srimad-Bhagavatam.

#### TEXT 17

#### TEXT

tasya karmany udarani  
parigitani suribhih  
bruhi nah sraddadhananam  
lilaya dadhatah kalah

#### SYNONYMS

tasya--His; karmani--transcendental acts; udarani--magnanimous; parigitani--broadcast; suribhih--by the great souls; bruhi--please speak; nah--unto us; sraddadhananam--ready to receive with respect; lilaya--pastimes; dadhatah--advented; kalah--incarnations.

#### TRANSLATION

His transcendental acts are magnificent and gracious, and great learned sages like Narada sing of them. Please, therefore, speak to us, who are eager to hear about the adventures He performs in His various incarnations.

#### PURPORT

The Personality of Godhead is never inactive as some less intelligent persons suggest. His works are magnificent and magnanimous. His creations both material and spiritual are all wonderful and contain all variegatedness. They are described nicely by such liberated souls as Srila Narada, Vyasa, Valmiki, Devala, Asita, Madhva, Sri Caitanya, Ramanuja, Visnusvami, Nimbarka, Sridhara, Visvanatha, Baladeva, Bhaktivinoda, Siddhanta Sarasvati and many other learned and self-realized souls. These creations, both



material and spiritual, are full of opulence, beauty and knowledge, but the spiritual realm is more magnificent due to its being full of knowledge, bliss and eternity. The material creations are manifested for some time as perverted shadows of the spiritual kingdom and can be likened to cinemas. They attract people of less intelligent caliber who are attracted by false things. Such foolish men have no information of the reality, and they take it for granted that the false material manifestation is the all in all. But more intelligent men guided by sages like Vyasa and Narada know that the eternal kingdom of God is more delightful, larger, and eternally full of bliss and knowledge. Those who are not conversant with the activities of the Lord and His transcendental realm are sometimes favored by the Lord in His adventures as incarnations wherein He displays the eternal bliss of His association in the transcendental realm. By such activities He attracts the conditioned souls of the material world. Some of these conditioned souls are engaged in the false enjoyment of material senses and others in simply negating their real life in the spiritual world. These less intelligent persons are known as karmis, or fruitive workers, and jnanis, or dry mental speculators. But above these two classes of men is the transcendentalist known as satvata, or the devotee, who is busy neither with rampant material activity nor with material speculation. He is engaged in the positive service of the Lord, and thereby he derives the highest spiritual benefit unknown to the karmis and jnanis.

As the supreme controller of both the material and spiritual worlds, the Lord has different incarnations of unlimited categories. Incarnations like Brahma, Rudra, Manu, Prthu and Vyasa are His material qualitative incarnations, but His incarnations like Rama, Narasimha, Varaha and Vamana are His transcendental incarnations. Lord Sri Krsna is the fountainhead of all incarnations, and He is therefore the cause of all causes.

#### TEXT 18

#### TEXT

athakhyahi harer dhimann  
avatara-kathah subhah  
lila vidadhatah svairam  
isvarasyatma-mayaya

#### SYNONYMS

atha--therefore; akhyahi--describe; hareh--of the Lord; dhiman--O sagacious one; avatara--incarnations; kathah--narratives; subhah--auspicious; lila--adventures; vidadhatah--performed; svairam--pastimes; isvarasya--of the supreme controller; atma--personal; mayaya--energies.

#### TRANSLATION

O wise Suta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord, the supreme controller, are performed by His internal powers.

#### PURPORT

For the creation, maintenance and destruction of the material worlds, the Supreme Lord Personality of Godhead Himself appears in many thousands of forms of incarnations, and the specific adventures found in those transcendental forms are all auspicious. Both those who are present during such activities and those who hear the transcendental narrations of such activities are benefited.

#### TEXT 19

#### TEXT

vayam tu na vitrpyama  
uttama-sloka-vikrame  
yac-chnvatam rasa-jnanam  
svadu svadu pade pade

#### SYNONYMS

vayam--we; tu--but; na--not; vitrpyamah--shall be at rest; uttama-sloka--the Personality of Godhead, who is glorified by transcendental prayers; vikrame--adventures; yat--which; srnvatam--by continuous hearing; rasa--humor; jnanam--those who are conversant with; svadu--relishing; svadu--palatable; pade pade--at every step.

#### TRANSLATION

We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.

#### PURPORT

There is a great difference between mundane stories, fiction, or history and the transcendental pastimes of the Lord. The histories of the whole universe contain references to the pastimes of the incarnations of the Lord. The Ramayana, the Mahabharata, and the Puranas are histories of bygone ages recorded in connection with the pastimes of the incarnations of the Lord and therefore remain fresh even after repeated readings. For example, anyone may read Bhagavad-gita or the Srimad-Bhagavatam repeatedly throughout his whole life and yet find in them new light of information. Mundane news is static whereas transcendental news is dynamic, inasmuch as the spirit is dynamic and matter is static. Those who have developed a taste for understanding the transcendental subject matter are never tired of hearing such narrations. One is quickly satiated by mundane activities, but no one is satiated by transcendental or devotional activities. Uttama-sloka indicates that literature which is not meant for nescience. Mundane literature is in the mode of darkness or ignorance, whereas transcendental literature is quite different. Transcendental literature is above the mode of darkness, and its light becomes more luminous with progressive reading and realization of the transcendental subject matter. The so-called liberated persons are never satisfied by the repetition of the words aham brahmasmi. Such artificial realization of Brahman becomes hackneyed, and so to relish real pleasure they turn to the narrations of the Srimad-Bhagavatam. Those who are not so fortunate turn to altruism and worldly philanthropy. This means the Mayavada philosophy is mundane, whereas the philosophy of Bhagavad-gita and Srimad-Bhagavatam is transcendental.

#### TEXT 20

#### TEXT

krtavan kila karmani  
saha ramena kesavah  
atimartyani bhagavan  
gudhah kapata-manusah

#### SYNONYMS

krtavan--done by; kila--what; karmani--acts; saha--along with; ramena--Balarama; kesavah--Sri Krsna; atimartyani--superhuman; bhagavan--the Personality of Godhead; gudhah--masked as; kapata--apparently; manusah--human being.

## TRANSLATION

Lord Sri Krsna, the Personality of Godhead, along with Balarama, played like a human being, and so masked He performed many superhuman acts.

## PURPORT

The doctrines of anthropomorphism and zoomorphism are never applicable to Sri Krsna, or the Personality of Godhead. The theory that a man becomes God by dint of penance and austerities is very much rampant nowadays, especially in India. Since Lord Rama, Lord Krsna and Lord Caitanya Mahaprabhu were detected by the sages and saints to be the Personality of Godhead as indicated in revealed scriptures, many unscrupulous men have created their own incarnations. This process of concocting an incarnation of God has become an ordinary business, especially in Bengal. Any popular personality with a few traits of mystic powers will display some feat of jugglery and easily become an incarnation of Godhead by popular vote. Lord Sri Krsna was not that type of incarnation. He was actually the Personality of Godhead from the very beginning of His appearance. He appeared before His so-called mother as four-armed Visnu. Then, at the request of the mother, He became like a human child and at once left her for another devotee at Gokula, where He was accepted as the son of Nanda Maharaja and Yasoda Mata. Similarly, Sri Baladeva, the counterpart of Lord Sri Krsna, was also considered a human child born of another wife of Sri Vasudeva. In Bhagavad-gita, the Lord says that His birth and deeds are transcendental and that anyone who is so fortunate as to know the transcendental nature of His birth and deeds will at once become liberated and eligible to return to the kingdom of God. So knowledge of the transcendental nature of the birth and deeds of Lord Sri Krsna is sufficient for liberation. In the Bhagavatam, the transcendental nature of the Lord is described in nine cantos, and in the Tenth Canto His specific pastimes are taken up. All this becomes known as one's reading of this literature progresses. It is important to note here, however, that the Lord exhibited His divinity even from the lap of His mother, that His deeds are all superhuman (He lifted Govardhana Hill at the age of seven), and that all these acts definitely prove Him to be actually the Supreme Personality of Godhead. Yet, due to His mystic covering, He was always accepted as an ordinary human child by His so-called father and mother and other relatives. Whenever some herculean task was performed by Him, the father and mother took it otherwise. And they remained satisfied with unflinching filial love for their son. As such, the sages of Naimisaranya describe Him as apparently resembling a human being, but actually He is the supreme almighty Personality of Godhead.

## TEXT 21

### TEXT

kalim agatam ajnaya  
ksetre 'smin vaisnave vayam  
asina dirgha-satrena  
kathayam saksana hareh

### SYNONYMS

kalim--the age of Kali (iron age of quarrel); agatam--having arrived; ajnaya--knowing this; ksetre--in this tract of land; asmin--in this; vaisnave--specially meant for the devotee of the Lord; vayam--we; asinah--seated; dirgha--prolonged; satrena--for performance of sacrifices; kathayam--in the words of; sa-ksanah--with time at our disposal; hareh--of the Personality of Godhead.

## TRANSLATION

Knowing well that the age of Kali has already begun, we are assembled here in this holy place to hear at great length the transcendental message of Godhead and in this way perform sacrifice.

## PURPORT

This age of Kali is not at all suitable for self-realization as was Satya-yuga, the golden age, or Treta- or Dvapara-yugas, the silver and copper ages. For self-realization, the people in Satya-yuga, living a lifetime of a hundred thousand years, were able to perform prolonged meditation. And in Treta-yuga, when the duration of life was ten thousand years, self-realization was attained by performance of great sacrifice. And in the Dvapara-yuga, when the duration of life was one thousand years, self-realization was attained by worship of the Lord. But in the Kali-yuga, the maximum duration of life being one hundred years only and that combined with various difficulties, the recommended process of self-realization is that of hearing and chanting of the holy name, fame, and pastimes of the Lord. The sages of Naimisaranya began this process in a place meant specifically for the devotees of the Lord. They prepared themselves to hear the pastimes of the Lord over a period of one thousand years. By the example of these sages one should learn that regular hearing and recitation of the Bhagavatam is the only way for self-realization. Other attempts are simply a waste of time, for they do not give any tangible results. Lord Sri Caitanya Mahaprabhu preached this system of Bhagavata-dharma, and He recommended that all those who were born in India should take the responsibility of broadcasting the messages of Lord Sri Krsna, primarily the message of Bhagavad-gita. And when one is well established in the teachings of Bhagavad-gita, he can take up the study of Srimad-Bhagavatam for further enlightenment in self-realization.

## TEXT 22

### TEXT

tvam nah sandarsito dhatra  
dustaram nistitirsatam  
kalim sattva-haram pumsam  
karna-dhara ivarnavam

### SYNONYMS

tvam--Your Goodness; nah--unto us; sandarsitah--meeting; dhatra--by providence; dustaram--insurmountable; nistitirsatam--for those desiring to cross over; kalim--the age of Kali; sattva-haram--that which deteriorates the good qualities; pumsam--of a man; karna-dharah--captain; iva--as; arnavam--the ocean.

### TRANSLATION

We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.

## PURPORT

The age of Kali is very dangerous for the human being. Human life is simply meant for self-realization, but due to this dangerous age, men have completely forgotten the aim of life. In this age, the life span will gradually decrease. People will gradually lose their memory, finer sentiments, strength, and better qualities. A list of the anomalies for this age is given in the Twelfth Canto of this work. And so this age is very difficult for those who want to utilize this life for self-realization. The people are so busy with sense gratification that they completely forget about self-realization. Out of madness they frankly say that there is no need for self-realization because they do not realize that this brief life is but a moment on our great journey towards self-realization. The whole system of education is geared to sense gratification, and if a learned man thinks it over, he sees that the children of this age are being intentionally sent to the slaughterhouses of so-called education. Learned men, therefore, must be cautious of this age, and if they

at all want to cross over the dangerous ocean of Kali, they must follow the footsteps of the sages of Naimisaranya and accept Sri Suta Gosvami or his bona fide representative as the captain of the ship. The ship is the message of Lord Sri Krsna in the shape of Bhagavad-gita or the Srimad-Bhagavatam.

#### TEXT 23

#### TEXT

bruhi yogesvare krsne  
brahmanye dharma-varmani  
svam kastham adhunopete  
dharmah kam saranam gatah

#### SYNONYMS

bruhi--please tell; yoga-ism--the Lord of all mystic powers; krsne--Lord Krsna; brahmanye--the Absolute Truth; dharma--religion; varmani--protector; svam--own; kastham--abode; adhuna--nowadays; upete--having gone away; dharmah--religion; kam--unto whom; saranam--shelter; gatah--gone.

#### TRANSLATION

Since Sri Krsna, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us to whom the religious principles have now gone for shelter.

#### PURPORT

Essentially religion is the prescribed codes enunciated by the Personality of Godhead Himself. Whenever there is gross misuse or neglect of the principles of religion, the Supreme Lord appears Himself to restore religious principles. This is stated in Bhagavad-gita. Here the sages of Naimisaranya are inquiring about these principles. The reply to this question is given later. The Srimad-Bhagavatam is the transcendental sound representation of the Personality of Godhead, and thus it is the full representation of transcendental knowledge and religious principles. Thus end the Bhaktivedanta purports of the First Canto, First Chapter, of the Srimad-Bhagavatam, entitled "Questions by the Sages."

Chapter Two  
Divinity and Divine Service

#### TEXT 1

#### TEXT

vyasa uvaca  
iti samprasna-samhrsto  
vipranam raumaharsanih  
pratipujya vacas tesam  
pravaktum upacakrame

#### SYNONYMS

vyasah uvaca--Vyasa said; iti--thus; samprasna--perfect inquiries; samhrstah--perfectly satisfied; vipranam--of the sages there; raumaharsanih--the son of Romaharsana, namely Ugrasrava; pratipujya--after thanking them; vacah--words; tesam--their; pravaktum--to reply to them; upacakrame--attempted.

#### TRANSLATION

Ugrasrava [Suta Gosvami], the son of Romaharsana, being fully satisfied by the perfect questions of the brahmanas, thanked them and thus attempted to reply.

#### PURPORT

The sages of Naimisaranya asked Suta Gosvami six questions, and so he is answering them one by one.

#### TEXT 2

#### TEXT

suta uvaca  
yam pravrajantam anupetam apeta-krtyam  
dvaipayano viraha-katara ajuhava  
putreti tan-mayataya taravo 'bhinedus  
tam sarva-bhuta-hrdayam munim anato 'smi

#### SYNONYMS

sutah--Suta Gosvami; uvaca--said; yam--whom; pravrajantam--while going away for the renounced order of life; anupetam--without being reformed by the sacred thread; apeta--not undergoing ceremonies; krtyam--prescribed duties; dvaipayana--Vyasadeva; viraha--separation; katarah--being afraid of; ajuhava--exclaimed; putra iti--O my son; tat-mayataya--being absorbed in that way; taravah--all the trees; abhineduh--responded; tam--unto him; sarva--all; bhuta--living entities; hrdayam--heart; munim--sage; anatah asmi--offer obeisances.

#### TRANSLATION

Srila Suta Gosvami said: Let me offer my respectful obeisances unto that great sage [Sukadeva Gosvami] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyasa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyasadeva, fearing separation from him, cried out, "O my son!" Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.

#### PURPORT

The institution of varna and asrama prescribes many regulative duties to be observed by its followers. Such duties enjoin that a candidate willing to study the Vedas must approach a bona fide spiritual master and request acceptance as his disciple. The sacred thread is the sign of those who are competent to study the Vedas from the acarya, or the bona fide spiritual master. Sri Sukadeva Gosvami did not undergo such purificatory ceremonies because he was a liberated soul from his very birth.

Generally, a man is born as an ordinary being, and by the purificatory processes he is born for the second time. When he sees a new light and seeks direction for spiritual progress, he approaches a spiritual master for instruction in the Vedas. The spiritual master accepts only the sincere inquirer as his disciple and gives him the sacred thread. In this way a man becomes twice-born, or a dvija. After qualifying as a dvija one may study the Vedas, and after becoming well versed in the Vedas one becomes a vipra. A vipra, or a qualified brahmana, thus realizes the Absolute and makes further progress in spiritual life until he reaches the Vaisnava stage. The Vaisnava stage is the postgraduate status of a brahmana. A progressive brahmana must necessarily become a Vaisnava, for a Vaisnava is a self-realized, learned brahmana.

Srila Sukadeva Gosvami was a Vaisnava from the beginning; therefore, there was no need for him to undergo all the processes of the varnasrama institution. Ultimately the aim of varnasrama-dharma is to turn a crude man into a pure devotee of the Lord, or a Vaisnava. Anyone, therefore, who becomes a Vaisnava accepted by the first-class Vaisnava, or uttama-adhikari Vaisnava, is already considered a

brahmana, regardless of his birth or past deeds. Sri Caitanya Mahaprabhu accepted this principle and recognized Srila Haridasa Thakura as the acarya of the holy name, although Thakura Haridasa appeared in a Mohammedan family. In conclusion, Srila Sukadeva Gosvami was born a Vaisnava, and, therefore, brahminism was included in him. He did not have to undergo any ceremonies. Any lowborn person--be he a Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana, Khasa or even lower--can be delivered to the highest transcendental position by the mercy of Vaisnavas. Srila Sukadeva Gosvami was the spiritual master of Sri Suta Gosvami, who therefore offers his respectful obeisances unto Srila Sukadeva Gosvami before he begins his answers to the questions of the sages at Naimisaranya.

### TEXT 3

#### TEXT

yah svanubhavam akhila-sruti-saram ekam  
adhyatma-dipam atitirsatam tamo 'ndham  
samsarinam karunayaha purana-guhyam  
tam vyasa-sunum upayami gurum muninam

#### SYNONYMS

yah--he who; sva-anubhavam--self-assimilated (experienced); akhila--all around; sruti--the Vedas; saram--cream; ekam--the only one; adhyatma--transcendental; dipam--torchlight; atitirsatam--desiring to overcome; tamah andham--deeply dark material existence; samsarinam--of the materialistic men; karunaya--out of causeless mercy; aha--said; purana--supplement to the Vedas; guhyam--very confidential; tam--unto him; vyasa-sunum--the son of Vyasadeva; upayami--let me offer my obeisances; gurum--the spiritual master; muninam--of the great sages.

#### TRANSLATION

Let me offer my respectful obeisances unto him [Suka], the spiritual master of all sages, the son of Vyasadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.

#### PURPORT

In this prayer, Srila Suta Gosvami practically summarizes the complete introduction of Srimad-Bhagavatam. Srimad-Bhagavatam is the natural supplementary commentary on the Vedanta-sutras. The Vedanta-sutras, or the Brahma-sutras, were compiled by Vyasadeva with a view to presenting just the cream of Vedic knowledge. Srimad-Bhagavatam is the natural commentary on this cream. Srila Sukadeva Gosvami was a thoroughly realized master on the Vedanta-sutra, and consequently he also personally realized the commentary, Srimad-Bhagavatam. And just to show his boundless mercy upon bewildered materialistic men who want to cross completely over nescience, he recited for the first time this confidential knowledge.

There is no point in arguing that a materialistic man can be happy. No materialistic creature--be he the great Brahma or an insignificant ant--can be happy. Everyone tries to make a permanent plan for happiness, but everyone is baffled by the laws of material nature. Therefore the materialistic world is called the darkest region of God's creation. Yet the unhappy materialists can get out of it simply by desiring to get out. Unfortunately they are so foolish that they do not want to escape. Therefore they are compared to the camel who relishes thorny twigs because he likes the taste of the twigs mixed with blood. He does not realize that it is his own blood and that his tongue is being cut by the thorns. Similarly, to the materialist his own blood is as sweet as honey, and although he is always harassed by his own material creations, he does not wish to escape. Such materialists are called karmis. Out of hundreds of thousands of karmis, only a few may feel tired of material engagement and desire to get out of the labyrinth. Such

intelligent persons are called jnanis. The Vedanta-sutra is directed to such jnanis. But Srila Vyasadeva, being the incarnation of the Supreme Lord, could foresee the misuse of the Vedanta-sutra by unscrupulous men, and, therefore, he personally supplemented the Vedanta-sutra with the Bhagavata Purana. It is clearly said that this Bhagavatam is the original commentary on the Brahma-sutras. Srila Vyasadeva also instructed the Bhagavatam to his own son, Srila Sukadeva Gosvami, who was already at the liberated stage of transcendence. Srila Sukadeva realized it personally and then explained it. By the mercy of Srila Sukadeva, the Bhagavata-vedanta-sutra is available for all those sincere souls who want to get out of material existence.

Srimad-Bhagavatam is the one unrivaled commentary on Vedanta-sutra. Sripada Sankaracarya intentionally did not touch it because he knew that the natural commentary would be difficult for him to surpass. He wrote his Sariraka-bhasya, and his so-called followers deprecated the Bhagavatam as some "new" presentation. One should not be misled by such propaganda directed against the Bhagavatam by the Mayavada school. From this introductory sloka, the beginning student should know that Srimad-Bhagavatam is the only transcendental literature meant for those who are paramahamsas and completely freed from the material disease called malice. The Mayavadis are envious of the Personality of Godhead despite Sripada Sankaracarya's admission that Narayana, the Personality of Godhead, is above the material creation. The envious Mayavadi cannot have access to the Bhagavatam, but those who are really anxious to get out of this material existence may take shelter of this Bhagavatam because it is uttered by the liberated Srila Sukadeva Gosvami. It is the transcendental torchlight by which one can see perfectly the transcendental Absolute Truth realized as Brahman, Paramatma and Bhagavan.

#### TEXT 4

#### TEXT

narayanam namaskrtya  
naram caiva narottamam  
devim sarasvatim vyasam  
tato jayam udirayet

#### SYNONYMS

narayanam--the Personality of Godhead; namah-krtya--after offering respectful obeisances; naram ca eva--and Narayana Rsi; nara-uttamam--the supermost human being; devim--the goddess; sarasvatim--the mistress of learning; vyasam--Vyasadeva; tatak--thereafter; jayam--all that is meant for conquering; udirayet--be announced.

#### TRANSLATION

Before reciting this Srimad-Bhagavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Narayana, unto Nara-narayana Rsi, the supermost human being, unto mother Sarasvati, the goddess of learning, and unto Srila Vyasadeva, the author.

#### PURPORT

All the Vedic literatures and the Puranas are meant for conquering the darkest region of material existence. The living being is in the state of forgetfulness of his relation with God due to his being overly attracted to material sense gratification from time immemorial. His struggle for existence in the material world is perpetual, and it is not possible for him to get out of it by making plans. If he at all wants to conquer this perpetual struggle for existence, he must reestablish his eternal relation with God. And one who wants to adopt such remedial measures must take shelter of literatures such as the Vedas and the Puranas. Foolish people say that the Puranas have no connection with the Vedas. However, the Puranas are supplementary explanations of the Vedas intended for different types of men. All men are not equal. There are men who are conducted by the mode of goodness, others who are under the mode of passion



and others who are under the mode of ignorance. The Puranas are so divided that any class of men can take advantage of them and gradually regain their lost position and get out of the hard struggle for existence. Srila Suta Gosvami shows the way of chanting the Puranas. This may be followed by persons who aspire to be preachers of the Vedic literatures and the Puranas. Srimad-Bhagavatam is the spotless Purana, and it is especially meant for those who desire to get out of the material entanglement permanently.

#### TEXT 5

#### TEXT

munayah sadhu prsto 'ham  
bhavadbhir loka-mangalam  
yat krtah krsna-samprasno  
yenaatma suprasidati

#### SYNONYMS

munayah--O sages; sadhu--this is relevant; prstah--questioned; aham--myself; bhavadbhir--by all of you; loka--the world; mangalam--welfare; yat--because; krtah--made; krsna--the Personality of Godhead; samprasnah--relevant question; yena--by which; atma--self; suprasidati--completely pleased.

#### TRANSLATION

O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Krsna and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self.

#### PURPORT

Since it has been stated hereinbefore that in the Bhagavatam the Absolute Truth is to be known, the questions of the sages of Naimisaranya are proper and just, because they pertain to Krsna, who is the Supreme Personality of Godhead, the Absolute Truth. In Bhagavad-gita (15.15) the Personality of Godhead says that in all the Vedas there is nothing but the urge for searching after Him, Lord Krsna. Thus the questions that pertain to Krsna are the sum and substance of all the Vedic inquiries.

The whole world is full of questions and answers. The birds, beasts and men are all busy in the matter of perpetual questions and answers. In the morning the birds in the nest become busy with questions and answers, and in the evening also the same birds come back and again become busy with questions and answers. The human being, unless he is fast asleep at night, is busy with questions and answers. The businessmen in the market are busy with questions and answers, and so also the lawyers in the court and the students in the schools and colleges. The legislators in the parliament are also busy with questions and answers, and the politicians and the press representatives are all busy with questions and answers. Although they go on making such questions and answers for their whole lives, they are not at all satisfied. Satisfaction of the soul can only be obtained by questions and answers on the subject of Krsna.

Krsna is our most intimate master, friend, father or son and object of conjugal love. Forgetting Krsna, we have created so many objects of questions and answers, but none of them are able to give us complete satisfaction. All things--but Krsna--give temporary satisfaction only, so if we are to have complete satisfaction we must take to the questions and answers about Krsna. We cannot live for a moment without being questioned or without giving answers. Because the Srimad-Bhagavatam deals with questions and answers that are related to Krsna, we can derive the highest satisfaction only by reading and hearing this transcendental literature. One should learn the Srimad-Bhagavatam and make an all-around solution to all problems pertaining to social, political or religious matters. Srimad-Bhagavatam and Krsna are the sum total of all things.

## TEXT 6

### TEXT

sa vai pumsam paro dharmo  
yato bhaktir adhoksaje  
ahaituky apratihata  
yayatma suprasidati

### SYNONYMS

sah--that; vai--certainly; pumsam--for mankind; parah--sublime; dharmah--occupation; yatah--by which; bhaktih--devotional service; adhoksaje--unto the Transcendence; ahaituki--causeless; apratihata--unbroken; yaya--by which; atma--the self; suprasidati--completely satisfied.

### TRANSLATION

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 to completely satisfy the self.

### PURPORT

In this statement, Sri Suta Gosvami answers the first question of the sages of Naimisaranya. The sages asked him to summarize the whole range of revealed scriptures and present the most essential part so that fallen people or the people in general might easily take it up. The Vedas prescribe two different types of occupation for the human being. One is called the pravrtti-marga, or the path of sense enjoyment, and the other is called the nivrtti-marga, or the path of renunciation. The path of enjoyment is inferior, and the path of sacrifice for the supreme cause is superior. The material existence of the living being is a diseased condition of actual life. Actual life is spiritual existence, or brahma-bhuta existence, where life is eternal, blissful and full of knowledge. Material existence is temporary, illusory and full of miseries. There is no happiness at all. There is just the futile attempt to get rid of the miseries, and temporary cessation of misery is falsely called happiness. Therefore, the path of progressive material enjoyment, which is temporary, miserable and illusory, is inferior. But devotional service to the Supreme Lord, which leads one to eternal, blissful and all-cognizant life, is called the superior quality of occupation. This is sometimes polluted when mixed with the inferior quality. For example, adoption of devotional service for material gain is certainly an obstruction to the progressive path of renunciation. Renunciation or abnegation for ultimate good is certainly a better occupation than enjoyment in the diseased condition of life. Such enjoyment only aggravates the symptoms of disease and increases its duration. Therefore devotional service to the Lord must be pure in quality, i.e., without the least desire for material enjoyment. One should, therefore, accept the superior quality of occupation in the form of the devotional service of the Lord without any tinge of unnecessary desire, fruitive action and philosophical speculation. This alone can lead one to perpetual solace in His service.

We have purposely denoted dharma as occupation because the root meaning of the word dharma is "that which sustains one's existence." A living being's sustenance of existence is to coordinate his activities with his eternal relation with the Supreme Lord Krsna. Krsna is the central pivot of living beings, and He is the all-attractive living entity or eternal form amongst all other living beings or eternal forms. Each and every living being has his eternal form in the spiritual existence, and Krsna is the eternal attraction for all of them. Krsna is the complete whole, and everything else is His part and parcel. The relation is one of the servant and the served. It is transcendental and is completely distinct from our experience in material existence. This relation of servant and the served is the most congenial form of intimacy. One can realize it as devotional service progresses. Everyone should engage himself in that transcendental loving service of the Lord, even in the present conditional state of material existence. That will gradually give one the clue to actual life and please him to complete satisfaction.

## TEXT 7

### TEXT

vasudeve bhagavati  
bhakti-yogah prayojitah  
janayaty asu vairagyam  
jnanam ca yad ahaitukam

### SYNONYMS

vasudeve--unto Krsna; bhagavati--unto the Personality of Godhead; bhakti-yogah--contact of devotional service; prayojitah--being applied; janayati--does produce; asu--very soon; vairagyam--detachment; jnanam--knowledge; ca--and; yat--that which; ahaitukam--causeless.

### TRANSLATION

By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world.

### PURPORT

Those who consider devotional service to the Supreme Lord Sri Krsna to be something like material emotional affairs may argue that in the revealed scriptures, sacrifice, charity, austerity, knowledge, mystic powers and similar other processes of transcendental realization are recommended. According to them, bhakti, or the devotional service of the Lord, is meant for those who cannot perform the high-grade activities. Generally it is said that the bhakti cult is meant for the sudras, vaisyas and the less intelligent woman class. But that is not the actual fact. The bhakti cult is the topmost of all transcendental activities, and therefore it is simultaneously sublime and easy. It is sublime for the pure devotees who are serious about getting in contact with the Supreme Lord, and it is easy for the neophytes who are just on the threshold of the house of bhakti. To achieve the contact of the Supreme Personality of Godhead Sri Krsna is a great science, and it is open for all living beings, including the sudras, vaisyas, women and even those lower than the lowborn sudras, so what to speak of the high-class men like the qualified brahmanas and the great self-realized kings. The other high-grade activities designated as sacrifice, charity, austerity, etc., are all corollary factors following the pure and scientific bhakti cult.

The principles of knowledge and detachment are two important factors on the path of transcendental realization. The whole spiritual process leads to perfect knowledge of everything material and spiritual, and the results of such perfect knowledge are that one becomes detached from material affection and becomes attached to spiritual activities. Becoming detached from material things does not mean becoming inert altogether, as men with a poor fund of knowledge think. Naiskarma means not undertaking activities that will produce good or bad effects. Negation does not mean negation of the positive. Negation of the nonessentials does not mean negation of the essential. Similarly, detachment from material forms does not mean nullifying the positive form. The bhakti cult is meant for realization of the positive form. When the positive form is realized, the negative forms are automatically eliminated. Therefore, with the development of the bhakti cult, with the application of positive service to the positive form, one naturally becomes detached from inferior things, and he becomes attached to superior things. Similarly, the bhakti cult, being the supermost occupation of the living being, leads him out of material sense enjoyment. That is the sign of a pure devotee. He is not a fool, nor is he engaged in the inferior energies, nor does he have material values. This is not possible by dry reasoning. It actually happens by the grace of the Almighty. In conclusion, one who is a pure devotee has all other good qualities, namely knowledge, detachment, etc., but one who has only knowledge or detachment is not necessarily well acquainted with the principles of the bhakti cult. Bhakti is the supermost occupation of the human being.

## TEXT 8

### TEXT

dharmah svanusthitah pumsam  
visvaksena-kathasu yah  
notpadayed yadi ratim  
srama eva hi kevalam

### SYNONYMS

dharmah--occupation; svanusthitah--executed in terms of one's own position; pumsam--of humankind; visvaksena--the Personality of Godhead (plenary portion); kathasu--in the message of; yah--what is; na--not; utpadayet--does produce; yadi--if; ratim--attraction; sramah--useless labor; eva--only; hi--certainly; kevalam--entirely.

### TRANSLATION

The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.

### PURPORT

There are different occupational activities in terms of man's different conceptions of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses. Therefore his occupational activities are limited to concentrated and extended selfishness. Concentrated selfishness centers around the personal body--this is generally seen amongst the lower animals. Extended selfishness is manifested in human society and centers around the family, society, community, nation and world with a view to gross bodily comfort. Above these gross materialists are the mental speculators who hover aloft in the mental spheres, and their occupational duties involve making poetry and philosophy or propagating some ism with the same aim of selfishness limited to the body and the mind. But above the body and mind is the dormant spirit soul whose absence from the body makes the whole range of bodily and mental selfishness completely null and void. But less intelligent people have no information of the needs of the spirit soul.

Because foolish people have no information of the soul and how it is beyond the purview of the body and mind, they are not satisfied in the performance of their occupational duties. The question of the satisfaction of the self is raised herein. The self is beyond the gross body and subtle mind. He is the potent active principle of the body and mind. Without knowing the need of the dormant soul, one cannot be happy simply with emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul. The spirit soul's needs must be fulfilled. Simply by cleansing the cage of the bird, one does not satisfy the bird. One must actually know the needs of the bird himself.

The need of the spirit soul is that he wants to get out of the limited sphere of material bondage and fulfill his desire for complete freedom. He wants to get out of the covered walls of the greater universe. He wants to see the free light and the spirit. That complete freedom is achieved when he meets the complete spirit, the Personality of Godhead. There is a dormant affection for God within everyone; spiritual existence is manifested through the gross body and mind in the form of perverted affection for gross and subtle matter. Therefore we have to engage ourselves in occupational engagements that will evoke our divine consciousness. This is possible only by hearing and chanting the divine activities of the Supreme Lord, and any occupational activity which does not help one to achieve attachment for hearing and chanting the transcendental message of Godhead is said herein to be simply a waste of time. This is because other occupational duties (whatever ism they may belong to) cannot give liberation to the soul. Even the activities of the salvationists are considered to be useless because of their failure to pick up the fountainhead of all liberties. The gross materialist can practically see that his material gain is limited only to time and space, either in this world or in the other. Even if he goes up to the Svargaloka, he will find no

permanent abode for his hankering soul. The hankering soul must be satisfied by the perfect scientific process of perfect devotional service.

#### TEXT 9

#### TEXT

dharmasya hy apavargyasya  
nartho 'rthayopakalpate  
narthasya dharmaikantasya  
kamo labhaya hi smrtah

#### SYNONYMS

dharmasya--occupational engagement; hi--certainly; apavargyasya--ultimate liberation; na--not; arthah--end; arthaya--for material gain; upakalpate--is meant for; na--neither; arthasya--of material gain; dharmaka-antasya--for one who is engaged in the ultimate occupational service; kamah--sense gratification; labhaya--attainment of; hi--exactly; smrtah--is described by the great sages.

#### TRANSLATION

All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.

#### PURPORT

We have already discussed that pure devotional service to the Lord is automatically followed by perfect knowledge and detachment from material existence. But there are others who consider that all kinds of different occupational engagements, including those of religion, are meant for material gain. The general tendency of any ordinary man in any part of the world is to gain some material profit in exchange for religious or any other occupational service. Even in the Vedic literatures, for all sorts of religious performances an allurements of material gain is offered, and most people are attracted by such allurements or blessings of religiosity. Why are such so-called men of religion allured by material gain? Because material gain can enable one to fulfill desires, which in turn satisfy sense gratification. This cycle of occupational engagements includes so-called religiosity followed by material gain and material gain followed by fulfillment of desires. Sense gratification is the general way for all sorts of fully occupied men. But in the statement of Suta Gosvami, as per the verdict of the Srimad-Bhagavatam, this is nullified by the present sloka.

One should not engage himself in any sort of occupational service for material gain only. Nor should material gain be utilized for sense gratification. How material gain should be utilized is described as follows.

#### TEXT 10

#### TEXT

kamasya nendriya-pritir  
labho jiveta yavata  
jivasya tattva-jijnasa  
nartho yas ceha karmabhih

#### SYNONYMS

kamasya--of desires; na--not; indriya--senses; priti--satisfaction; labhah--gain; jiveta--self-preservation; yavata--so much so; jivasya--of the living being; tattva--the Absolute Truth; jijnasa--inquiries; na--not; arthah--end; yah ca iha--whatsoever else; karmabhih--by occupational activities.

#### TRANSLATION

Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works.

#### PURPORT

The completely bewildered material civilization is wrongly directed towards the fulfillment of desires in sense gratification. In such civilization, in all spheres of life, the ultimate end is sense gratification. In politics, social service, altruism, philanthropy and ultimately in religion or even in salvation, the very same tint of sense gratification is ever-increasingly predominant. In the political field the leaders of men fight with one another to fulfill their personal sense gratification. The voters adore the so-called leaders only when they promise sense gratification. As soon as the voters are dissatisfied in their own sense satisfaction, they dethrone the leaders, The leaders must always disappoint the voters by not satisfying their senses. The same is applicable in all other fields; no one is serious about the problems of life. Even those who are on the path of salvation desire to become one with the Absolute Truth and desire to commit spiritual suicide for sense gratification. But the Bhagavatam says that one should not live for sense gratification. One should satisfy the senses only inasmuch as required for self-preservation, and not for sense gratification. Because the body is made of senses, which also require a certain amount of satisfaction, there are regulative directions for satisfaction of such senses. But the senses are not meant for unrestricted enjoyment. For example, marriage or the combination of a man with a woman is necessary for progeny, but it is not meant for sense enjoyment. In the absence of voluntary restraint, there is propaganda for family planning, but foolish men do not know that family planning is automatically executed as soon as there is search after the Absolute Truth. Seekers of the Absolute Truth are never allured by unnecessary engagements in sense gratification because the serious students seeking the Absolute Truth are always overwhelmed with the work of researching the Truth. In every sphere of life, therefore, the ultimate end must be seeking after the Absolute Truth, and that sort of engagement will make one happy because he will be less engaged in varieties of sense gratification. And what that Absolute Truth is is explained as follows.

#### TEXT 11

#### TEXT

vadanti tat tattva-vidas  
tattvam yaj jnanam advayam  
brahmeti paramatmeti  
bhagavan iti sadyate

#### SYNONYMS

vadanti--they say; tat--that; tattva-vidah--the learned souls; tattvam--the Absolute Truth; yat--which; jnanam--knowledge; advayam--nondual; brahma iti--known as Brahman; paramatma iti--known as Paramatma; bhagavan iti--known as Bhagavan; sadyate--it so sounded.

#### TRANSLATION

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan.

## PURPORT

The Absolute Truth is both subject and object, and there is no qualitative difference there. Therefore, Brahman, Paramatma and Bhagavan are qualitatively one and the same. The same substance is realized as impersonal Brahman by the students of the Upanisads, as localized Paramatma by the Hiranyagarbhas or the yogis, and as Bhagavan by the devotees. In other words, Bhagavan, or the Personality of Godhead, is the last word of the Absolute Truth. Paramatma is the partial representation of the Personality of Godhead, and impersonal Brahman is the glowing effulgence of the Personality of Godhead, as the sun rays are to the sun-god. Less intelligent students of either of the above schools sometimes argue in favor of their own respective realization, but those who are perfect seers of the Absolute Truth know well that the above three features of the one Absolute Truth are different perspective views seen from different angles of vision.

As it is explained in the first sloka of the First Chapter of the Bhagavatam, the Supreme Truth is self-sufficient, cognizant and free from the illusion of relativity. In the relative world the knower is different from the known, but in the Absolute Truth both the knower and the known are one and the same thing. In the relative world the knower is the living spirit or superior energy, whereas the known is inert matter or inferior energy. Therefore, there is a duality of inferior and superior energy, whereas in the absolute realm both the knower and the known are of the same superior energy. There are three kinds of energies of the supreme energetic. There is no difference between the energy and energetic, but there is a difference of quality of energies. The absolute realm and the living entities are of the same superior energy, but the material world is inferior energy. The living being in contact with the inferior energy is illusioned, thinking he belongs to the inferior energy. Therefore there is the sense of relativity in the material world. In the Absolute there is no such sense of difference between the knower and the known, and therefore everything there is absolute.

## TEXT 12

### TEXT

tac chraddadhana munayo  
jnana-vairagya-yuktaya  
pasyanty atmani catmanam  
bhaktya sruta-grhitaya

### SYNONYMS

tat--that; sraddadhanah--seriously inquisitive; munayah--sages; jnana--knowledge; vairagya--detachment; yuktaya--well equipped with; pasyanti--see; atmani--within himself; ca--and; atmanam--the Paramatma; bhaktya--in devotional service; sruta--the Vedas; grhitaya--well received.

### TRANSLATION

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti.

## PURPORT

The Absolute Truth is realized in full by the process of devotional service to the Lord, Vasudeva, or the Personality of Godhead, who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramatma is His partial representation. As such, Brahman or Paramatma realization of the Absolute Truth is but a partial realization. There are four different types of human beings--the karmis, the jnanis, the yogis and the devotees. The karmis are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person.

The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the Bhagavad-gita and other Vedic literatures, the Supreme Person is realized by devotional service, which is backed by full knowledge and detachment from material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramatma realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramatma, i.e., the paths of jnana and yoga, are also imperfect means of realizing the Absolute Truth. Devotional service, which is based on the foreground of full knowledge combined with detachment from material association and which is fixed by the aural reception of the Vedanta-sruti, is the only perfect method by which the seriously inquisitive student can realize the Absolute Truth. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist. There are three classes of devotees, namely first, second, and third class. The third-class devotees, or the neophytes, who have no knowledge and are not detached from material association, but who are simply attracted by the preliminary process of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of Bhagavata. The number one Bhagavata is the established personality of devotee, and the other Bhagavatam is the message of Godhead. The third-class devotee therefore has to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of Bhagavatam. Such a devotee must be a representative of Sukadeva Gosvami, like Suta Gosvami, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the Bhagavad-gita or in the Srimad-Bhagavatam, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man, who spoils them as the serpent spoils milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upanisads, Vedanta and other literatures left by the previous authorities or Gosvamis, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of sruti, smrti, purana or pancaratra authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called samadhi.

TEXT 13

TEXT

atah pumbhir dvija-srestha  
varnasrama-vibhagasah  
svanusthitasya dharmasya  
samsiddhir hari-tosanam

SYNONYMS



atah--so; pumbhiih--by the human being; dvija-sresthah--O best among the twice-born; varna-asrama--the institution of four castes and four orders of life; vibhagasah--by the division of; svanusthitasya--of one's own prescribed duties; dharmasya--occupational; samsiddhih--the highest perfection; hari--the Personality of Godhead; tosanam--pleasing.

#### TRANSLATION

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.

#### PURPORT

Human society all over the world is divided into four castes and four orders of life. The four castes are the intelligent caste, the martial caste, the productive caste and the laborer caste. These castes are classified in terms of one's work and qualification and not by birth. Then again there are four orders of life, namely the student life, the householder's life, the retired and the devotional life. In the best interest of human society there must be such divisions of life, otherwise no social institution can grow in a healthy state. And in each and every one of the abovementioned divisions of life, the aim must be to please the supreme authority of the Personality of Godhead. This institutional function of human society is known as the system of varnasrama-dharma, which is quite natural for the civilized life. The varnasrama institution is constructed to enable one to realize the Absolute Truth. It is not for artificial domination of one division over another. When the aim of life, i.e., realization of the Absolute Truth, is missed by too much attachment for indriya-priti, or sense gratification, as already discussed hereinbefore, the institution of the varnasrama is utilized by selfish men to pose an artificial predominance over the weaker section. In the Kali-yuga, or in the age of quarrel, this artificial predominance is already current, but the saner section of the people know it well that the divisions of castes and orders of life are meant for smooth social intercourse and high-thinking self-realization and not for any other purpose.

Herein the statement of Bhagavatam is that the highest aim of life or the highest perfection of the institution of the varnasrama-dharma is to cooperate jointly for the satisfaction of the Supreme Lord. This is also confirmed in the Bhagavad-gita (4.13).

#### TEXT 14

#### TEXT

tasmad ekena manasa  
bhagavan satvatam patih  
srotavyah kirtitavyas ca  
dhyeyah puhyas ca nityada

#### SYNONYMS

tasmad--therefore; ekena--by one; manasa--attention of the mind; bhagavan--the Personality of Godhead; satvatam--of the devotees; patih--protector; srotavyah--is to be heard; kirtitavyah--to be glorified; ca--and; dhyeyah--to be remembered; puhyah--to be worshiped; ca--and; nityada--constantly.

#### TRANSLATION

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.

#### PURPORT

If realization of the Absolute Truth is the ultimate aim of life, it must be carried out by all means. In any one of the above-mentioned castes and orders of life, the four processes, namely glorifying, hearing, remembering and worshiping, are general occupations. Without these principles of life, no one can exist. Activities of the living being involve engagements in these four different principles of life. Especially in modern society, all activities are more or less dependent on hearing and glorifying. Any man from any social status becomes a well-known man in human society within a very short time if he is simply glorified truly or falsely in the daily newspapers. Sometimes political leaders of a particular party are also advertised by newspaper propaganda, and by such a method of glorification an insignificant man becomes an important man--within no time. But such propaganda by false glorification of an unqualified person cannot bring about any good, either for the particular man or for the society. There may be some temporary reactions to such propaganda, but there are no permanent effects. Therefore such activities are a waste of time. The actual object of glorification is the Supreme Personality of Godhead, who has created everything manifested before us. We have broadly discussed this fact from the beginning of the "janmady asya" sloka of this Bhagavatam. The tendency to glorify others or hear others must be turned to the real object of glorification--the Supreme Being. And that will bring happiness.

#### TEXT 15

#### TEXT

yad-anudhyasina yuktah  
karma-granthi-nibandhanam  
chindanti kovidah tasya  
ko na kuryat katha-ratim

#### SYNONYMS

yat--which; anudhya--remembrance; asina--sword; yuktah--being equipped with; karma--reactionary work; granthi--knot; nibandhanam--interknit; chindanti--cut; kovidah--intelligent; tasya--His; kah--who; na--not; kuryat--shall do; katha--messages; ratim--attention.

#### TRANSLATION

With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?

#### PURPORT

The contact of the spiritual spark with material elements creates a knot which must be cut if one wants to be liberated from the actions and reactions of fruitive work. Liberation means freedom from the cycle of reactionary work. This liberation automatically follows for one who constantly remembers the transcendental pastimes of the Personality of Godhead. This is because all the activities of the Supreme Lord (His lila) are transcendental to the modes of the material energy. They are all-attractive spiritual activities, and therefore constant association with the spiritual activities of the Supreme Lord gradually spiritualizes the conditioned soul and ultimately severs the knot of material bondage.

Liberation from material bondage is, therefore, a by-product of devotional service. Attainment of spiritual knowledge is not sufficient to insure liberation. Such knowledge must be overcoated with devotional service so that ultimately the devotional service alone predominates. Then liberation is made possible. Even the reactionary work of the fruitive workers can lead one to liberation when it is overcoated with devotional service. Karma overcoated with devotional service is called karma-yoga. Similarly, empirical knowledge overcoated with devotional service is called jnana-yoga. But pure bhakti-yoga is independent of such karma and jnana because it alone can not only endow one with liberation from conditional life but also award one the transcendental loving service of the Lord.

Therefore, any sensible man who is above the average man with a poor fund of knowledge must constantly remember the Personality of Godhead by hearing about Him, by glorifying Him, by remembering Him and by worshiping Him always, without cessation. That is the perfect way of devotional service. The Gosvamis of Vrndavana, who were authorized by Sri Caitanya Mahaprabhu to preach the bhakti cult, rigidly followed this rule and made immense literatures of transcendental science for our benefit. They have chalked out ways for all classes of men in terms of the different castes and orders of life in pursuance of the teachings of Srimad-Bhagavatam and similar other authoritative scriptures.

#### TEXT 16

#### TEXT

susrusoh sraddadhanasya  
vasudeva-katha-rucih  
syah mahat-sevaya viprah  
punya-tirtha-nisevanat

#### SYNONYMS

susrusoh--one who is engaged in hearing; sraddadhanasya--with care and attention; vasudeva--in respect to Vasudeva; katha--the message; rucih--affinity; syah--is made possible; mahat-sevaya--by service rendered to pure devotees; viprah--O twice-born; punya-tirtha--those who are cleansed of all vice; nisevanat--by service.

#### TRANSLATION

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva.

#### PURPORT

The conditioned life of a living being is caused by his revolting against the Lord. There are men called deva, or godly living beings, and there are men called asuras, or demons, who are against the authority of the Supreme Lord. In the Bhagavad-gita (Sixteenth Chapter) a vivid description of the asuras is given in which it is said that the asuras are put into lower and lower states of ignorance life after life and so sink to the lower animal forms and have no information of the Absolute Truth, the Personality of Godhead. These asuras are gradually rectified to God consciousness by the mercy of the Lord's liberated servitors in different countries according to the supreme will. Such devotees of God are very confidential associates of the Lord, and when they come to save human society from the dangers of godlessness, they are known as the powerful incarnations of the Lord, as sons of the Lord, as servants of the Lord or as associates of the Lord. But none of them falsely claim to be God themselves. This is a blasphemy declared by the asuras, and the demoniac followers of such asuras also accept pretenders as God or His incarnation. In the revealed scriptures there is definite information of the incarnation of God. No one should be accepted as God or an incarnation of God unless he is confirmed by the revealed scriptures.

The servants of God are to be respected as God by the devotees who actually want to go back to Godhead. Such servants of God are called mahatmas, or tirthas, and they preach according to particular time and place. The servants of God urge people to become devotees of the Lord. They never tolerate being called God. Sri Caitanya Mahaprabhu was God Himself according to the indication of the revealed scriptures, but He played the part of a devotee. People who knew Him to be God addressed Him as God, but He used to block His ears with His hands and chant the name of Lord Visnu. He strongly protested against being called God, although undoubtedly He was God Himself. The Lord behaves so to warn us against unscrupulous men who take pleasure in being addressed as God.

The servants of God come to propagate God consciousness, and intelligent people should cooperate with them in every respect. By serving the servant of God, one can please God more than by directly

servicing the Lord. The Lord is more pleased when He sees that His servants are properly respected because such servants risk everything for the service of the Lord and so are very dear to the Lord. The Lord declares in the Bhagavad-gita (18.69) that no one is dearer to Him than one who risks everything to preach His glory. By servicing the servants of the Lord, one gradually gets the quality of such servants, and thus one becomes qualified to hear the glories of God. The eagerness to hear about God is the first qualification of a devotee eligible for entering the kingdom of God.

#### TEXT 17

#### TEXT

srnvatam sva-kathah krsnah  
punya-sravana-kirtanah  
hrdy antah stho hy abhadrani  
vidhunoti suhrt satam

#### SYNONYMS

srnvatam--those who have developed the urge to hear the message of; sva-kathah--His own words; krsnah--the Personality of Godhead; punya--virtues; sravana--hearing; kirtanah--chanting; hrdi antah sthah--within one's heart; hi--certainly; abhadrani--desire to enjoy matter; vidhunoti--cleanses; suhrt--benefactor; satam--of the truthful.

#### TRANSLATION

Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

#### PURPORT

Messages of the Personality of Godhead Sri Krsna are nondifferent from Him. Whenever, therefore, offenseless hearing and glorification of God are undertaken, it is to be understood that Lord Krsna is present there in the form of transcendental sound, which is as powerful as the Lord personally. Sri Caitanya Mahaprabhu, in His Siksastaka, declares clearly that the holy name of the Lord has all the potencies of the Lord and that He has endowed His innumerable names with the same potency. There is no rigid fixture of time, and anyone can chant the holy name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the form of transcendental sound, but unfortunately we have no taste for hearing and glorifying the Lord's name and activities. We have already discussed developing a taste for hearing and chanting the holy sound. It is done through the medium of service to the pure devotee of the Lord.

The Lord is reciprocally respondent to His devotees. When He sees that a devotee is completely sincere in getting admittance to the transcendental service of the Lord and has thus become eager to hear about Him, the Lord acts from within the devotee in such a way that the devotee may easily go back to Him. The Lord is more anxious to take us back into His kingdom than we can desire. Most of us do not desire at all to go back to Godhead. Only a very few men want to go back to Godhead. But anyone who desires to go back to Godhead, Sri Krsna helps in all respects.

One cannot enter into the kingdom of God unless one is perfectly cleared of all sins. The material sins are products of our desires to lord it over material nature. It is very difficult to get rid of such desires. Women and wealth are very difficult problems for the devotee making progress on the path back to Godhead. Many stalwarts in the devotional line fell victim to these allurements and thus retreated from the path of liberation. But when one is helped by the Lord Himself, the whole process becomes as easy as anything by the divine grace of the Lord.

To become restless in the contact of women and wealth is not an astonishment, because every living being is associated with such things from remote time, practically immemorial, and it takes time to recover from this foreign nature. But if one is engaged in hearing the glories of the Lord, gradually he realizes his real position. By the grace of God such a devotee gets sufficient strength to defend himself from the state of disturbances, and gradually all disturbing elements are eliminated from his mind.

#### TEXT 18

#### TEXT

nasta-prayesv abhadresu  
nityam bhagavata-sevaya  
bhagavaty uttama-sloke  
bhaktir bhavati naisthiki

#### SYNONYMS

nasta--destroyed; prayesu--almost to nil; abhadresu--all that is inauspicious; nityam--regularly; bhagavata--Srimad-Bhagavatam, or the pure devotee; sevaya--by serving; bhagavati--unto the Personality of Godhead; uttama--transcendental; sloke--prayers; bhaktih--loving service; bhavati--comes into being; naisthiki--irrevocable.

#### TRANSLATION

By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

#### PURPORT

Here is the remedy for eliminating all inauspicious things within the heart which are considered to be obstacles in the path of self-realization. The remedy is the association of the Bhagavatas. There are two types of Bhagavatas, namely the book Bhagavata and the devotee Bhagavata. Both the Bhagavatas are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee Bhagavata is as good as the book Bhagavata because the devotee Bhagavata leads his life in terms of the book Bhagavata and the book Bhagavata is full of information about the Personality of Godhead and His pure devotees, who are also Bhagavatas. Bhagavata book and person are identical.

The devotee Bhagavata is a direct representative of Bhagavan, the Personality of Godhead. So by pleasing the devotee Bhagavata one can receive the benefit of the book Bhagavata. Human reason fails to understand how by serving the devotee Bhagavata or the book Bhagavata one gets gradual promotion on the path of devotion. But actually these are facts explained by Srila Naradadeva, who happened to be a maidservant's son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality Srila Naradadeva. These are the miraculous effects of the association of Bhagavatas. And to understand these effects practically, it should be noted that by such sincere association of the Bhagavatas one is sure to receive transcendental knowledge very easily, with the result that he becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidance of the Bhagavatas, the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book Bhagavata, therefore, have to be received from the devotee Bhagavata, and the combination of these two Bhagavatas will help the neophyte devotee to make progress on and on.

#### TEXT 19

## TEXT

tada rajas-tamo-bhavah  
kama-lobhadayas ca ye  
ceta etair anaviddham  
sthitam sattve prasidati

## SYNONYMS

tada--at that time; rajah--in the mode of passion; tamah--the mode of ignorance; bhavah--the situation; kama--lust and desire; lobha--hankering; adayah--others; ca--and; ye--whatever they are; cetah--the mind; etaih--by these; anaviddham--without being affected; sthitam--being fixed; sattve--in the mode of goodness; prasidati--thus becomes fully satisfied.

## TRANSLATION

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

## PURPORT

A living being in his normal constitutional position is fully satisfied in spiritual bliss. This state of existence is called brahma-bhuta or atma-nandi, or the state of self-satisfaction. This self-satisfaction is not like the satisfaction of the inactive fool. The inactive fool is in the state of foolish ignorance, whereas the self-satisfied atmanandi is transcendental to the material state of existence. This stage of perfection is attained as soon as one is fixed in irrevocable devotional service. Devotional service is not inactivity, but the unalloyed activity of the soul.

The soul's activity becomes adulterated in contact with matter, and as such the diseased activities are expressed in the form of lust, desire, hankering, inactivity, foolishness and sleep. The effect of devotional service becomes manifest by complete elimination of these effects of passion and ignorance. The devotee is fixed at once in the mode of goodness, and he makes further progress to rise to the position of Vasudeva, or the state of unmixed sattva, or suddha-sattva. Only in this suddha-sattva state can one always see Krsna eye to eye by dint of pure affection for the Lord.

A devotee is always in the mode of unalloyed goodness; therefore he harms no one. But the nondevotee, however educated he may be, is always harmful. A devotee is neither foolish nor passionate. The harmful, foolish and passionate cannot be devotees of the Lord, however they may advertise themselves as devotees by outward dress. A devotee is always qualified with all the good qualities of God. Quantitatively such qualifications may be different, but qualitatively both the Lord and His devotee are one and the same.

## TEXT 20

### TEXT

evam prasanna-manaso  
bhagavad-bhakti-yogatah  
bhagavat-tattva-vijnanam  
mukta-sangasya jayate

### SYNONYMS

evam--thus; prasanna--enlivened; manasah--of the mind; bhagavat-bhakti--the devotional service of the Lord; yogatah--by contact of; bhagavat--regarding the Personality of Godhead; tattva--knowledge; vijnanam--scientific; mukta--liberated; sangasya--of the association; jayate--becomes effective.

## TRANSLATION

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

## PURPORT

In the Bhagavad-gita (7.3) it is said that out of many thousands of ordinary men, one fortunate man endeavors for perfection in life. Mostly men are conducted by the modes of passion and ignorance, and thus they are engaged always in lust, desire, hankerings, ignorance and sleep. Out of many such manlike animals, there is actually a man who knows the responsibility of human life and thus tries to make life perfect by following the prescribed duties. And out of many thousands of such persons who have thus attained success in human life, one may know scientifically about the Personality of Godhead Sri Krsna. In the same Bhagavad-gita (18.55) it is also said that scientific knowledge of Sri Krsna is understood only by the process of devotional service (bhakti-yoga).

The very same thing is confirmed herein in the above words. No ordinary man, or even one who has attained success in human life, can know scientifically or perfectly the Personality of Godhead. Perfection of human life is attained when one can understand that he is not the product of matter but is in fact spirit. And as soon as one understands that he has nothing to do with matter, he at once ceases his material hankerings and becomes enlivened as a spiritual being. This attainment of success is possible when one is above the modes of passion and ignorance, or, in other words, when one is actually a brahmana by qualification. A brahmana is the symbol of sattva-guna, or the mode of goodness. And others, who are not in the mode of goodness, are either ksatriyas, vaisyas, sudras or less than the sudras. The brahminical stage is the highest stage of human life because of its good qualities. So one cannot be a devotee unless one at least qualifies as a brahmana. The devotee is already a brahmana by action. But that is not the end of it. As referred to above, such a brahmana has to become a Vaisnava in fact to be actually in the transcendental stage. A pure Vaisnava is a liberated soul and is transcendental even to the position of a brahmana. In the material stage even a brahmana is also a conditioned soul because although in the brahminical stage the conception of Brahman or transcendence is realized, scientific knowledge of the Supreme Lord is lacking. One has to surpass the brahminical stage and reach the vasudeva stage to understand the Personality of Godhead Krsna. The science of the Personality of Godhead is the subject matter for study by the postgraduate students in the spiritual line. Foolish men, or men with a poor fund of knowledge, do not understand the Supreme Lord, and they interpret Krsna according to their respective whims. The fact is, however, that one cannot understand the science of the Personality of Godhead unless one is freed from the contamination of the material modes, even up to the stage of a brahmana. When a qualified brahmana factually becomes a Vaisnava, in the enlivened state of liberation he can know what is actually the Personality of Godhead.

## TEXT 21

### TEXT

bhidyate hrdaya-granthis  
chidyante sarva-samsayah  
ksiyante casya karmani  
drsta evatmanisvare

### SYNONYMS

bhidyate--pierced; hrdaya--heart; granthih--knots; chidyante--cut to pieces; sarva--all; samsayah--misgivings; ksyante--terminated; ca--and; asya--his; karmani--chain of fruitive actions; drste--having seen; eva--certainly; atmani--unto the self; isvare--dominating.

## TRANSLATION

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

## PURPORT

Attaining scientific knowledge of the Personality of Godhead means seeing one's own self simultaneously. As far as the identity of the living being as spirit self is concerned, there are a number of speculations and misgivings. The materialist does not believe in the existence of the spirit self, and empiric philosophers believe in the impersonal feature of the whole spirit without individuality of the living beings. But the transcendentalists affirm that the soul and the Supersoul are two different identities, qualitatively one but quantitatively different. There are many other theories, but all these different speculations are at once cleared off as soon as Sri Krsna is realized in truth by the process of bhakti-yoga. Sri Krsna is like the sun, and the materialistic speculations about the Absolute Truth are like the darkest midnight. As soon as the Krsna sun is arisen within one's heart, the darkness of materialistic speculations about the Absolute Truth and the living beings is at once cleared off. In the presence of the sun, the darkness cannot stand, and the relative truths that were hidden within the dense darkness of ignorance become clearly manifested by the mercy of Krsna, who is residing in everyone's heart as the Supersoul.

In the Bhagavad-gita (10.11) the Lord says that in order to show special favor to His pure devotees, He personally eradicates the dense darkness of all misgivings by switching on the light of pure knowledge within the heart of a devotee. Therefore, because of the Personality of Godhead's taking charge of illuminating the heart of His devotee, certainly a devotee, engaged in His service in transcendental love, cannot remain in darkness. He comes to know everything of the absolute and the relative truths. The devotee cannot remain in darkness, and because a devotee is enlightened by the Personality of Godhead, his knowledge is certainly perfect. This is not the case for those who speculate on the Absolute Truth by dint of their own limited power of approach. Perfect knowledge is called parampara, or deductive knowledge coming down from the authority to the submissive aural receiver who is bona fide by service and surrender. One cannot challenge the authority of the Supreme and know Him also at the same time. He reserves the right of not being exposed to such a challenging spirit of an insignificant spark of the whole, a spark subjected to the control of illusory energy. The devotees are submissive, and therefore the transcendental knowledge descends from the Personality of Godhead to Brahma and from Brahma to his sons and disciples in succession. This process is helped by the Supersoul within such devotees. That is the perfect way of learning transcendental knowledge.

This enlightenment perfectly enables the devotee to distinguish spirit from matter because the knot of spirit and matter is untied by the Lord. This knot is called ahankara, and it falsely obliges a living being to become identified with matter. As soon as this knot is loosened, therefore, all the clouds of doubt are at once cleared off. One sees his master and fully engages himself in the transcendental loving service of the Lord, making a full termination of the chain of fruitive action. In material existence, a living being creates his own chain of fruitive work and enjoys the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from the chain of karma. His actions no longer create any reaction.

## TEXT 22

### TEXT

ato vai kavayo nityam  
bhaktim paramaya muda  
vasudeve bhagavati  
kurvanty atma-prasadanim

## SYNONYMS



atah--therefore; vai--certainly; kavayah--all transcendentalists; nityam--from time immemorial; bhaktim--service unto the Lord; paramaya--supreme; muda--with great delight; vasudeve--Sri Krsna; bhagavati--the Personality of Godhead; kurvanti--do render; atma--self; prasadanim--that which enlivens.

#### TRANSLATION

Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krsna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.

#### PURPORT

The speciality of devotional service unto the Personality of Godhead Lord Sri Krsna is specifically mentioned herein. Lord Sri Krsna is the svayam-rupa Personality of Godhead, and all other forms of Godhead, beginning from Sri Baladeva, Sankarsana, Vasudeva, Aniruddha, Pradyumna and Narayana and extending to the purusa-avatars, guna-avatars, lila-avatars, yuga-avatars and many other thousands of manifestations of the Personality of Godhead, are Lord Sri Krsna's plenary portions and integrated parts. The living entities are separated parts and parcels of the Personality of Godhead. Therefore Lord Sri Krsna is the original form of Godhead, and He is the last word in the Transcendence. Thus He is more attractive to the higher transcendentalists who participate in the eternal pastimes of the Lord. In forms of the Personality of Godhead other than Sri Krsna and Baladeva, there is no facility for intimate personal contact as in the transcendental pastimes of the Lord at Vrajabhumi. The transcendental pastimes of Lord Sri Krsna are not newly accepted, as argued by some less intelligent persons; His pastimes are eternal and are manifested in due course once in a day of Brahmaji, as the sun rises on the eastern horizon at the end of every twenty-four hours.

#### TEXT 23

#### TEXT

sattvam rajas tama iti prakrter gunas tair  
yuktah parah purusa eka ihasya dhatte  
sthity-adaye hari-virinci-hareti samjnah  
sreyamsi tatra khalu sattva-tanor nram syuh

#### SYNONYMS

sattvam--goodness; rajah--passion; tamah--the darkness of ignorance; iti--thus; prakrteh--of the material nature; gunah--qualities; taih--by them; yuktah--associated with; parah--transcendental; purusah--the personality; ekah--one; iha asya--of this material world; dhatte--accepts; sthiti-adaye--for the matter of creation, maintenance and destruction, etc.; hari--Visnu, the Personality of Godhead; virinci--Brahma; hara--Lord Siva; iti--thus; samjnah--different features; sreyamsi--ultimate benefit; tatra--therein; khalu--of course; sattva--goodness; tanoh--form; nram--of the human being; syuh--derived.

#### TRANSLATION

The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahma, Visnu and Siva. Of these three, all human beings can derive ultimate benefit from Visnu, the form of the quality of goodness.

#### PURPORT

That Lord Sri Kṛṣṇa, by His plenary parts, should be rendered devotional service, as explained above, is confirmed by this statement. Lord Sri Kṛṣṇa and all His plenary parts are visnu-tattva, or the Lordship of Godhead. From Sri Kṛṣṇa, the next manifestation is Baladeva. From Baladeva is Sankarsana, from Sankarsana is Narayana, from Narayana there is the second Sankarsana, and from this Sankarsana the Visnu purusa-avatars. The Visnu or the Deity of the quality of goodness in the material world is the purusa-avatara known as Kṣīrodakasayi Visnu or Paramatma. Brahma is the deity of rajas (passion), and Siva of ignorance. They are the three departmental heads of the three qualities of this material world. Creation is made possible by the goodness of Visnu, and when it requires to be destroyed, Lord Siva does it by the tandavanṛtya. The materialists and the foolish human beings worship Brahma and Siva respectively. But the pure transcendentalists worship the form of goodness, Visnu, in His various forms. Visnu is manifested by His millions and billions of integrated forms and separated forms. The integrated forms are called Godhead, and the separated forms are called the living entities or the jivas. Both the jivas and Godhead have their original spiritual forms. Jivas are sometimes subjected to the control of material energy, but the Visnu forms are always controllers of this energy. When Visnu, the Personality of Godhead, appears in the material world, He comes to deliver the conditioned living beings who are under the material energy. Such living beings appear in the material world with intentions of being lords, and thus they become entrapped by the three modes of nature. As such, the living entities have to change their material coverings for undergoing different terms of imprisonment. The prison house of the material world is created by Brahma under instruction of the Personality of Godhead, and at the conclusion of a kalpa the whole thing is destroyed by Siva. But as far as maintenance of the prison house is concerned, it is done by Visnu, as much as the state prison house is maintained by the state. Anyone, therefore, who wishes to get out of this prison house of material existence, which is full of miseries like repetition of birth, death, disease and old age, must please Lord Visnu for such liberation. Lord Visnu is worshiped by devotional service only, and if anyone has to continue prison life in the material world, he may ask for relative facilities for temporary relief from the different demigods like Siva, Brahma, Indra and Varuna. No demigod, however, can release the imprisoned living being from the conditioned life of material existence. This can be done only by Visnu. Therefore, the ultimate benefit may be derived from Visnu, the Personality of Godhead.

#### TEXT 24

#### TEXT

parthivad daruno dhumas  
 tasmad agnis trayimayah  
 tamasas tu rajas tasmat  
 sattvam yad brahma-darsanam

#### SYNONYMS

parthivat--from earth; darunah--firewood; dhumah--smoke; tasmad--from that; agnih--fire; trayi--Vedic sacrifices; mayah--made of; tamasah--in the mode of ignorance; tu--but; rajah--the mode of passion; tasmat--from that; sattvam--the mode of goodness; yat--which; brahma--the Absolute Truth; darsanam--realization.

#### TRANSLATION

Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth.

#### PURPORT

As explained above, one can get release from the conditioned life of material existence by devotional service to the Personality of Godhead. It is further comprehended herein that one has to rise to the platform of the mode of goodness (sattva) so that one can be eligible for the devotional service of the Lord. But if there are impediments on the progressive path, anyone, even from the platform of tamas, can gradually rise to the sattva platform by the expert direction of the spiritual master. Sincere candidates must, therefore, approach an expert spiritual master for such a progressive march, and the bona fide, expert spiritual master is competent to direct a disciple from any stage of life: tamas, rajas or sattva.

It is a mistake, therefore, to consider that worship of any quality or any form of the Supreme Personality of Godhead is equally beneficial. Except Visnu, all separated forms are manifested under the conditions of material energy, and therefore the forms of material energy cannot help anyone to rise to the platform of sattva, which alone can liberate a person from material bondage.

The uncivilized state of life, or the life of the lower animals, is controlled by the mode of tamas. The civilized life of man, with a passion for various types of material benefits, is the stage of rajas. The rajas stage of life gives a slight clue to the realization of the Absolute Truth in the forms of fine sentiments in philosophy, art and culture with moral and ethical principles, but the mode of sattva is a still higher stage of material quality, which actually helps one in realizing the Absolute Truth. In other words, there is a qualitative difference between the different kinds of worshiping methods as well as the respective results derived from the predominating deities, namely Brahma, Visnu and Hara.

#### TEXT 25

#### TEXT

bhejire munayo 'thagre  
bhagavantam adhoksajam  
sattvam visuddham ksemaya  
kalpante ye 'nu tan iha

#### SYNONYMS

bhejire--rendered service unto; munayah--the sages; atha--thus; agre--previously; bhagavantam--unto the Personality of Godhead; adhoksajam--the Transcendence; sattvam--existence; visuddham--above the three modes of nature; ksemaya--to derive the ultimate benefit; kalpante--deserve; ye--those; anu--follow; tan--those; iha--in this material world.

#### TRANSLATION

Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world.

#### PURPORT

The purpose of performing religion is neither to profit by material gain nor to get the simple knowledge of discerning matter from spirit. The ultimate aim of religious performances is to release oneself from material bondage and regain the life of freedom in the transcendental world, where the Personality of Godhead is the Supreme Person. Laws of religion, therefore, are directly enacted by the Personality of Godhead, and except for the mahajanas, or the authorized agents of the Lord, no one knows the purpose of religion. There are twelve particular agents of the Lord who know the purpose of religion, and all of them render transcendental service unto Him. Persons who desire their own good may follow these mahajanas and thus attain the supreme benefit.

#### TEXT 26

## TEXT

mumuksavo ghora-rupan  
hitva bhuta-patin atha  
narayana-kalah santa  
bhajanti hy anasuyavah

## SYNONYMS

mumuksavah--persons desiring liberation; ghora--horrible, ghastly; rupan--forms like that; hitva--rejecting; bhuta-patin--demigods; atha--for this reason; narayana--the Personality of Godhead; kalah--plenary portions; santah--all-blissful; bhajanti--do worship; hi--certainly; anasuyavah--nonenvious.

## TRANSLATION

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and His plenary portions.

## PURPORT

The Supreme Personality of Godhead Sri Krsna, who is the original person of the Visnu categories, expands Himself in two different categories, namely integrated plenary portions and separated parts and parcels. The separated parts and parcels are the servitors, and the integrated plenary portions of visnu-tattvas are the worshipful objects of service.

All demigods who are empowered by the Supreme Lord are also separated parts and parcels. They do not belong to the categories of visnu-tattva. The visnu-tattvas are living beings equally as powerful as the original form of the Personality of Godhead, and They display different categories of power in consideration of different times and circumstances. The separated parts and parcels are powerful by limitation. They do not have unlimited power like the visnu-tattvas. Therefore, one should never classify the visnu-tattvas, or the plenary portions of Narayana, the Personality of Godhead, in the same categories with the parts and parcels. If anyone does so he becomes at once an offender by the name pasandi. In the age of Kali many foolish persons commit such unlawful offenses and equalize the two categories.

The separated parts and parcels have different positions in the estimation of material powers, and some of them are like Kala-bhairava, Smasana-bhairava, Sani, Mahakali and Candika. These demigods are worshiped mostly by those who are in the lowest categories of the mode of darkness or ignorance. Other demigods, like Brahma, Siva, Surya, Ganesa and many similar deities, are worshiped by men in the mode of passion, urged on by the desire for material enjoyment. But those who are actually situated in the mode of goodness (sattva-guna) of material nature worship only visnu-tattvas. Visnu-tattvas are represented by various names and forms, such as Narayana, Damodara, Vamana, Govinda and Adhoksaja.

The qualified brahmanas worship the visnu-tattvas represented by the salagrama-sila, and some of the higher castes like the ksatriyas and vaisyas also generally worship the visnu-tattvas.

Highly qualified brahmanas situated in the mode of goodness have no grudges against the mode of worship of others. They have all respect for other demigods, even though they may look ghastly, like Kala-bhairava or Mahakali. They know very well that those horrible features of the Supreme Lord are all different servitors of the Lord under different conditions, yet they reject the worship of both horrible and attractive features of the demigods, and they concentrate only on the forms of Visnu because they are serious about liberation from the material conditions. The demigods, even to the stage of Brahma, the supreme of all the demigods, cannot offer liberation to anyone. Hiranyakasipu underwent a severe type of penance to become eternal in life, but his worshipful deity, Brahma, could not satisfy him with such blessings. Therefore Visnu, and none else, is called mukti-pada, or the Personality of Godhead who can bestow upon us mukti, liberation. The demigods, being like other living entities in the material world, are all liquidated at the time of the annihilation of the material structure. They are themselves unable to get

liberation, and what to speak of giving liberation to their devotees. The demigods can award the worshipers some temporary benefit only, and not the ultimate one.

It is for this reason only that candidates for liberation deliberately reject the worship of the demigods, although they have no disrespect for any one of them.

#### TEXT 27

#### TEXT

rajas-tamah-prakrtayah  
sama-sila bhajanti vai  
pitr-bhuta-prajesadin  
sriyaisvarya-prajepsavah

#### SYNONYMS

rajah--the mode of passion; tamah--the mode of ignorance; prakrtayah--of that mentality; sama-silah--of the same categories; bhajanti--do worship; vai--actually; pitr--the forefathers; bhuta--other living beings; prajesa-adin--controllers of cosmic administration; sriya--enrichment; aisvarya--wealth and power; praja--progeny; ipsavah--so desiring.

#### TRANSLATION

Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny.

#### PURPORT

There is no need to worship demigods of whatsoever category if one is serious about going back to Godhead. In the Bhagavad-gita (7.20,23) it is clearly said that those who are mad after material enjoyment approach the different demigods for temporary benefits, which are meant for men with a poor fund of knowledge. We should never desire to increase the depth of material enjoyment. Material enjoyment should be accepted only up to the point of the bare necessities of life and not more or less than that. To accept more material enjoyment means to bind oneself more and more to the miseries of material existence. More wealth, more women and false aristocracy are some of the demands of the materially disposed man because he has no information of the benefit derived from Visnu worship. By Visnu worship one can derive benefit in this life as well as in life after death. Forgetting these principles, foolish people who are after more wealth, more wives and more children worship various demigods. The aim of life is to end the miseries of life and not to increase them.

For material enjoyment there is no need to approach the demigods. The demigods are but servants of the Lord. As such, they are duty-bound to supply necessities of life in the form of water, light, air, etc. One should work hard and worship the Supreme Lord by the fruits of one's hard labor for existence, and that should be the motto of life. One should be careful to execute occupational service with faith in God in the proper way, and that will lead one gradually on the progressive march back to Godhead.

Lord Sri Krsna, when He was personally present at Vrajadhama, stopped the worship of the demigod Indra and advised the residents of Vraja to worship by their business and to have faith in God. Worshiping the multidemigods for material gain is practically a perversity of religion. This sort of religious activity has been condemned in the very beginning of the Bhagavatam as kaitava-dharma. There is only one religion in the world to be followed by one and all, and that is the Bhagavata-dharma, or the religion which teaches one to worship the Supreme Personality of Godhead and no one else.

#### TEXTS 28-29

## TEXT

vasudeva-para veda  
vasudeva-para makhah  
vasudeva-para yoga  
vasudeva-parah kriyah

vasudeva-param jnanam  
vasudeva-param tapah  
vasudeva-paro dharmo  
vasudeva-para gatih

## SYNONYMS

vasudeva--the Personality of Godhead; parah--the ultimate goal; vedah--revealed scriptures; vasudeva--the Personality of Godhead; parah--for worshiping; makhah--sacrifices; vasudeva--the Personality of Godhead; parah--the means of attaining; yogah--mystic paraphernalia; vasudeva--the Personality of Godhead; parah--under His control; kriyah--fruitive activities; vasudeva--the Personality of Godhead; param--the supreme; jnanam--knowledge; vasudeva--the Personality of Godhead; param--best; tapah--austerity; vasudeva--the Personality of Godhead; parah--superior quality; dharmah--religion; vasudeva--the Personality of Godhead; parah--ultimate; gatih--goal of life.

## TRANSLATION

In the revealed scriptures, the ultimate object of knowledge is Sri Krsna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

## PURPORT

That Sri Krsna, the Personality of Godhead, is the only object of worship is confirmed in these two slokas. In the Vedic literature there is the same objective: establishing one's relationship and ultimately reviving our lost loving service unto Him. That is the sum and substance of the Vedas. In the Bhagavad-gita the same theory is confirmed by the Lord in His own words: the ultimate purpose of the Vedas is to know Him only. All the revealed scriptures are prepared by the Lord through His incarnation in the body of Srila Vyasadeva just to remind the fallen souls, conditioned by material nature, of Sri Krsna, the Personality of Godhead. No demigod can award freedom from material bondage. That is the verdict of all the Vedic literatures. Impersonalists who have no information of the Personality of Godhead minimize the omnipotency of the Supreme Lord and put Him on equal footing with all other living beings, and for this act such impersonalists get freedom from material bondage only with great difficulty. They can surrender unto Him only after many, many births in the culture of transcendental knowledge.

One may argue that the Vedic activities are based on sacrificial ceremonies. That is true. But all such sacrifices are also meant for realizing the truth about Vasudeva. Another name of Vasudeva is Yajna (sacrifice), and in the Bhagavad-gita it is clearly stated that all sacrifices and all activities are to be conducted for the satisfaction of Yajna, or Visnu, the Personality of Godhead. This is the case also with the yoga systems. Yoga means to get into touch with the Supreme Lord. The process, however, includes several bodily features such as asana, dhyana, pranayama and meditation, and all of them are meant for concentrating upon the localized aspect of Vasudeva represented as Paramatma. Paramatma realization is but partial realization of Vasudeva, and if one is successful in that attempt, one realizes Vasudeva in full. But by ill luck most yogis are stranded by the powers of mysticism achieved through the bodily process. Ill-fated yogis are given a chance in the next birth by being placed in the families of good learned brahmanas or in the families of rich merchants in order to execute the unfinished task of Vasudeva realization. If such fortunate brahmanas and sons of rich men properly utilize the chance, they can easily

realize Vasudeva by good association with saintly persons. Unfortunately, such preferred persons are captivated again by material wealth and honor, and thus they practically forget the aim of life.

This is also so for the culture of knowledge. According to Bhagavad-gita there are eighteen items in culturing knowledge. By such culture of knowledge one becomes gradually prideless, devoid of vanity, nonviolent, forbearing, simple, devoted to the great spiritual master, and self-controlled. By culture of knowledge one becomes unattached to hearth and home and becomes conscious of the miseries due to death, birth, old age and disease. And all culture of knowledge culminates in devotional service to the Personality of Godhead, Vasudeva. Therefore, Vasudeva is the ultimate aim in culturing all different branches of knowledge. Culture of knowledge leading one to the transcendental plane of meeting Vasudeva is real knowledge. physical knowledge in its various branches is condemned in the Bhagavad-gita as ajnana, or the opposite of real knowledge. The ultimate aim of physical knowledge is to satisfy the senses, which means prolongation of the term of material existence and thereby continuance of the threefold miseries. So prolonging the miserable life of material existence is nescience. But the same physical knowledge leading to the way of spiritual understanding helps one to end the miserable life of physical existence and to begin the life of spiritual existence on the plane of Vasudeva.

The same applies to all kinds of austerities. Tapasya means voluntary acceptance of bodily pains to achieve some higher end of life. Ravana and Hiranyakasipu underwent a severe type of bodily torture to achieve the end of sense gratification. Sometimes modern politicians also undergo severe types of austerities to achieve some political end. This is not actually tapasya. One should accept voluntary bodily inconvenience for the sake of knowing Vasudeva because that is the way of real austerities. Otherwise all forms of austerities are classified as modes of passion and ignorance. passion and ignorance cannot end the miseries of life. Only the mode of goodness can mitigate the threefold miseries of life. Vasudeva and Devaki, the so-called father and mother of Lord Krsna, underwent penances to get Vasudeva as their son. Lord Sri Krsna is the father of all living beings (Bg. 14.4). Therefore He is the original living being of all other living beings. He is the original eternal enjoyer amongst all other enjoyers. Therefore no one can be His begetting father, as the ignorant may think. Lord Sri Krsna agreed to become the son of Vasudeva and Devaki upon being pleased with their severe austerities. Therefore if any austerities have to be done, they must be done to achieve the end of knowledge, Vasudeva.

Vasudeva is the original Personality of Godhead Lord Sri Krsna. As explained before, the original Personality of Godhead expands Himself by innumerable forms. Such expansion of forms is made possible by His various energies. His energies are also multifarious, and His internal energies are superior and external energies inferior in quality. They are explained in the Bhagavad-gita (7.4-6) as the para and the apra praktis. So His expansions of various forms which take place via the internal energies are superior forms, whereas the expansions which take place via the external energies are inferior forms. The living entities are also His expansions. The living entities who are expanded by His internal potency are eternally liberated persons, whereas those who are expanded in terms of the material energies are eternally conditioned souls. Therefore, all culture of knowledge, austerities, sacrifice and activities should be aimed at changing the quality of the influence that is acting upon us. For the present, we are all being controlled by the external energy of the Lord, and just to change the quality of the influence, we must endeavor to cultivate spiritual energy. In the Bhagavad-gita it is said that those who are mahatmas, or those whose minds have been so broadened as to be engaged in the service of Lord Krsna, are under the influence of the internal potency, and the effect is that such broadminded living beings are constantly engaged in the service of the Lord without deviation. That should be the aim of life. And that is the verdict of all the Vedic literatures. No one should bother himself with fruitive activities or dry speculation about transcendental knowledge. Everyone should at once engage himself in the transcendental loving service of the Lord. Nor should one worship different demigods who work as different hands of the Lord for creation, maintenance or destruction of the material world. There are innumerable powerful demigods who look over the external management of the material world. They are all different assisting hands of Lord Vasudeva. Even Lord Siva and Lord Brahma are included in the list of demigods, but Lord Visnu, or Vasudeva, is always transcendently situated. Even though He accepts the quality of goodness of the material world, He is still transcendental to all the material modes. The following example will clear that matter more explicitly. In the prison house there are the prisoners and the managers of the prison house. Both the managers and the prisoners are bound by the laws of the king. But even though the king sometimes comes in the prison, he is not bound by the laws of the prison house. The king is therefore

always transcendental to the laws of the prison house, as the Lord is always transcendental to the laws of the material world.

#### TEXT 30

##### TEXT

sa evedam sasarjagre  
bhagavan atma-mayaya  
sad-asad-rupaya casau  
gunamayaguno vibhuh

##### SYNONYMS

sah--that; eva--certainly; idam--this; sasarja--created; agre--before; bhagavan--the Personality of Godhead; atma-mayaya--by His personal potency; sat--the cause; asat--the effect; rupaya--by forms; ca--and; asau--the same Lord; guna-maya--in the modes of material nature; agunah--transcendental; vibhuh--the Absolute.

##### TRANSLATION

In the beginning of the material creation, that Absolute Personality of Godhead [Vasudeva], in His transcendental position, created the energies of cause and effect by His own internal energy.

##### PURPORT

The position of the Lord is always transcendental because the causal and effectual energies required for the creation of the material world were also created by Him. He is unaffected, therefore, by the qualities of the material modes. His existence, form, activities and paraphernalia all existed before the material creation.\* He is all-spiritual and has nothing to do with the qualities of the material world, which are qualitatively distinct from the spiritual qualities of the Lord.

#### TEXT 31

##### TEXT

taya vilasitesv esu  
gunesu gunavan iva  
antah-pravista abhati  
vijnanena vijrmbhitah

##### SYNONYMS

taya--by them; vilasitesu--although in the function; esu--these; gunesu--the modes of material nature; gunavan--affected by the modes; iva--as if; antah--within; pravistah--entered into; abhati--appears to be; vijnanena--by transcendental consciousness; vijrmbhitah--fully enlightened.

##### TRANSLATION

After creating the material substance, the Lord [Vasudeva] expands Himself and enters into it. And although He is within the material modes of nature and appears to be; one of the created beings, He is always fully enlightened in His transcendental position.

##### PURPORT



The living entities are separated parts and parcels of the Lord, and the conditioned living entities, who are unfit for the spiritual kingdom, are strewn within the material world to enjoy matter to the fullest extent. As Paramatma and eternal friend of the living entities, the Lord, by one of His plenary portions, accompanies the living entities to guide them in their material enjoyment and to become witness to all activities. While the living entities enjoy the material conditions, the Lord maintains His transcendental position without being affected by the material atmosphere. In the Vedic literatures (sruti) it is said that there are two birds in one tree.

\* One of them is eating the fruit of the tree, while the other is witnessing the actions. The witness is the Lord, and the fruit-eater is the living entity. The fruit-eater (living entity) has forgotten his real identity and is overwhelmed in the fruitive activities of the material conditions, but the Lord (Paramatma) is always full in transcendental knowledge. That is the difference between the Supersoul and the conditioned soul. The conditioned soul, the living entity, is controlled by the laws of nature, while the Paramatma, or the Supersoul, is the controller of the material energy.

#### TEXT 32

#### TEXT

yatha hy avahito vahnir  
darusv ekah sva-yonisu  
naneva bhati visvatma  
bhutesu ca tatha puman

#### SYNONYMS

yatha--as much as; hi--exactly like; avahitah--surcharged with; vahnih--fire; darusu--in wood; ekah--one; sva-yonisu--the source of manifestation; nana iva--like different entities; bhati--illuminates; visva-atma--the Lord as Paramatma; bhutesu--in the living entities; ca--and; tatha--in the same way; puman--the Absolute Person.

#### TRANSLATION

The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

#### PURPORT

Lord Vasudeva, the Supreme Personality of Godhead, by one of His plenary parts expands Himself all over the material world, and His existence can be perceived even within the atomic energy. Matter, antimatter, proton, neutron, etc., are all different effects of the Paramatma feature of the Lord. As from wood, fire can be manifested, or as butter can be churned out of milk, so also the presence of the Lord as Paramatma can be felt by the process of legitimate hearing and chanting of the transcendental subjects which are especially treated in the Vedic literatures like the Upanisads and Vedanta. Srimad-Bhagavatam is the bona fide explanation of these Vedic literatures. The Lord can be realized through the aural reception of the transcendental message, and that is the only way to experience the transcendental subject. As fire is kindled from wood by another fire, the divine consciousness of man can similarly be kindled by another divine grace. His Divine Grace the spiritual master can kindle the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive ears only, and thus divine existence is gradually realized. The difference between animality and humanity lies in this process only. A human being can hear properly, whereas an animal cannot.

### TEXT 33

#### TEXT

asau gunamayair bhavair  
bhuta-suksmendriyatmabhih  
sva-nirmitesu nirvisto  
bhunkte bhutesu tad-gunan

#### SYNONYMS

asau--that Paramatma; guna-mayaih--influenced by the modes of nature; bhavaih--naturally; bhuta--created; suksma--subtle; indriya--senses; atmabhih--by the living beings; sva-nirmitesu--in His own creation; nirvistah--entering; bhunkte--causes to enjoy; bhutesu--in the living entities; tat-gunan--those modes of nature.

#### TRANSLATION

The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these modes by the subtle mind.

#### PURPORT

There are 8,400,000 species of living beings beginning from the highest intellectual being, Brahma, down to the insignificant ant, and all of them are enjoying the material world according to the desires of the subtle mind and gross material body. The gross material body is based on the conditions of the subtle mind, and the senses are created according to the desire of the living being. The Lord as Paramatma helps the living being to get material happiness because the living being is helpless in all respects in obtaining what he desires. He proposes, and the Lord disposes. In another sense, the living beings are parts and parcels of the Lord. They are therefore one with the Lord. In the Bhagavad-gita the living beings in all varieties of bodies have been claimed by the Lord as His sons. The sufferings and enjoyments of the sons are indirectly the sufferings and enjoyments of the father. Still the father is not in any way affected directly by the suffering and enjoyment of the sons. He is so kind that He constantly remains with the living being as Paramatma and always tries to convert the living being towards the real happiness.

### TEXT 34

#### TEXT

bhavayaty esa sattvena  
lokan vai loka-bhavanah  
lilavatanurato  
deva-tiryak-naradisu

#### SYNONYMS

bhavayati--maintains; esah--all these; sattvena--in the mode of goodness; lokan--all over the universe; vai--generally; loka-bhavanah--the master of all the universes; lila--pastimes; avatara--incarnation; anuratah--assuming the role; deva--the demigods; tiryak--lower animals; nara-adisu--in the midst of human beings.

#### TRANSLATION

Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals. Assuming the roles of incarnations, He performs pastimes to reclaim those in the mode of pure goodness.

#### PURPORT

There are innumerable material universes, and in each and every universe there are innumerable planets inhabited by different grades of living entities in different modes of nature. The Lord (Visnu) incarnates Himself in each and every one of them and in each and every type of living society. He manifests His transcendental pastimes amongst them just to create the desire to go back to Godhead. The Lord does not change His original transcendental position, but He appears to be differently manifested according to the particular time, circumstances and society.

Sometimes He incarnates Himself or empowers a suitable living being to act for Him, but in either case the purpose is the same: the Lord wants the suffering living being to go back home, back to Godhead. The happiness which the living beings are hankering for is not to be found within any corner of the innumerable universes and material planets. The eternal happiness which the living being wants is obtainable in the kingdom of God, but the forgetful living beings under the influence of the material modes have no information of the kingdom of God. The Lord, therefore, comes to propagate the message of the kingdom of God, either personally as an incarnation or through His bona fide representative as the good son of God. Such incarnations or sons of God are not making propaganda for going back to Godhead only within the human society. Their work is also going on in all types of societies, amongst demigods and those other than human beings.

Thus end the Bhaktivedanta purports of the First Canto, Second Chapter, of the Srimad-Bhagavatam, entitled "Divinity and Divine Service."

#### Chapter Three

#### Krsna Is the Source of All Incarnations

#### TEXT 1

#### TEXT

suta uvaca  
jagrhe paurusam rupam  
bhagavan mahad-adibhih  
sambhutam sodasa-kalam  
adau loka-sisrksaya

#### SYNONYMS

sutah uvaca--Suta said; jagrhe--accepted; paurusam--plenary portion as the purusa incarnation; rupam--form; bhagavan--the Personality of Godhead; mahat-adibhih--with the ingredients of the material world; sambhutam--thus there was the creation of; sodasa-kalam--sixteen primary principles; adau--in the beginning; loka--the universes; sisrksaya--on the intention of creating.

#### TRANSLATION

Suta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the purusa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe.

#### PURPORT

The Bhagavad-gita states that the Personality of Godhead Sri Krsna maintains these material universes by extending His plenary expansions. So this purusa form is the confirmation of the same principle. The

original Personality of Godhead Vasudeva, or Lord Krsna, who is famous as the son of King Vasudeva or King Nanda, is full with all opulences, all potencies, all fame, all beauty, all knowledge and all renunciation. Part of His opulences are manifested as impersonal Brahman, and part of His opulences are manifested as Paramatma. This purusa feature of the same Personality of Godhead Sri Krsna is the original Paramatma manifestation of the Lord. There are three purusa features in the material creation, and this form, who is known as the Karanodakasayi Visnu, is the first of the three. The others are known as the Garbhodakasayi Visnu and the Ksirodakasayi Visnu, which we shall know one after another. The innumerable universes are generated from the skin holes of this Karanodakasayi Visnu, and in each one of the universes the Lord enters as Garbhodakasayi Visnu.

In the Bhagavad-gita it is also mentioned that the material world is created at certain intervals and then again destroyed. This creation and destruction is done by the supreme will because of the conditioned souls, or the nitya-baddha living beings. The nitya-baddha, or the eternally conditioned souls, have the sense of individuality or ahankara, which dictates them sense enjoyment, which they are unable to have constitutionally. The Lord is the only enjoyer, and all others are enjoyed. The living beings are predominated enjoyers. But the eternally conditioned souls, forgetful of this constitutional position, have strong aspirations to enjoy. The chance to enjoy matter is given to the conditioned souls in the material world, and side by side they are given the chance to understand their real constitutional position. Those fortunate living entities who catch the truth and surrender unto the lotus feet of Vasudeva after many, many births in the material world join the eternally liberated souls and thus are allowed to enter into the kingdom of Godhead. After this, such fortunate living entities need not come again within the occasional material creation. But those who cannot catch the constitutional truth are again merged into the mahat-tattva at the time of the annihilation of the material creation. When the creation is again set up, this mahat-tattva is again let loose. This mahat-tattva contains all the ingredients of the material manifestations, including the conditioned souls. Primarily this mahat-tattva is divided into sixteen parts, namely the five gross material elements and the eleven working instruments or senses. It is like the cloud in the clear sky. In the spiritual sky, the effulgence of Brahman is spread all around, and the whole system is dazzling in spiritual light. The mahat-tattva is assembled in some corner of the vast, unlimited spiritual sky, and the part which is thus covered by the mahat-tattva is called the material sky. This part of the spiritual sky, called the mahat-tattva, is only an insignificant portion of the whole spiritual sky, and within this mahat-tattva there are innumerable universes. All these universes are collectively produced by the Karanodakasayi Visnu, called also the Maha-Visnu, who simply throws His glance to impregnate the material sky.

## TEXT 2

### TEXT

yasyambhasi sayanasya  
yoga-nidram vitanvatah  
nabhi-hradambujad asid  
brahma visva-srjam patih

### SYNONYMS

yasya--whose; ambhasi--in the water; sayanasya--lying down; yoga-nidram--sleeping in meditation; vitanvatah--ministering; nabhi--navel; hrada--out of the lake; ambujat--from the lotus; asit--was manifested; brahma--the grandfather of the living beings; visva--the universe; srjam--the engineers; patih--master.

### TRANSLATION

A part of the purusa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahma, the master of all engineers in the universe, becomes manifest.

## PURPORT

The first purusa is the Karanodakasayi Visnu. From His skin holes innumerable universes have sprung up. In each and every universe, the purusa enters as the Garbhodakasayi Visnu. He is lying within the half of the universe which is full with the water of His body. And from the navel of Garbhodakasayi Visnu has sprung the stem of the lotus flower, the birthplace of Brahma, who is the father of all living beings and the master of all the demigod engineers engaged in the perfect design and working of the universal order. Within the stem of the lotus there are fourteen divisions of planetary systems, and the earthly planets are situated in the middle. Upwards there are other, better planetary systems, and the topmost system is called Brahmaloaka or Satyaloka. Downwards from the earthly planetary system there are seven lower planetary systems inhabited by the asuras and similar other materialistic living beings.

From Garbhodakasayi Visnu there is expansion of the Ksirodakasayi Visnu, who is the collective Paramatma of all living beings. He is called Hari, and from Him all incarnations within the universe are expanded.

Therefore, the conclusion is that the purusa-avatara is manifested in three features -- first the Karanodakasayi who creates aggregate material ingredients in the mahat-tattva, second the Garbhodakasayi who enters in each and every universe, and third the Ksirodakasayi Visnu who is the Paramatma of every material object, organic or inorganic. One who knows these plenary features of the Personality of Godhead knows Godhead properly, and thus the knower becomes freed from the material conditions of birth, death, old age and disease, as it is confirmed in Bhagavad-gita, In this sloka the subject matter of Maha-Visnu is summarized. The Maha-Visnu lies down in some part of the spiritual sky by His own free will. Thus He lies on the ocean of karana, from where He glances over His material nature, and the mahat-tattva is at once created. Thus electrified by the power of the Lord, the material nature at once creates innumerable universes, just as in due course a tree decorates itself with innumerable grown fruits. The seed of the tree is sown by the cultivator, and the tree or creeper in due course becomes manifested with so many fruits. Nothing can take place without a cause. The Karana Ocean is therefore called the Causal Ocean. Karana means "causal." We should not foolishly accept the atheistic theory of creation. The description of the atheists is given in the Bhagavad-gita. The atheist does not believe in the creator, but he cannot give a good theory to explain the creation. Material nature has no power to create without the power of the purusa, just as a prakrti, or woman, cannot produce a child without the connection of a purusa, or man. The purusa impregnates, and the prakrti delivers. We should not expect milk from the fleshy bags on the neck of a goat, although they look like breastly nipples. Similarly, we should not expect any creative power from the material ingredients; we must believe in the power of the purusa, who impregnates prakrti, or nature. Because the Lord wished to lie down in meditation, the material energy created innumerable universes at once, in each of them the Lord lay down, and thus all the planets and the different paraphernalia were created at once by the will of the Lord. The Lord has unlimited potencies, and thus He can act as He likes by perfect planning, although personally He has nothing to do. No one is greater than or equal to Him. That is the verdict of the Vedas.

## TEXT 3

### TEXT

yasyavayava-samsthanaih  
kalpito loka-vistarah  
tad vai bhagavato rupam  
visuddham sattvam urjitam

### SYNONYMS

yasya--whose; avayava--bodily expansion; samsthanaih--situated in; kalpita--is imagined; loka--planets of inhabitants; vistarah--various; tat vai--but that is; bhagavatah--of the Personality of Godhead; rupam--form; visuddham--purely; sattvam--existence; urjitam--excellence.

## TRANSLATION

It is believed that all the universal planetary systems are situated on the extensive body of the purusa, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.

## PURPORT

The conception of the virat-rupa or visva-rupa of the Supreme Absolute Truth is especially meant for the neophyte who can hardly think of the transcendental form of the Personality of Godhead. To him a form means something of this material world, and therefore an opposite conception of the Absolute is necessary in the beginning to concentrate the mind on the power extension of the Lord. As stated above, the Lord extends His potency in the form of the mahat-tattva, which includes all material ingredients. The extension of power by the Lord and the Lord Himself personally are one in one sense, but at the same time the mahat-tattva is different from the Lord. Therefore the potency of the Lord and the Lord are simultaneously different and nondifferent. The conception of the virat-rupa, especially for the impersonalist, is thus nondifferent from the eternal form of the Lord. This eternal form of the Lord exists prior to the creation of the mahat-tattva, and it is stressed here that the eternal form of the Lord is par excellence spiritual or transcendental to the modes of material nature. The very same transcendental form of the Lord is manifested by His internal potency, and the formation of His multifarious manifestations of incarnations is always of the same transcendental quality, without any touch of the mahat-tattva.

## TEXT 4

### TEXT

pasyanty ado rupam adabhra-caksusa  
sahasra-padoru-bhujananadbhutam  
sahasra-murdha-sravanaksi-nasikam  
sahasra-mauly-ambara-kundalollasat

## SYNONYMS

pasyanti--see; adah--the form of the purusa; rupam--form; adabhra--perfect; caksusa--by the eyes; sahasra-pada--thousands of legs; uru--thighs; bhuja-anana--hands and faces; adbhutam--wonderful; sahasra--thousands of; murdha--heads; sravana--ears; aksi--eyes; nasikam--noses; sahasra--thousands; mauli--garlands; ambara--dresses; kundala--earrings; ullasat--all glowing.

## TRANSLATION

The devotees, with their perfect eyes, see the transcendental form of the purusa who has thousands of legs, thighs, arms and faces--all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and glowing earrings and are adorned with garlands.

## PURPORT

With our present materialized senses we cannot perceive anything of the transcendental Lord. Our present senses are to be rectified by the process of devotional service, and then the Lord Himself becomes revealed to us. In the Bhagavad-gita it is confirmed that the transcendental Lord can be perceived only by pure devotional service. So it is confirmed in the Vedas that only devotional service can lead one to the side of the Lord and that only devotional service can reveal Him. In the Brahma-samhita also it is said that the Lord is always visible to the devotees whose eyes have been anointed with the tinge of devotional service. So we have to take information of the transcendental form of the Lord from persons who have

actually seen Him with perfect eyes smeared with devotional service. In the material world also we do not always see things with our own eyes; we sometimes see through the experience of those who have actually seen or done things. If that is the process for experiencing a mundane object, it is more perfectly applicable in matters transcendental. So only with patience and perseverance can we realize the transcendental subject matter regarding the Absolute Truth and His different forms. He is formless to the neophytes, but He is in transcendental form to the expert servitor.

#### TEXT 5

#### TEXT

etan nanavataranam  
nidhanam bijam avyayam  
yasyamsamsena srjyante  
deva-tiryak-naradayah

#### SYNONYMS

etat--this (form); nana--multifarious; avataranam--of the incarnations; nidhanam--source; bijam--seed; avyayam--indestructible; yasya--whose; amsa--plenary portion; amsena--part of the plenary portion; srjyante--create; deva--demigods; tiryak--animals; nara-adayah--human beings and others.

#### TRANSLATION

This form [the second manifestation of the purusa] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created.

#### PURPORT

The purusa, after creating innumerable universes in the mahat-tattva, entered in each of them as the second purusa, Garbhodakasayi Visnu. When He saw that within the universe there was only darkness and space, without a resting place, He filled half of the universe with water from His own perspiration and laid Himself down on the same water. This water is called Garbhodaka. Then from His navel the stem of the lotus flower sprouted, and on the flower petals the birth of Brahma, or the master engineer of the universal plan, took place. Brahma became the engineer of the universe, and the Lord Himself took charge of the maintenance of the universe as Visnu. Brahma was generated from rajo-guna of prakrti, or the mode of passion in nature, and Visnu became the Lord of the mode of goodness. Visnu, being transcendental to all the modes, is always aloof from materialistic affection. This has already been explained. From Brahma there is Rudra (Siva), who is in charge of the mode of ignorance or darkness. He destroys the whole creation by the will of the Lord. Therefore all three, namely Brahma, Visnu and Siva, are incarnations of the Garbhodakasayi Visnu. From Brahma the other demigods like Daksa, Marici, Manu and many others become incarnated to generate living entities within the universe. This Garbhodakasayi Visnu is glorified in the Vedas in the hymns of Garbha-stuti, which begin with the description of the Lord as having thousands of heads, etc. The Garbhodakasayi Visnu is the Lord of the universe, and although He appears to be lying within the universe, He is always transcendental. This also has already been explained. The Visnu who is the plenary portion of the Garbhodakasayi Visnu is the Supersoul of the universal life, and He is known as the maintainer of the universe or Ksirodakasayi Visnu. So the three features of the original purusa are thus understood. And all the incarnations within the universe are emanations from this Ksirodakasayi Visnu.

In different millennia there are different incarnations, and they are innumerable, although some of them are very prominent, such as Matsya, Kurma, Varaha, Rama, Nrsimha, Vamana and many others. These incarnations are called lila incarnations. Then there are qualitative incarnations such as Brahma, Visnu, and Siva (or Rudra) who take charge of the different modes of material nature.

Lord Visnu is nondifferent from the Personality of Godhead. Lord Siva is in the marginal position between the Personality of Godhead and the living entities, or jivas. Brahma is always a jiva-tattva. The highest pious living being, or the greatest devotee of the Lord, is empowered with the potency of the Lord for creation, and he is called Brahma. His power is like the power of the sun reflected in valuable stones and jewels. When there is no such living being to take charge of the post of Brahma, the Lord Himself becomes a Brahma and takes charge of the post.

Lord Siva is not an ordinary living being. He is the plenary portion of the Lord, but because Lord Siva is in direct touch with material nature, he is not exactly in the same transcendental position as Lord Visnu. The difference is like that between milk and curd. Curd is nothing but milk, and yet it cannot be used in place of milk.

The next incarnations are the Manus. Within one day's duration of the life of Brahma (which is calculated by our solar year as 4,300,000 x 1,000 years) there are fourteen Manus. Therefore there are 420 Manus in one month of Brahma and 5,040 Manus in one year of Brahma. Brahma lives for one hundred years of his age, and therefore there are 5,040 x 100 or 504,000 Manus in the duration of Brahma's life. There are innumerable universes, with one Brahma in each of them, and all of them are created and annihilated during the breathing time of the purusa. Therefore one can simply imagine how many millions of Manus there are during one breath of the purusa.

The Manus who are prominent within this universe are as follows: Yajna as Svayambhuva Manu, Vibhu as Svarocisa Manu, Satyasena as Uttama Manu, Hari as Tamasa Manu, Vaikuntha as Raivata Manu, Ajita as Caksusa Manu, Vamana as Vaivasvata Manu (the present age is under the Vaivasvata Manu), Sarvabhauma as Savarni Manu, Rsabha as Daksasavarni Manu, Visvaksena as Brahma-savarni Manu, Dharmasetu as Dharma-savarni Manu, Sudhama as Rudra-savarni Manu, Yogesvara as Deva-savarni Manu, and Brhadbhanu as Indra-savarni Manu. These are the names of one set of fourteen Manus covering 4,300,000,000 solar years as described above.

Then there are the yugavataras, or the incarnations of the millennia. The yugas are known as Satya-yuga, Treta-yuga, Dvapara-yuga and Kali-yuga. The incarnations of each yuga are of different color. The colors are white, red, black and yellow. In the Dvapara-yuga, Lord Krsna in black color appeared, and in the Kali-yuga Lord Caitanya in yellow color appeared.

So all the incarnations of the Lord are mentioned in the revealed scriptures. There is no scope for an imposter to become an incarnation, for an incarnation must be mentioned in the sastras. An incarnation does not declare Himself to be an incarnation of the Lord, but great sages agree by the symptoms mentioned in the revealed scriptures. The features of the incarnation and the particular type of mission which He has to execute are mentioned in the revealed scriptures.

Apart from the direct incarnations, there are innumerable empowered incarnations. They are also mentioned in the revealed scriptures. Such incarnations are directly as well as indirectly empowered. When they are directly empowered they are called incarnations, but when they are indirectly empowered they are called vibhuti. Directly empowered incarnations are the Kumaras, Narada, Prthu, Sesa, Ananta, etc. As far as vibhuti are concerned, they are very explicitly described in the Bhagavad-gita in the Vibhuti-yoga chapter. And for all these different types of incarnations, the fountainhead is the Garbhodakasayi Visnu.

#### TEXT 6

#### TEXT

sa eva prathamam devah  
kaumaram sargam asritah  
cacara duscaram brahma  
brahmacaryam akhanditam

#### SYNONYMS

sah--that; eva--certainly; prathamam--first; devah--Supreme Lord; kaumaram--named the Kumaras (unmarried); sargam--creation; asritah--under; cacara--performed; duscaram--very difficult to do;



brahma--in the order of Brahman; brahmacaryam--under discipline to realize the Absolute (Brahman); akhanditam--unbroken.

#### TRANSLATION

First of all, in the beginning of creation, there were the four unmarried sons of Brahma [the Kumaras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth.

#### PURPORT

The creation of the material world is effected, maintained and then again annihilated at certain intervals. So there are different names of the creations in terms of the particular types of Brahma, the father of the living beings in the creation. The Kumaras, as above mentioned, appeared in the Kaumara creation of the material world, and to teach us the process of Brahman realization, they underwent a severe type of disciplinary action as bachelors. These Kumaras are empowered incarnations. And before executing the severe type of disciplinary actions, all of them became qualified brahmanas. This example suggests that one must first acquire the qualifications of a brahmana, not simply by birth but also by quality, and then one can undergo the process of Brahman realization.

#### TEXT 7

#### TEXT

dvitiyam tu bhavayasya  
rasatala-gatam mahim  
uddharisyann upadatta  
yajnesah saukaram vapuh

#### SYNONYMS

dvitiyam--the second; tu--but; bhavaya--for the welfare; asya--of this earth; rasatala--of the lowest region; gatam--having gone; mahim--the earth; uddharisyann--lifting; upadatta--established; yajnesah--the proprietor or the supreme enjoyer; saukaram--hoggish; vapuh--incarnation.

#### TRANSLATION

The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe.

#### PURPORT

The indication is that for each and every incarnation of the Personality of Godhead, the particular function executed is also mentioned. There cannot be any incarnation without a particular function, and such functions are always extraordinary. They are impossible for any living being to perform. The incarnation of the boar was to take the earth out of Pluto's region of filthy matter. Picking up something from a filthy place is done by a boar, and the all-powerful Personality of Godhead displayed this wonder to the asuras, who had hidden the earth in such a filthy place. There is nothing impossible for the Personality of Godhead, and although He played the part of a boar, by the devotees He is worshiped, staying always in transcendence.

#### TEXT 8

#### TEXT

trtiyam rsi-sargam vai  
devarsitvam upetya sah  
tantram satvatam acasta  
naiskarmyam karmanam yatah

#### SYNONYMS

trtiyam--the third one; rsi-sargam--the millennium of the rsis; vai--certainly; devarsitvam--incarnation of the rsi amongst the demigods; upetya--having accepted; sah--he; tantram--exposition of the Vedas; satvatam--which is especially meant for devotional service; acasta--collected; naiskarmyam--nonfruitive; karmanam--of work; yatah--from which.

#### TRANSLATION

In the millennium of the rsis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarsi Narada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.

#### PURPORT

The great Rsi Narada, who is an empowered incarnation of the Personality of Godhead, propagates devotional service all over the universe. All great devotees of the Lord all over the universe and in different planets and species of life are his disciples. Srila Vyasadeva, the compiler of the Srimad-Bhagavatam, is also one of his disciples. Narada is the author of Narada-pancaratra, which is the exposition of the Vedas particularly for the devotional service of the Lord. This Narada-pancaratra trains the karmis, or the fruitive workers, to achieve liberation from the bondage of fruitive work. The conditioned souls are mostly attracted by fruitive work because they want to enjoy life by the sweat of their own brows. The whole universe is full of fruitive workers in all species of life. The fruitive works include all kinds of economic development plans. But the law of nature provides that every action has its resultant reaction, and the performer of the work is bound up by such reactions, good or bad. The reaction of good work is comparative material prosperity, whereas the reaction of bad work is comparative material distress. But material conditions, either in so-called happiness or in so-called distress, are all meant ultimately for distress only. Foolish materialists have no information of how to obtain eternal happiness in the unconditional state. Sri Narada informs these foolish fruitive workers how to realize the reality of happiness. He gives direction to the diseased men of the world how one's present engagement can lead one to the path of spiritual emancipation. The physician directs the patient to take treated milk in the form of curd for his sufferings from indigestion due to his taking another milk preparation. So the cause of the disease and the remedy of the disease may be the same, but it must be treated by an expert physician like Narada. The Bhagavad-gita also gives the same solution of serving the Lord by the fruits of one's labor. That will lead one to the path of naiskarmya, or liberation.

#### TEXT 9

#### TEXT

turye dharmakala-sarge  
nara-narayanav rsi  
bhutvatmopasamopetam  
akarod duscaram tapah

#### SYNONYMS

turye--in the fourth of the line; dharma-kala--wife of Dharmaraja; sarge--being born of; nara-narayanau--named Nara and Narayana; rsi--sages; bhutva--becoming; atma-upasama--controlling the senses; upetam--for achievement of; akarot--undertook; duscaram--very strenuous; tapah--penance.

#### TRANSLATION

In the fourth incarnation, the Lord became Nara and Narayana, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses.

#### PURPORT

As King Rsabha advised His sons, tapasya, or voluntary acceptance of penance for realization of the Transcendence, is the only duty of the human being; it was so done by the Lord Himself in an exemplary manner to teach us. The Lord is very kind to the forgetful souls. He therefore comes Himself and leaves behind necessary instructions and also sends His good sons as representatives to call all the conditioned souls back to Godhead. Recently, within the memory of everyone, Lord Caitanya also appeared for the same purpose: to show special favor to fallen souls of this age of iron industry. The incarnation of Narayana is worshiped still at Badari-narayana, on the range of the Himalayas.

#### TEXT 10

#### TEXT

pancamah kapilo nama  
siddhesah kala-viplutam  
provacasuraye sankhyam  
tattva-grama-vinirnayam

#### SYNONYMS

pancamah--the fifth one; kapilah--Kapila; nama--of the name; siddhesah--the foremost amongst the perfect; kala--time; viplutam--lost; provaca--said; asuraye--unto the brahmana named Asuri; sankhyam--metaphysics; tattva-grama--the sum total of the creative elements; vinirnayam--exposition.

#### TRANSLATION

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Asuri Brahmana, for in course of time this knowledge had been lost.

#### PURPORT

The sum total of the creative elements is twenty-four in all. Each and every one of them is explicitly explained in the system of Sankhya philosophy. Sankhya philosophy is generally called metaphysics by the European scholars. The etymological meaning of sankhya is "that which explains very lucidly by analysis of the material elements." This was done for the first time by Lord Kapila, who is said herein to be the fifth in the line of incarnations.

#### TEXT 11

#### TEXT

sastham atrer apatyatvam  
vrtah prapto 'nasuyaya

anviksikim alarkaya  
prahladadibhya ucivan

#### SYNONYMS

sastham--the sixth one; atreh--of Atri; apatyatvam--sonship; vrtah--being prayed for; praptah--obtained; anasuyaya--by Anasuya; anviksikim--on the subject of transcendence; alarkaya--unto Alarka; prahlada-adibhyah--unto Prahlada and others; ucivan--spoke.

#### TRANSLATION

The sixth incarnation of the purusa was the son of the sage Atri. He was born from the womb of Anasuya, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlada and others [Yadu, Haihaya, etc.].

#### PURPORT

The Lord incarnated Himself as Dattatreya, the son of Rsi Atri and Anasuya. The history of the birth of Dattatreya as an incarnation of the Lord is mentioned in the Brahmanda Purana in connection with the story of the devoted wife. It is said there that Anasuya, the wife of Rsi Atri, prayed before the Lords Brahma, Visnu and Siva as follows: "My lords, if you are pleased with me, and if you desire me to ask from you some sort of blessings, then I pray that you combine together to become my son." This was accepted by the lords, and as Dattatreya the Lord expounded the philosophy of the spirit soul and especially instructed Alarka, Prahlada, Yadu, Haihaya, etc.

#### TEXT 12

#### TEXT

tatah saptama akutyam  
rucer yajno 'bhyajayata  
sa yamadyaih sura-ganair  
apat svayambhuvantaram

#### SYNONYMS

tatah--after that; saptame--the seventh in the line; akutyam--in the womb of Akuti; ruceh--by Prajapati Ruci; yajnah--the Lord's incarnation as Yajna; abhyajayata--advented; sah--He; yama-adyaih--with Yama and others; sura-ganaih--with demigods; apat--ruled; svayambhuva-antaram--the change of the period of Svayambhuva Manu.

#### TRANSLATION

The seventh incarnation was Yajna, the son of Prajapati Ruci and his wife Akuti. He controlled the period during the change of the Svayambhuva Manu and was assisted by demigods such as His son Yama.

#### PURPORT

The administrative posts occupied by the demigods for maintaining the regulations of the material world are offered to the highly elevated pious living beings. When there is a scarcity of such pious living beings, the Lord incarnates Himself as Brahma, Prajapati, Indra, etc., and takes up the charge. During the period of Svayambhuva Manu (the present period is of Vaivasvata Manu) there was no suitable living being who could occupy the post of Indra, the King of the Indraloka (heaven) planet. The Lord Himself at

that time became Indra. Assisted by His own sons like Yama and other demigods, Lord Yajna ruled the administration of the universal affairs.

#### TEXT 13

##### TEXT

astame merudevyam tu  
nabher jata urukramah  
darsayan vartma dhiranam  
sarvasrama-namaskrtam

##### SYNONYMS

astame--the eighth of the incarnations; merudevyam tu--in the womb of Merudevi, the wife of; nabher--King Nabhi; jatah--took birth; urukramah--the all-powerful Lord; darsayan--by showing; vartma--the way; dhiranam--of the perfect beings; sarva--all; asrama--orders of life; namaskrtam--honored by.

##### TRANSLATION

The eighth incarnation was King Rsabha, son of King Nabhi and his wife Merudevi. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life.

##### PURPORT

The society of human being is naturally divided into eight by orders and statuses of life--the four divisions of occupation and four divisions of cultural advancement. The intelligent class, the administrative class, the productive class and the laborer class are the four divisions of occupation. And the student life, the householder's life, retired life and renounced life are the four statuses of cultural advancement towards the path of spiritual realization. Out of these, the renounced order of life, or the order of sannyasa, is considered the highest of all, and a sannyasi is constitutionally the spiritual master for all the orders and divisions. In the sannyasa order also there are four stages of upliftment toward perfection. These stages are called kriticaka, bahudaka, parivrajakacarya, and paramahamsa. The paramahamsa stage of life is the highest stage of perfection. This order of life is respected by all others. Maharaja Rsabha, the son of King Nabhi and Merudevi, was an incarnation of the Lord, and He instructed His sons to follow the path of perfection by tapasya, which sanctifies one's existence and enables one to attain the stage of spiritual happiness which is eternal and ever increasing. Every living being is searching after happiness, but no one knows where eternal and unlimited happiness is obtainable. Foolish men seek after material sense pleasure as a substitute for real happiness, but such foolish men forget that temporary so-called happiness derived from sense pleasures is also enjoyed by the dogs and hogs. No animal, bird or beast is bereft of this sense pleasure. In every species of life, including the human form of life, such happiness is immensely obtainable. The human form of life, however, is not meant for such cheap happiness. The human life is meant for attaining eternal and unlimited happiness by spiritual realization. This spiritual realization is obtained by tapasya, or undergoing voluntarily the path of penance and abstinence from material pleasure. Those who have been trained for abstinence in material pleasures are called dhira, or men undisturbed by the senses. Only these dhira can accept the orders of sannyasa, and they can gradually rise to the status of the paramahamsa, which is adored by all members of society. King Rsabha propagated this mission, and at the last stage He became completely aloof from the material bodily needs, which is a rare stage not to be imitated by foolish men, but to be worshiped by all.

#### TEXT 14

##### TEXT

rsibhir yacito bheje  
navamam parthivam vapuh  
dugdhemam osadhir vipras  
tenayam sa usattamah

#### SYNONYMS

rsibhih--by the sages; yacitah--being prayed for; bheje--accepted; navamam--the ninth one; parthivam--the ruler of the earth; vapuh--body; dugdha--milking; imam--all these; osadhih--products of the earth; viprah--O brahmanas; tena--by; ayam--this; sah--he; usattamah--beautifully attractive.

#### TRANSLATION

O brahmanas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king [Prthu] who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive.

#### PURPORT

Before the advent of King Prthu, there was great havoc of maladministration due to the vicious life of the previous king, the father of Maharaja Prthu. The intelligent class of men (namely the sages and the brahmanas) not only prayed for the Lord to come down, but also dethroned the previous king. It is the duty of the king to be pious and thus look after the all-around welfare of the citizens. Whenever there is some negligence on the part of the king in discharging his duty, the intelligent class of men must dethrone him. The intelligent class of men, however, do not occupy the royal throne, because they have much more important duties for the welfare of the public. Instead of occupying the royal throne, they prayed for the incarnation of the Lord, and the Lord came as Maharaja Prthu. Real intelligent men, or qualified brahmanas, never aspire for political posts. Maharaja Prthu excavated many produces from the earth, and thus not only did the citizens become happy to have such a good king, but the complete sight of the earth also became beautiful and attractive.

#### TEXT 15

#### TEXT

rupam sa jagrhe matsyam  
caksusodadhi-samplave  
navy aropya mahi-mayyam  
apad vaivasvatam manum

#### SYNONYMS

rupam--form; sah--He; jagrhe--accepted; matsyam--of a fish; caksusa--Caksusa; udadhi--water; samplave--inundation; navi--on the boat; aropya--keeping on; mahi--the earth; mayyam--drowned in; apat--protected; vaivasvatam--Vaivasvata; manum--Manu, the father of man.

#### TRANSLATION

When there was a complete inundation after the period of the Caksusa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat.

#### PURPORT

According to Sripada Sridhara Svami, the original commentator on the Bhagavatam, there is not always a devastation after the change of every Manu. And yet this inundation after the period of Caksusa Manu took place in order to show some wonders to Satyavrata. But Sri Jiva Gosvami has given definite proofs from authoritative scriptures (like Visnu-dharmottara, Markandeya Purana, Harivamsa, etc.) that there is always a devastation after the end of each and every Manu. Srila Visvanatha Cakravarti has also supported Srila Jiva Gosvami, and he (Sri Cakravarti) has also quoted from Bhagavatamrta about this inundation after each Manu. Apart from this, the Lord, in order to show special favor to Satyavrata, a devotee of the Lord, in this particular period, incarnated Himself.

#### TEXT 16

#### TEXT

surasuranam udadhim  
mathnatam mandaracalam  
dadhre kamatha-rupena  
prstha ekadase vibhuh

#### SYNONYMS

sura--the theists; asuranam--of the atheists; udadhim--in the ocean; mathnatam--churning; mandaracalam--the Mandaracala Hill; dadhre--sustained; kamatha--tortoise; rupena--in the form of; prsthe--shell; ekadase--the eleventh in the line; vibhuh--the great.

#### TRANSLATION

The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandaracala Hill, which was being used as a churning rod by the theists and atheists of the universe.

#### PURPORT

Once both the atheists and the theists were engaged in producing nectar from the sea so that all of them could become deathless by drinking it. At that time the Mandaracala Hill was used as the churning rod, and the shell of Lord Tortoise, the incarnation of Godhead, became the resting place (pivot) of the hill in the seawater.

#### TEXT 17

#### TEXT

dhanvantaram dvadasamam  
trayodasamam eva ca  
apayayat suran anyan  
mohinya mohayan striya

#### SYNONYMS

dhanvantaram--the incarnation of Godhead named Dhanvantari; dvadasamam--the twelfth in the line; trayodasamam--the thirteenth in the line; eva--certainly; ca--and; apayayat--gave to drink; suran--the demigods; anyan--others; mohinya--by charming beauty; mohayan--alluring; striya--in the form of a woman.

#### TRANSLATION

In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.

TEXT 18

TEXT

caturdasam narasimham  
bibhrad daityendram urjitam  
dadara karajair urav  
erakam kata-krd yatha

SYNONYMS

caturdasam--the fourteenth in the line; nara-simham--the incarnation of the Lord as half-man and half-lion; bibhrat--adverted; daitya-indram--the king of the atheists; urjitam--strongly built; dadara--bifurcated; karajaih--by the nails; urau--on the lap; erakam--canes; kata-krt--carpenter; yatha--just like.

TRANSLATION

In the fourteenth incarnation, the Lord appeared as Nrsimha and bifurcated the strong body of the atheist Hiranyakasipu with His nails, just as a carpenter pierces cane.

TEXT 19

TEXT

pancadasam vamanakam  
krtvagad adhvaram baleh  
pada-trayam yacamanah  
pratyaditsus tri-pistapam

SYNONYMS

pancadasam--the fifteenth in the line; vamanakam--the dwarf brahmana; krtva--by assumption of; agat--went; adhvaram--arena of sacrifice; baleh--of King Bali; pada-trayam--three steps only; yacamanah--begging; pratyaditsuh--willing at heart to return; tri-pistapam--the kingdom of the three planetary systems.

TRANSLATION

In the fifteenth incarnation, the Lord assumed the form of a dwarf-brahmana [Vamana] and visited the arena of sacrifice arranged by Maharaja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land.

PURPORT

The Almighty God can bestow upon anyone the kingdom of the universe from a very small beginning, and similarly, He can take away the kingdom of the universe on the plea of begging a small piece of land.

TEXT 20

TEXT



avatare sodasame  
pasyan brahma-druho nrpan  
trih-sapta-krtvah kupito  
nih-ksatram akaron mahim

#### SYNONYMS

avatare--in the incarnation of the Lord; sodasame--the sixteenth; pasyan--seeing; brahma-druhah--disobedient to the orders of the brahmanas; nrpan--the kingly order; trih-sapta--thrice seven times; krtvah--had done; kupitah--being engaged; nih--negation; ksatram--the administrative class; akaron--did perform; mahim--the earth.

#### TRANSLATION

In the sixteenth incarnation of the Godhead, the Lord [as Bhrgupati] annihilated the administrative class [ksatriyas] twenty-one times, being angry with them because of their rebellion against the brahmanas [the intelligent class].

#### PURPORT

The ksatriyas, or the administrative class of men, are expected to rule the planet by the direction of the intelligent class of men, who give direction to the rulers in terms of the standard sastras, or the books of revealed knowledge. The rulers carry on the administration according to that direction. Whenever there is disobedience on the part of the ksatriyas, or the administrative class, against the orders of the learned and intelligent brahmanas, the administrators are removed by force from the posts, and arrangement is made for better administration.

#### TEXT 21

#### TEXT

tatah saptadase jatah  
satyavatyam parasarat  
cakre veda-taroh sakha  
drstva pumso 'lpa-medhasah

#### SYNONYMS

tatah--thereafter; saptadase--in the seventeenth incarnation; jatah--advented; satyavatyam--in the womb of Satyavati; parasarat--by Parasara Muni; cakre--prepared; veda-taroh--of the desire tree of the Vedas; sakha--branches; drstva--be seeing; pumso--the people in general; alpa-medhasah--less intelligent.

#### TRANSLATION

Thereafter, in the seventeenth incarnation of Godhead, Sri Vyasadeva appeared in the womb of Satyavati through Parasara Muni, and he divided the one Veda into several branches and subbranches, seeing that the people in general were less intelligent.

#### PURPORT

Originally the Veda is one. But Srila Vyasadeva divided the original Veda into four, namely Sama, Yajur, Rg, Atharva, and then again they were explained in different branches like the Puranas and the Mahabharata. Vedic language and the subject matter are very difficult for ordinary men. They are

understood by the highly intelligent and self-realized brahmanas. But the present age of Kali is full of ignorant men. Even those who are born by a brahmana father are, in the present age, no better than the sudras or the women. The twice-born men, namely the brahmanas, ksatriyas and vaisyas, are expected to undergo a cultural purificatory process known as samskaras, but because of the bad influence of the present age the so-called members of the brahmana and other high-order families are no longer highly cultured. They are called the dvija-bandhus, or the friends and family members of the twice-born. But these dvija-bandhus are classified amongst the sudras and the women. Srila Vyasadeva divided the Vedas into various branches and subbranches for the sake of the less intelligent classes like the dvija-bandhus, sudras and women.

## TEXT 22

### TEXT

nara-devatvam apannah  
sura-karya-cikirsaya  
samudra-nigrahadini  
cakre viryany atah param

### SYNONYMS

nara--human being; devatvam--divinity; apannah--having assumed the form of; sura--the demigods; karya--activities; cikirsaya--for the purpose of performing; samudra--the Indian Ocean; nigraha-adini--controlling, etc.; cakre--did perform; viryani--superhuman prowess; atah param--thereafter.

### TRANSLATION

In the eighteenth incarnation, the Lord appeared as King Rama. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Ravana, who was on the other side of the sea.

### PURPORT

The Personality of Godhead Sri Rama assumed the form of a human being and appeared on the earth for the purpose of doing some pleasing work for the demigods or the administrative personalities to maintain the order of the universe. Sometimes great demons and atheists like Ravana and Hiranyakasipu and many others become very famous due to advancing material civilization by the help of material science and other activities with a spirit of challenging the established order of the Lord. For example, the attempt to fly to other planets by material means is a challenge to the established order. The conditions of each and every planet are different, and different classes of human beings are accommodated there for particular purposes mentioned in the codes of the Lord. But, puffed up by tiny success in material advancement, sometimes the godless materialists challenge the existence of God. Ravana was one of them, and he wanted to deport ordinary men to the planet of Indra (heaven) by material means without consideration of the necessary qualifications. He wanted a staircase to be built up directly reaching the heavenly planet so that people might not be required to undergo the routine of pious work necessary to enter that planet. He also wanted to perform other acts against the established rule of the Lord. He even challenged the authority of Sri Rama, the Personality of Godhead, and kidnapped His wife, Sita. Of course Lord Rama came to chastise this atheist, answering the prayer and desire of the demigods. He therefore took up the challenge of Ravana, and the complete activity is the subject matter of the Ramayana. Because Lord Ramacandra was the Personality of Godhead, He exhibited superhuman activities which no human being, including the materially advanced Ravana, could perform. Lord Ramacandra prepared a royal road on the Indian Ocean with stones that floated on the water. The modern scientists have done research in the area of weightlessness, but it is not possible to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the

air, He made the stones even within this earth to be weightless and prepared a stone bridge on the sea without any supporting pillar. That is the display of the power of God.

#### TEXT 23

#### TEXT

ekonavimse vimsatime  
vrsnisu prapya janmani  
rama-krsnav iti bhuvo  
bhagavan aharad bharam

#### SYNONYMS

ekonavimse--in the nineteenth; vimsatime--in the twentieth also; vrsnisu--in the Vrsni dynasty; prapya--having obtained; janmani--births; rama--Balarama; krsnav--Sri Krsna; iti--thus; bhuvah--of the world; bhagavan--the Personality of Godhead; aharat--removed; bharam--burden.

#### TRANSLATION

In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord Balarama and Lord Krsna in the family of Vrsni [the Yadu dynasty], and by so doing He removed the burden of the world.

#### PURPORT

The specific mention of the word bhagavan in this text indicates that Balarama and Krsna are original forms of the Lord. This will be further explained later. Lord Krsna is not an incarnation of the purusa, as we learned from the beginning of this chapter. He is directly the original Personality of Godhead, and Balarama is the first plenary manifestation of the Lord. From Baladeva the first phalanx of plenary expansions, Vasudeva, Sankarsana, Aniruddha and Pradyumna, expands. Lord Sri Krsna is Vasudeva, and Baladeva is Sankarsana.

#### TEXT 24

#### TEXT

tatah kalau sampravrtte  
sammohaya sura-dvisam  
buddho namnanjana-sutah  
kikatesu bhavisyati

#### SYNONYMS

tatah--thereafter; kalau--the age of Kali; sampravrtte--having ensued; sammohaya--for the purpose of deluding; sura--the theists; dvisam--those who are envious; buddhah--Lord Buddha; namna--of the name; anjana-sutah--whose mother was Anjana; kikatesu--in the province of Gaya (Bihar); bhavisyati--will take place.

#### TRANSLATION

Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Anjana, in the province of Gaya, just for the purpose of deluding those who are envious of the faithful theist.

#### PURPORT

Lord Buddha, a powerful incarnation of the Personality of Godhead, appeared in the province of Gaya (Bihar) as the son of Anjana, and he preached his own conception of nonviolence and deprecated even the animal sacrifices sanctioned in the Vedas. At the time when Lord Buddha appeared, the people in general were atheistic and preferred animal flesh to anything else. On the plea of Vedic sacrifice, every place was practically turned into a slaughterhouse, and animal-killing was indulged in unrestrictedly. Lord Buddha preached nonviolence, taking pity on the poor animals. He preached that he did not believe in the tenets of the Vedas and stressed the adverse psychological effects incurred by animal-killing. Less intelligent men of the age of Kali, who had no faith in God, followed his principle, and for the time being they were trained in moral discipline and nonviolence, the preliminary steps for proceeding further on the path of God realization. He deluded the atheists because such atheists who followed his principles did not believe in God, but they kept their absolute faith in Lord Buddha, who himself was the incarnation of God. Thus the faithless people were made to believe in God in the form of Lord Buddha. That was the mercy of Lord Buddha: he made the faithless faithful to him.

Killing of animals before the advent of Lord Buddha was the most prominent feature of the society. People claimed that these were Vedic sacrifices. When the Vedas are not accepted through the authoritative disciplic succession, the casual readers of the Vedas are misled by the flowery language of that system of knowledge. In the Bhagavad-gita a comment has been made on such foolish scholars (avipascitah). The foolish scholars of Vedic literature who do not care to receive the transcendental message through the transcendental realized sources of disciplic succession are sure to be bewildered. To them, the ritualistic ceremonies are considered to be all in all. They have no depth of knowledge. According to the Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah: the whole system of the Vedas is to lead one gradually to the path of the Supreme Lord. The whole theme of Vedic literature is to know the Supreme Lord, the individual soul, the cosmic situation and the relation between all these items. When the relation is known, the relative function begins, and as a result of such a function the ultimate goal of life or going back to Godhead takes place in the easiest manner. Unfortunately, unauthorized scholars of the Vedas become captivated by the purificatory ceremonies only, and natural progress is thereby checked.

To such bewildered persons of atheistic propensity, Lord Buddha is the emblem of theism. He therefore first of all wanted to check the habit of animal-killing. The animal-killers are dangerous elements on the path going back to Godhead. There are two types of animal-killers. The soul is also sometimes called the "animal" or the living being. Therefore, both the slaughterer of animals and those who have lost their identity of soul are animal-killers.

Maharaja Pariksit said that only the animal-killer cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead, they must be taught first and foremost to stop the process of animal-killing as above mentioned. It is nonsensical to say that animal-killing has nothing to do with spiritual realization. By this dangerous theory many so-called sannyasis have sprung up by the grace of Kali-yuga who preach animal-killing under the garb of the Vedas. The subject matter has already been discussed in the conversation between Lord Caitanya and Maulana Chand Kazi Shaheb. The animal sacrifice as stated in the Vedas is different from the unrestricted animal-killing in the slaughterhouse. Because the asuras or the so-called scholars of Vedic literatures put forward the evidence of animal-killing in the Vedas, Lord Buddha superficially denied the authority of the Vedas. This rejection of the Vedas by Lord Buddha was adopted in order to save people from the vice of animal-killing as well as to save the poor animals from the slaughtering process of their big brothers who clamor for universal brotherhood, peace, justice and equity. There is no justice when there is animal-killing. Lord Buddha wanted to stop it completely, and therefore his cult of ahimsa was propagated not only in India but also outside the country.

Technically Lord Buddha's philosophy is called atheistic because there is no acceptance of the Supreme Lord and because that system of philosophy denied the authority of the Vedas. But that is an act of camouflage by the Lord. Lord Buddha is the incarnation of Godhead. As such, he is the original propounder of Vedic knowledge. He therefore cannot reject Vedic philosophy. But he rejected it outwardly because the sura-dvija, or the demons who are always envious of the devotees of Godhead, try to support cow-killing or animal-killing from the pages of the Vedas, and this is now being done by the modernized sannyasis. Lord Buddha had to reject the authority of the Vedas altogether. This is simply

technical, and had it not been so he would not have been so accepted as the incarnation of Godhead. Nor would he have been worshiped in the transcendental songs of the poet Jayadeva, who is a Vaisnava acarya. Lord Buddha preached the preliminary principles of the Vedas in a manner suitable for the time being (and so also did Sankaracarya) to establish the authority of the Vedas. Therefore both Lord Buddha and Acarya Sankara paved the path of theism, and Vaisnava acaryas, specifically Lord Sri Caitanya Mahaprabhu, led the people on the path towards a realization of going back to Godhead.

We are glad that people are taking interest in the nonviolent movement of Lord Buddha. But will they take the matter very seriously and close the animal slaughterhouses altogether? If not, there is no meaning to the ahimsa cult.

Srimad-Bhagavatam was composed just prior to the beginning of the age of Kali (about five thousand years ago), and Lord Buddha appeared about twenty-six hundred years ago. Therefore in the Srimad-Bhagavatam Lord Buddha is foretold. Such is the authority of this clear scripture. There are many such prophecies, and they are being fulfilled one after another. They will indicate the positive standing of Srimad-Bhagavatam, which is without trace of mistake, illusion, cheating and imperfection, which are the four flaws of all conditioned souls. The liberated souls are above these flaws; therefore they can see and foretell things which are to take place on distant future dates.

#### TEXT 25

#### TEXT

athasau yuga-sandhyayam  
dasyu-prayesu rajasu  
janita visnu-yasaso  
namna kalkir jagat-patih

#### SYNONYMS

atha--thereafter; asau--the same Lord; yuga-sandhyayam--at the conjunction of the yugas; dasyu--plunderers; prayesu--almost all; rajasu--the governing personalities; janita--will take His birth; visnu--named Visnu; yasasah--surnamed Yasa; namna--in the name of; kalkir--the incarnation of the Lord; jagat-patih--the Lord of the creation.

#### TRANSLATION

Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Visnu Yasa. At this time the rulers of the earth will have degenerated into plunderers.

#### PURPORT

Here is another foretelling of the advent of Lord Kalki, the incarnation of Godhead. He is to appear at the conjunction of the two yugas, namely at the end of Kali-yuga and the beginning of Satya-yuga. The cycle of the four yugas, namely Satya, Treta, Dvapara and Kali, rotates like the calendar months. The present Kali-yuga lasts 432,000 years, out of which we have passed only 5,000 years after the Battle of Kuruksetra and the end of the regime of King Pariksit. So there are 427,000 years balance yet to be finished. Therefore at the end of this period, the incarnation of Kalki will take place, as foretold in the Srimad-Bhagavatam. The name of His father, Visnu Yasa, a learned brahmana, and the village Sambhala are also mentioned. As above mentioned, all these foretellings will prove to be factual in chronological order. That is the authority of Srimad-Bhagavatam.

#### TEXT 26

#### TEXT

avatara hy asankhyeya  
hareh sattva-nidher dvijah  
yathavidasinah kulyah  
sarasah syuh sahasrasah

#### SYNONYMS

avatarah--incarnations; hi--certainly; asankhyeyah--innumerable; hareh--of Hari, the Lord; sattva-nidheh--of the ocean of goodness; dvijah--the brahmanas; yatha--as it is; avidasinah--inexhaustible; kulyah--rivulets; sarasah--of vast lakes; syuh--are; sahasrasah--thousands of.

#### TRANSLATION

O brahmanas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.

#### PURPORT

The list of incarnations of the Personality of Godhead given herein is not complete. It is only a partial view of all the incarnations. There are many others, such as Sri Hayagriva, Hari, Hamsa, Prsnigarbha, Vibhu, Satyasena, Vaikuntha, Sarvabhauma, Visvaksena, Dharmasetu, Sudhama, Yogesvara, Brhadbhanu and others of the bygone ages. Sri Prahlada Maharaja said in his prayer, "My Lord, You manifest as many incarnations as there are species of life, namely the aquatics, the vegetables, the reptiles, the birds, the beasts, the men, the demigods, etc., just for the maintenance of the faithful and the annihilation of the unfaithful. You advent Yourself in this way in accordance with the necessity of the different yugas. In the Kali-yuga You have incarnated garbed as a devotee." This incarnation of the Lord in the Kali-yuga is Lord Caitanya Mahaprabhu. There are many other places, both in the Bhagavatam and in other scriptures, in which the incarnation of the Lord as Sri Caitanya Mahaprabhu is explicitly mentioned. In the Brahma-samhita also it is said indirectly that although there are many incarnations of the Lord, such as Rama, Nrsimha, Varaha, Matsya, Kurma and many others, the Lord Himself sometimes incarnates in person. Lord Krsna and Lord Sri Caitanya Mahaprabhu are not, therefore, incarnations, but the original source of all other incarnations. This will be clearly explained in the next sloka. So the Lord is the inexhaustible source for innumerable incarnations which are not always mentioned. But such incarnations are distinguished by specific extraordinary feats which are impossible to be performed by any living being. That is the general test to identify an incarnation of the Lord, directly and indirectly empowered. Some incarnations mentioned above are almost plenary portions. For instance, the Kumaras are empowered with transcendental knowledge. Sri Narada is empowered with devotional service. Maharaja Prthu is an empowered incarnation with executive function. The Matsya incarnation is directly a plenary portion. So the innumerable incarnations of the Lord are manifested all over the universes constantly, without cessation, as water flows constantly from waterfalls.

#### TEXT 27

#### TEXT

rsayo manavo deva  
manu-putra mahaujasah  
kalah sarve harer eva  
saprjapatayah smrtah

#### SYNONYMS

rsayah--all the sages; manavah--all the Manus; devah--all the demigods; manu-putrah--all the descendants of Manu; maha-ojasah--very powerful; kalah--portion of the plenary portion; sarve--all collectively; hareh--of the Lord; eva--certainly; sa-prajapatayah--along with the Prajapatis; smrtah--are known.

#### TRANSLATION

All the rsis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajapatis.

#### PURPORT

Those who are comparatively less powerful are called vibhuti, and those who are comparatively more powerful are called avesa incarnations.

#### TEXT 28

#### TEXT

ete camsa-kalah pumsah  
krsnas tu bhagavan svayam  
indrari-vyakulam lokam  
mrdayanti yuge yuge

#### SYNONYMS

ete--all these; ca--and; amsa--plenary portions; kalah--portions of the plenary portions; pumsah--of the Supreme; krsnah--Lord Krsna; tu--but; bhagavan--the Personality of Godhead; svayam--in person; indra-ari--the enemies of Indra; vyakulam--disturbed; lokam--all the planets; mrdayanti--gives protection; yuge yuge--in different ages.

#### TRANSLATION

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

#### PURPORT

In this particular stanza Lord Sri Krsna, the Personality of Godhead, is distinguished from other incarnations. He is counted amongst the avatars (incarnations) because out of His causeless mercy the Lord descends from His transcendental abode. Avatara means "one who descends." All the incarnations of the Lord, including the Lord Himself, descend on the different planets of the material world as also in different species of life to fulfill particular missions. Sometimes He comes Himself, and sometimes His different plenary portions or parts of the plenary portions, or His differentiated portions directly or indirectly empowered by Him, descend on this material world to execute certain specific functions. Originally the Lord is full of all opulences, all prowess, all fame, all beauty, all knowledge and all renunciation. When they are partly manifested through the plenary portions or parts of the plenary portions, it should be noted that certain manifestations of His different powers are required for those particular functions. When in the room small electric bulbs are displayed, it does not mean that the electric powerhouse is limited by the small bulbs. The same powerhouse can supply power to operate large-scale industrial dynamos with greater volts. Similarly, the incarnations of the Lord display limited powers because so much power is needed at that particular time.

For example, Lord Parasurama and Lord Nrsimha displayed unusual opulence by killing the disobedient ksatriyas twenty-one times and killing the greatly powerful atheist Hiranyakasipu. Hiranyakasipu was so powerful that even the demigods in other planets would tremble simply by the unfavorable raising of his eyebrow. The demigods in the higher level of material existence many, many times excel the most well-to-do human beings, in duration of life, beauty, wealth, paraphernalia, and in all other respects. Still they were afraid of Hiranyakasipu. Thus we can simply imagine how powerful Hiranyakasipu was in this material world. But even Hiranyakasipu was cut into small pieces by the nails of Lord Nrsimha. This means that anyone materially powerful cannot stand the strength of the Lord's nails. Similarly, Jamadagnya displayed the Lord's power to kill all the disobedient kings powerfully situated in their respective states. The Lord's empowered incarnation Narada and plenary incarnation Varaha, as well as indirectly empowered Lord Buddha, created faith in the mass of people. The incarnations of Rama and Dhanvantari displayed His fame, and Balarama, Mohini and Vamana exhibited His beauty. Dattatreya, Matsya, Kumara and Kapila exhibited His transcendental knowledge. Nara and Narayana Rsis exhibited His renunciation. So all the different incarnations of the Lord indirectly or directly manifested different features, but Lord Krsna, the primeval Lord, exhibited the complete features of Godhead, and thus it is confirmed that He is the source of all other incarnations. And the most extraordinary feature exhibited by Lord Sri Krsna was His internal energetic manifestation of His pastimes with the cowherd girls. His pastimes with the gopis are all displays of transcendental existence, bliss and knowledge, although these are manifested apparently as sex love. The specific attraction of His pastimes with the gopis should never be misunderstood. The Bhagavatam relates these transcendental pastimes in the Tenth Canto. And in order to reach the position to understand the transcendental nature of Lord Krsna's pastimes with the gopis, the Bhagavatam promotes the student gradually in nine other cantos.

According to Srila Jiva Gosvami's statement, in accordance with authoritative sources, Lord Krsna is the source of all other incarnations. It is not that Lord Krsna has any source of incarnation. All the symptoms of the Supreme Truth in full are present in the person of Lord Sri Krsna, and in the Bhagavad-gita the Lord emphatically declares that there is no truth greater than or equal to Himself. In this stanza the word svayam is particularly mentioned to confirm that Lord Krsna has no other source than Himself. Although in other places the incarnations are described as bhagavan because of their specific functions, nowhere are they declared to be the Supreme Personality. In this stanza the word svayam signifies the supremacy as the summum bonum.

The summum bonum Krsna is one without a second. He Himself has expanded Himself in various parts, portions and particles as svayam-rupa, svayam-prakasa, tad-ekatma, prabhava, vaibhava, vilasa, avatara, avesa, and jivas, all provided with innumerable energies just suitable to the respective persons and personalities. Learned scholars in transcendental subjects have carefully analyzed the summum bonum Krsna to have sixty-four principal attributes. All the expansions or categories of the Lord possess only some percentages of these attributes. But Sri Krsna is the possessor of the attributes cent percent. And His personal expansions such as svayam-prakasa, tad-ekatma up to the categories of the avatars who are all visnu-tattva, possess up to ninety-three percent of these transcendental attributes. Lord Siva, who is neither avatara nor avesa nor in between them, possesses almost eighty-four percent of the attributes. But the jivas, or the individual living beings in different statuses of life, possess up to the limit of seventy-eight percent of the attributes. In the conditioned state of material existence, the living being possesses these attributes in very minute quantity, varying in terms of the pious life of the living being. The most perfect of living beings is Brahma, the supreme administrator of one universe. He possesses seventy-eight percent of the attributes in full. All other demigods have the same attributes in less quantity, whereas human beings possess the attributes in very minute quantity. The standard of perfection for a human being is to develop the attributes up to seventy-eight percent in full. The living being can never possess attributes like Siva, Visnu or Lord Krsna. A living being can become godly by developing the seventy-eight-percent transcendental attributes in fullness, but he can never become a God like Siva, Visnu or Krsna. He can become a Brahma in due course. The godly living beings who are all residents of the planets in the spiritual sky are eternal associates of God in different spiritual planets called Hari-dhama and Mahesa-dhama. The abode of Lord Krsna above all spiritual planets is called Krsnaloka or Goloka Vrndavana, and the perfected living being, by developing seventy-eight percent of the above attributes in fullness, can enter the planet of Krsnaloka after leaving the present material body.



## TEXT 29

### TEXT

janma guhyam bhagavato  
ya etat prayato narah  
sayam pratar grnan bhaktya  
duhkha-gramad vimucyate

### SYNONYMS

janma--birth; guhyam--mysterious; bhagavatah--of the Lord; yah--one; etat--all these; prayatah--carefully; narah--man; sayam--evening; pratah--morning; grnan--recites; bhaktya--with devotion; duhkha-gramat--from all miseries; vimucyate--gets relief from.

### TRANSLATION

Whoever carefully recites the mysterious appearances of the Lord, with devotion in the morning and in the evening, gets relief from all miseries of life.

### PURPORT

In the Bhagavad-gita the Personality of Godhead has declared that anyone who knows the principles of the transcendental birth and activities of the Lord will go back to Godhead after being relieved from this material tabernacle. So simply knowing factually the mysterious way of the Lord's incarnation in this material world can liberate one from material bondage. Therefore the birth and activities of the Lord, as manifested by Him for the welfare of the people in general, are not ordinary. They are mysterious, and only by those who carefully try to go deep into the matter by spiritual devotion is the mystery discovered. Thus one gets liberation from material bondage. It is advised therefore that one who simply recites this chapter of Bhagavatam, describing the appearance of the Lord in different incarnations, in sincerity and devotion, can have insight into the birth and activities of the Lord. The very word vimukti, or liberation, indicates that the Lord's birth and activities are all transcendental; otherwise simply by reciting them one could not attain liberation. They are therefore mysterious, and those who do not follow the prescribed regulations of devotional service are not entitled to enter into the mysteries of His births and activities.

## TEXT 30

### TEXT

etad rupam bhagavato  
hy arupasya cid-atmanah  
maya-gunair viracitam  
mahadadibhir atmani

### SYNONYMS

etad--all these; rupam--forms; bhagavatah--of the Lord; hi--certainly; arupasya--of one who has no material form; cit-atmanah--of the Transcendence; maya--material energy; gunaih--by the qualities; viracitam--manufactured; mahat-adibhah--with the ingredients of matter; atmani--in the self.

### TRANSLATION

The conception of the virat universal form of the Lord, as appearing in the material world, is imaginary. It is to enable the less intelligent [and neophytes] to adjust to the idea of the Lord's having form. But factually the Lord has no material form.

#### PURPORT

The conception of the Lord known as the visva-rupa or the virat-rupa is particularly not mentioned along with the various incarnations of the Lord because all the incarnations of the Lord mentioned above are transcendental and there is not a tinge of materialism in their bodies. There is no difference between the body and self as there is in the conditioned soul. The virat-rupa is conceived for those who are just neophyte worshipers. For them the material virat-rupa is presented, and it will be explained in the Second Canto. In the virat-rupa the material manifestations of different planets have been conceived as His legs, hands, etc. Actually all such descriptions are for the neophytes. The neophytes cannot conceive of anything beyond matter. The material conception of the Lord is not counted in the list of His factual forms. As Paramatma, or Supersoul, the Lord is within each and every material form, even within the atoms, but the outward material form is but an imagination, both for the Lord and for the living being. The present forms of the conditioned souls are also not factual. The conclusion is that the material conception of the body of the Lord as virat is imaginary. Both the Lord and the living beings are living spirits and have original spiritual bodies.

#### TEXT 31

#### TEXT

yatha nabhasi meghaugho  
renur va parthivo 'nile  
evam drastari drsyatvam  
aropitam abuddhibhih

#### SYNONYMS

yatha--as it is; nabhasi--in the sky; megha-oghah--a mass of clouds; renuh--dust; va--as well as; parthivah--muddiness; anile--in the air; evam--thus; drastari--to the seer; drsyatvam--for the purpose of seeing; aropitam--is implied; abuddhibhih--by the less intelligent persons.

#### TRANSLATION

Clouds and dust are carried by the air, but less intelligent persons say that the sky is cloudy and the air is dirty. Similarly, they also implant material bodily conceptions on the spirit self.

#### PURPORT

It is further confirmed herein that with our material eyes and senses we cannot see the Lord, who is all spirit. We cannot even detect the spiritual spark which exists within the material body of the living being. We look to the outward covering of the body or subtle mind of the living being, but we cannot see the spiritual spark within the body. So we have to accept the living being's presence by the presence of his gross body. Similarly, those who want to see the Lord with their present material eyes or with the material senses are advised to meditate on the gigantic external feature called the virat-rupa. For instance, when a particular gentleman goes in his car, which can be seen very easily, we identify the car with the man within the car. When the President goes out in his particular car, we say, "There is the President." For the time being we identify the car with the President. Similarly, less intelligent men who want to see God immediately without necessary qualification are shown first the gigantic material cosmos as the form of the Lord, although the Lord is within and without. The clouds in the sky and the blue of the sky are better

appreciated in this connection. Although the bluish tint of the sky and the sky itself are different, we conceive of the color of the sky as blue. But that is a general conception for the laymen only.

#### TEXT 32

##### TEXT

atah param yad avyaktam  
avyudha-guna-brmhitam  
adrstasruta-vastutvat  
sa jivo yat punar-bhavah

##### SYNONYMS

atah--this; param--beyond; yat--which; avyaktam--unmanifested; avyudha--without formal shape; guna-brmhitam--affected by the qualities; adrsta--unseen; asruta--unheard; vastutvat--being like that; sah--that; jivah--living being; yat--that which; punar-bhavah--takes birth repeatedly.

##### TRANSLATION

Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

##### PURPORT

As the gross cosmic manifestation is conceived as the gigantic body of the Lord, so also there is the conception of His subtle form, which is simply realized without being seen, heard or manifested. But in fact all these gross or subtle conceptions of the body are in relation with the living beings. The living being has his spiritual form beyond this gross material or subtle psychic existence. The gross body and psychic functions cease to act as soon as the living being leaves the visible gross body. In fact, we say that the living being has gone away because he is unseen and unheard. Even when the gross body is not acting when the living being is in sound sleep, we know that he is within the body by his breathing. So the living being's passing away from the body does not mean that there is no existence of the living soul. It is there, otherwise how can he repeat his births again and again?

The conclusion is that the Lord is eternally existent in His transcendental form, which is neither gross nor subtle like that of the living being; His body is never to be compared to the gross and subtle bodies of the living being. All such conceptions of God's body are imaginary. The living being has his eternal spiritual form, which is conditioned only by his material contamination.

#### TEXT 33

##### TEXT

yatrema sad-asad-rupe  
pratisiddhe sva-samvida  
avidyayatmani krte  
iti tad brahma-darsanam

##### SYNONYMS

yatra--whenever; ime--in all these; sat-asat--gross and subtle; rupe--in the forms of; pratisiddhe--on being nullified; sva-samvida--by self-realization; avidyaya--by ignorance; atmani--in the self; krte--having been imposed; iti--thus; tat--that is; brahma-darsanam--the process of seeing the Absolute.

## TRANSLATION

Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.

## PURPORT

The difference between self-realization and material illusion is to know that the temporary or illusory impositions of material energy in the shape of gross and subtle bodies are superficial coverings of the self. The coverings take place due to ignorance. Such coverings are never effective in the person of the Personality of Godhead. Knowing this convincingly is called liberation, or seeing the Absolute. This means that perfect self-realization is made possible by adoption of godly or spiritual life. Self-realization means becoming indifferent to the needs of the gross and subtle bodies and becoming serious about the activities of the self. The impetus for activities is generated from the self, but such activities become illusory due to ignorance of the real position of the self. By ignorance, self-interest is calculated in terms of the gross and subtle bodies, and therefore a whole set of activities is spoiled, life after life. When, however, one meets the self by proper culture, the activities of the self begin. Therefore a man who is engaged in the activities of the self is called *jivan-mukta*, or a liberated person even in the conditional existence.

This perfect stage of self-realization is attained not by artificial means, but under the lotus feet of the Lord, who is always transcendental. In the *Bhagavad-gita* the Lord says that He is present in everyone's heart, and from Him only all knowledge, remembrance or forgetfulness take place. When the living being desires to be an enjoyer of material energy (illusory phenomena), the Lord covers the living being in the mystery of forgetfulness, and thus the living being misinterprets the gross body and subtle mind to be his own self. And by culture of transcendental knowledge, when the living being prays to the Lord for deliverance from the clutches of forgetfulness, the Lord, by His causeless mercy, removes the living being's illusory curtain, and thus he realizes his own self. He then engages himself in the service of the Lord in his eternal constitutional position, becoming liberated from the conditioned life. All this is executed by the Lord either through His external potency or directly by the internal potency.

## TEXT 34

### TEXT

yady esoparata devi  
maya vaisaradi matih  
sampanna eveti vidur  
mahimni sve mahiyate

### SYNONYMS

yadi--if, however; esa--they; uparata--subsided; devi maya--illusory energy; vaisaradi--full of knowledge; matih--enlightenment; sampannah--enriched with; eva--certainly; iti--thus; viduh--being cognizant of; mahimni--in the glories; sve--of the self; mahiyate--being situated in.

## TRANSLATION

If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory.

## PURPORT

Because the Lord is the absolute Transcendence, all of His forms, names, pastimes, attributes, associates and energies are identical with Him. His transcendental energy acts according to His omnipotency. The same energy acts as His external, internal and marginal energies, and by His omnipotency He can perform anything and everything through the agency of any of the above energies. He can turn the external energy into internal by His will. Therefore by His grace the external energy, which is employed in illusioning those living beings who want to have it, subsides by the will of the Lord in terms of repentance and penance for the conditioned soul. And the very same energy then acts to help the purified living being make progress on the path of self-realization. The example of electrical energy is very appropriate in this connection. The expert electrician can utilize the electrical energy for both heating and cooling by adjustment only. Similarly, the external energy, which now bewilders the living being into continuation of birth and death, is turned into internal potency by the will of the Lord to lead the living being to eternal life. When a living being is thus graced by the Lord, he is placed in his proper constitutional position to enjoy eternal spiritual life.

#### TEXT 35

#### TEXT

evam janmani karmani  
hy akartur ajanasya ca  
varnayanti sma kavayo  
veda-guhyani hrt-pateh

#### SYNONYMS

evam--thus; janmani--birth; karmani--activities; hi--certainly; akartuh--of the inactive; ajanasya--of the unborn; ca--and; varnayanti--describe; sma--in the past; kavayah--the learned; veda-guhyani--undiscoverable by the Vedas; hrt-pateh--of the Lord of the heart.

#### TRANSLATION

Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures. He is the Lord of the heart.

#### PURPORT

Both the Lord and the living entities are essentially all spiritual. Therefore both of them are eternal, and neither of them has birth and death. The difference is that the so-called births and disappearances of the Lord are unlike those of the living beings. The living beings who take birth and then again accept death are bound by the laws of material nature. But the so-called appearance and disappearance of the Lord are not actions of material nature, but are demonstrations of the internal potency of the Lord. They are described by the great sages for the purpose of self-realization. It is stated in the Bhagavad-gita by the Lord that His so-called birth in the material world and His activities are all transcendental. And simply by meditation on such activities one can attain realization of Brahman and thus become liberated from material bondage. In the srutis it is said that the birthless appears to take birth. The Supreme has nothing to do, but because He is omnipotent, everything is performed by Him naturally, as if done automatically. As a matter of fact, the appearance and disappearance of the Supreme Personality of Godhead and His different activities are all confidential, even to the Vedic literatures. Yet they are displayed by the Lord to bestow mercy upon the conditioned souls. We should always take advantage of the narrations of the activities of the Lord, which are meditations on Brahman in the most convenient and palatable form.

#### TEXT 36

#### TEXT

sa va idam visvam amogha-lilah  
srjaty avaty atti na sajjate 'smin  
bhutesu cantarhita atma-tantrah  
sad-vargikam jighrati sad-gunesah

#### SYNONYMS

sah--the Supreme Lord; va--alternately; idam--this; visvam--manifested universes; amogha-lilah--one whose activities are spotless; srjati--creates; avati atti--maintains and annihilates; na--not; sajjate--is affected by; asmin--in them; bhutesu--in all living beings; ca--also; antarhitah--living within; atma-tantrah--self-independent; sat-vargikam--endowed with all the potencies of His opulences; jighrati--superficially attached, like smelling the fragrance; sat-guna-isah--master of the six senses.

#### TRANSLATION

The Lord, whose activities are always spotless, is the master of the six senses and is fully omnipotent with six opulences. He creates the manifested universes, maintains them and annihilates them without being in the least affected. He is within every living being and is always independent.

#### PURPORT

The prime difference between the Lord and the living entities is that the Lord is the creator and the living entities are the created. Here He is called the amogha-lilah, which indicates that there is nothing lamentable in His creation. Those who create disturbance in His creation are themselves disturbed. He is transcendental to all material afflictions because He is full with all six opulences, namely wealth, power, fame, beauty, knowledge and renunciation, and thus He is the master of the senses. He creates these manifested universes in order to reclaim the living beings who are within them suffering threefold miseries, maintains them, and in due course annihilates them without being the least affected by such actions. He is connected with this material creation very superficially, as one smells odor without being connected with the odorous article. Nongodly elements, therefore, can never approach Him, despite all endeavors.

#### TEXT 37

#### TEXT

na casya kascin nipunena dhatur  
avaiti jantuh kumanisa utih  
namani rupani mano-vacobhih  
santanvato nata-caryam ivajnah

#### SYNONYMS

na--not; ca--and; asya--of Him; kascit--anyone; nipunena--by dexterity; dhatur--of the creator; avaiti--can know; jantuh--the living being; kumanisah--with a poor fund of knowledge; utih--activities of the Lord; namani--His names; rupani--His forms; manah-vacobhih--by dint of mental speculation or deliverance of speeches; santanvatah--displaying; nata-caryam--a dramatic action; iva--like; ajnah--the foolish.

#### TRANSLATION

The foolish with a poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor in their words.

#### PURPORT

No one can properly describe the transcendental nature of the Absolute Truth. Therefore it is said that He is beyond the expression of mind and speech. And yet there are some men, with a poor fund of knowledge, who desire to understand the Absolute Truth by imperfect mental speculation and faulty description of His activities. To the layman His activities, appearance and disappearance, His names, His forms, His paraphernalia, His personalities and all things in relation with Him are mysterious. There are two classes of materialists, namely the fruitive workers and the empiric philosophers. The fruitive workers have practically no information of the Absolute Truth, and the mental speculators, after being frustrated in fruitive activities, turn their faces towards the Absolute Truth and try to know Him by mental speculation. And for all these men, the Absolute Truth is a mystery, as the jugglery of the magician is a mystery to children. Being deceived by the jugglery of the Supreme Being, the nondevotees, who may be very dexterous in fruitive work and mental speculation, are always in ignorance. With such limited knowledge, they are unable to penetrate into the mysterious region of transcendence. The mental speculators are a little more progressive than the gross materialists or the fruitive workers, but because they are also within the grip of illusion, they take it for granted that anything which has form, a name and activities is but a product of material energy. For them the Supreme Spirit is formless, nameless and inactive. And because such mental speculators equalize the transcendental name and form of the Lord with mundane names and form, they are in fact in ignorance. With such a poor fund of knowledge, there is no access to the real nature of the Supreme Being. As stated in Bhagavad-gita, the Lord is always in a transcendental position, even when He is within the material world. But ignorant men consider the Lord one of the great personalities of the world, and thus they are misled by the illusory energy.

#### TEXT 38

#### TEXT

sa veda dhatuh padavim parasya  
duranta-viryasya rathanga-paneh  
yo 'mayaya santatayanuvrttya  
bhajeta tat-pada-saroja-gandham

#### SYNONYMS

sah--He alone; veda--can know; dhatuh--of the creator; padavim--glories; parasya--of the transcendence; duranta-viryasya--of the greatly powerful; ratha-anga-paneh--of Lord Krsna, who bears in His hand the wheel of a chariot; yah--one who; amayaya--without reservation; santataya--without any gap; anuvrttya--favorably; bhajeta--renders service; tat-pada--of His feet; saroja-gandham--fragrance of the lotus.

#### TRANSLATION

Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Krsna, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence.

#### PURPORT

Only the pure devotees can know the transcendental name, form and activities of Lord Krsna due to their being completely freed from the reactions of fruitive work and mental speculation. The pure devotees have nothing to derive as personal profit from their unalloyed service to the Lord. They render

incessant service to the Lord spontaneously, without any reservation. Everyone within the creation of the Lord is rendering service to the Lord indirectly or directly. No one is an exception to this law of the Lord. Those who are rendering service indirectly, being forced by the illusory agent of the Lord, are rendering service unto Him unfavorably. But those who are rendering service unto Him directly under the direction of His beloved agent are rendering service unto Him favorably. Such favorable servitors are devotees of the Lord, and by the grace of the Lord they can enter into the mysterious region of transcendence by the mercy of the Lord. But the mental speculators remain in darkness all the time. As stated in Bhagavad-gita, the Lord Himself guides the pure devotees toward the path of realization due to their constant engagement in the loving service of the Lord in spontaneous affection. That is the secret of entering into the kingdom of God. Fruitive activities and speculation are no qualifications for entering.

#### TEXT 39

#### TEXT

atheha dhanya bhagavanta ittham  
yad vasudeve 'khila-loka-nathe  
kurvanti sarvatmakam atma-bhavam  
na yatra bhuyah parivarta ugrah

#### SYNONYMS

atha--thus; iha--in this world; dhanyah--successful; bhagavantah--perfectly cognizant; ittham--such; yat--what; vasudeve--unto the Personality of Godhead; akhila--all-embracing; loka-nathe--unto the proprietor of all the universes; kurvanti--inspires; sarva-atmakam--one hundred percent; atma--spirit; bhavam--ecstasy; na--never; yatra--wherein; bhuyah--again; parivartah--repetition; ugrah--dreadful.

#### TRANSLATION

Only by making such inquiries in this world can one be successful and perfectly cognizant, for such inquiries invoke transcendental ecstatic love unto the Personality of Godhead, who is the proprietor of all the universes, and guarantee cent-percent immunity from the dreadful repetition of birth and death.

#### PURPORT

The inquiries of the sages headed by Saunaka are herewith praised by Suta Gosvami on the merit of their transcendental nature. As already concluded, only the devotees of the Lord can know Him to a considerable extent, and no one else can know Him at all, so the devotees are perfectly cognizant of all spiritual knowledge. The Personality of Godhead is the last word in Absolute Truth. Impersonal Brahman and localized Paramatma (Supersoul) are included in the knowledge of the Personality of Godhead. So one who knows the Personality of Godhead can automatically know all about Him, His multipotencies and His expansions. So the devotees are congratulated as being all-successful. A cent-percent devotee of the Lord is immune to the dreadful material miseries of repeated birth and death.

#### TEXT 40

#### TEXT

idam bhagavatam nama  
puranam brahma-sammitam  
uttama-sloka-caritam  
cakara bhagavan rsih  
nihsreyasaya lokasya  
dhanyam svasty-ayanam mahat



## SYNONYMS

idam--this; bhagavatam--book containing the narration of the Personality of Godhead and His pure devotees; nama--of the name; puranam--supplementary to the Vedas; brahma-sammitam--incarnation of Lord Sri Krsna; uttama-sloka--of the Personality of Godhead; caritam--activities; cakara--compiled; bhagavan--incarnation of the Personality of Godhead; rsih--Sri Vyasadeva; nihsreyasaya--for the ultimate good; lokasya--of all people; dhanyam--fully successful; svasti-ayanam--all-blissful; mahat--all-perfect.

## TRANSLATION

This Srimad-Bhagavatam is the literary incarnation of God, and it is compiled by Srila Vyasadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

## PURPORT

Lord Sri Caitanya Mahaprabhu declared that Srimad-Bhagavatam is the spotless sound representation of all Vedic knowledge and history. There are selected histories of great devotees who are in direct contact with the Personality of Godhead. Srimad-Bhagavatam is the literary incarnation of Lord Sri Krsna and is therefore nondifferent from Him. Srimad-Bhagavatam should be worshiped as respectfully as we worship the Lord. Thereby we can derive the ultimate blessings of the Lord through its careful and patient study. As God is all light, all bliss and all perfection, so also is Srimad-Bhagavatam. We can have all the transcendental light of the Supreme Brahman, Sri Krsna, from the recitation of Srimad-Bhagavatam, provided it is received through the medium of the transparent spiritual master. Lord Caitanya's private secretary Srila Svarupa Damodara Gosvami advised all intending visitors who came to see the Lord at Puri to make a study of the Bhagavatam from the person Bhagavatam Person Bhagavatam is the self-realized bona fide spiritual master, and through him only can one understand the lessons of Bhagavatam in order to receive the desired result. One can derive from the study of the Bhagavatam all benefits that are possible to be derived from the personal presence of the Lord. It carries with it all the transcendental blessings of Lord Sri Krsna that we can expect from His personal contact.

## TEXT 41

### TEXT

tad idam grahayam asa  
sutam atmavatam varam  
sarva-vedetihasanam  
saram saram samuddhrtam

## SYNONYMS

tat--that; idam--this; grahayam asa--made to accept; sutam--unto his son; atmavatam--of the self-realized; varam--most respectful; sarva--all; veda--Vedic literatures (books of knowledge); itihasanam--of all the histories; saram--cream; saram--cream; samuddhrtam--taken out.

## TRANSLATION

Sri Vyasadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

## PURPORT

Men with a poor fund of knowledge only accept the history of the world from the time of Buddha, or since 600 B.C., and prior to this period all histories mentioned in the scriptures are calculated by them to be only imaginary stories. That is not a fact. All the stories mentioned in the Puranas and Mahabharata, etc., are actual histories, not only of this planet but also of millions of other planets within the universe. Sometimes the history of planets beyond this world appear to such men to be unbelievable. But they do not know that different planets are not equal in all respects and that therefore some of the historical facts derived from other planets do not correspond with the experience of this planet. Considering the different situation of different planets and also time and circumstances, there is nothing wonderful in the stories of the Puranas, nor are they imaginary. We should always remember the maxim that one man's food is another man's poison. We should not, therefore, reject the stories and histories of the Puranas as imaginary. The great rsis like Vyasa had no business putting some imaginary stories in their literatures.

In the Srimad-Bhagavatam historical facts selected from the histories of different planets have been depicted. It is therefore accepted by all the spiritual authorities as the Maha-Purana. The special significance of these histories is that they are all connected with activities of the Lord in a different time and atmosphere. Srila Sukadeva Gosvami is the topmost personality of all the self-realized souls, and he accepted this as the subject of studies from his father, Vyasadeva. Srila Vyasadeva is the great authority, and the subject matter of Srimad-Bhagavatam being so important, he delivered the message first to his great son Srila Sukadeva Gosvami. It is compared to the cream of the milk. Vedic literature is like the milk ocean of knowledge. Cream or butter is the most palatable essence of milk, and so also is Srimad-Bhagavatam, for it contains all palatable, instructive and authentic versions of different activities of the Lord and His devotees. There is no gain, however, in accepting the message of Bhagavatam from the unbelievers, atheists and professional reciters who make a trade of Bhagavatam for the laymen. It was delivered to Srila Sukadeva Gosvami, and he had nothing to do with the Bhagavata business. He did not have to maintain family expenses by such trade. Srimad-Bhagavatam should therefore be received from the representative of Sukadeva, who must be in the renounced order of life without family encumbrance. Milk is undoubtedly very good and nourishing, but when it is touched by the mouth of a snake it is no longer nourishing; rather, it becomes a source of death. Similarly, those who are not strictly in the Vaisnava discipline should not make a business of this Bhagavatam and become a cause of spiritual death for so many hearers. In the Bhagavad-gita the Lord says that the purpose of all the Vedas is to know Him (Lord Krsna), and Srimad-Bhagavatam is Lord Sri Krsna Himself in the form of recorded knowledge. Therefore, it is the cream of all the Vedas, and it contains all historical facts of all times in relation with Sri Krsna. It is factually the essence of all histories.

TEXT 42

TEXT

sa tu samsravayam asa  
maharajam pariksitam  
prayopavistam gangayam  
paritam paramarsibhih

SYNONYMS

sah--the son of Vyasadeva; tu--again; samsravayam asa--make them audible; maha-rajam--unto the emperor; pariksitam--of the name Pariksit; praya-upavistam--who sat until death without food or drink; gangayam--on the bank of the Ganges; paritam--being surrounded; parama-rsibhih--by great sages.

TRANSLATION

Sukadeva Gosvami, the son of Vyasadeva, in his turn delivered the Bhagavatam to the great Emperor Pariksit, who sat surrounded by sages on the bank of the Ganges, awaiting death without taking food or drink.

## PURPORT

All transcendental messages are received properly in the chain of disciplic succession. This disciplic succession is called parampara. Unless therefore Bhagavatam or any other Vedic literatures are received through the parampara system, the reception of knowledge is not bona fide. Vyasadeva delivered the message to Sukadeva Gosvami, and from Sukadeva Gosvami, Suta Gosvami received the message. One should therefore receive the message of Bhagavatam from Suta Gosvami or from his representative and not from any irrelevant interpreter.

Emperor Pariksit received the information of his death in time, and he at once left his kingdom and family and sat down on the bank of the Ganges to fast till death. All great sages, rsis, philosophers, mystics, etc., went there due to his imperial position. They offered many suggestions about his immediate duty, and at last it was settled that he would hear from Sukadeva Gosvami about Lord Krsna. Thus the Bhagavatam was spoken to him.

Sripada Sankaracarya, who preached Mayavada philosophy and stressed the impersonal feature of the Absolute, also recommended that one must take shelter at the lotus feet of Lord Sri Krsna, for there is no hope of gain from debating. Indirectly Sripada Sankaracarya admitted that what he had preached in the flowery grammatical interpretations of the Vedanta-sutra cannot help one at the time of death. At the critical hour of death one must recite the name of Govinda. This is the recommendation of all great transcendentalists. Sukadeva Gosvami had long ago stated the same truth, that at the end one must remember Narayana. That is the essence of all spiritual activities. In pursuance of this eternal truth, Srimad-Bhagavatam was heard by Emperor Pariksit, and it was recited by the able Sukadeva Gosvami. And both the speaker and the receiver of the messages of Bhagavatam were duly delivered by the same medium.

## TEXT 43

### TEXT

krsne sva-dhamopagate  
dharma-jnanadibhih saha  
kalau nasta-drsam esa  
puranarko 'dhunoditah

### SYNONYMS

krsne--in Krsna's; sva-dhama--own abode; upagate--having returned; dharma--religion; jnana--knowledge; adibhih--combined together; saha--along with; kalau--in the Kali-yuga; nasta-drsam--of persons who have lost their sight; esah--all these; purana-arkah--the Purana which is brilliant like the sun; adhuna--just now; uditah--has arisen.

### TRANSLATION

This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana.

## PURPORT

Lord Sri Krsna has His eternal dhama, or abode, where He eternally enjoys Himself with His eternal associates and paraphernalia. And His eternal abode is a manifestation of His internal energy, whereas the material world is a manifestation of His external energy. When He descends on the material world, He displays Himself with all paraphernalia in His internal potency, which is called atma-maya. In the Bhagavad-gita the Lord says that He descends by His own potency (atma-maya). His form, name, fame, paraphernalia, abode, etc., are not, therefore, creations of matter. He descends to reclaim the fallen souls

and to reestablish codes of religion which are directly enacted by Him. Except for God, no one can establish the principles of religion. Either He or a suitable person empowered by Him can dictate the codes of religion. Real religion means to know God, our relation with Him and our duties in relation with Him and to know ultimately our destination after leaving this material body. The conditioned souls, who are entrapped by the material energy, hardly know all these principles of life. Most of them are like animals engaged in eating, sleeping, fearing and mating. They are mostly engaged in sense enjoyment under the pretension of religiosity, knowledge or salvation. They are still more blind in the present age of quarrel, or Kali-yuga. In the Kali-yuga the population is just a royal edition of the animals. They have nothing to do with spiritual knowledge or godly religious life. They are so blind that they cannot see anything beyond the jurisdiction of the subtle mind, intelligence or ego, but they are very much proud of their advancement in knowledge, science and material prosperity. They can risk their lives to become a dog or hog just after leaving the present body, for they have completely lost sight of the ultimate aim of life. The Personality of Godhead Sri Krsna appeared before us just a little prior to the beginning of Kali-yuga, and He returned to His eternal home practically at the commencement of Kali-yuga. While He was present, He exhibited everything by His different activities. He spoke the Bhagavad-gita specifically and eradicated all pretentious principles of religiosity. And prior to His departure from this material world, He empowered Sri Vyasadeva through Narada to compile the messages of the Srimad-Bhagavatam, and thus both the Bhagavad-gita and the Srimad-Bhagavatam are like torchbearers for the blind people of this age. In other words, if men in this age of Kali want to see the real light of life, they must take to these two books only, and their aim of life will be fulfilled. Bhagavad-gita is the preliminary study of the Bhagavatam. And Srimad-Bhagavatam is the summum bonum of life, Lord Sri Krsna personified. We must therefore accept Srimad-Bhagavatam as the direct representation of Lord Krsna. One who can see Srimad-Bhagavatam can see also Lord Sri Krsna in person. They are identical.

#### TEXT 44

#### TEXT

tatra kirtayato vipra  
viprarser bhuri-tejasah  
aham cadhyagamam tatra  
nivistas tad-anugrahat  
so 'ham vah sravayisyami  
yathadhitam yatha-mati

#### SYNONYMS

tatra--there; kirtayatah--while reciting; viprah--O brahmanas; vipra-rseh--from the great brahmana-rsi; bhuri--greatly; tejasah--powerful; aham--I; ca--also; adhyagamam--could understand; tatra--in that meeting; nivistah--being perfectly attentive; tat-anugrahat--by his mercy; sah--that very thing; aham--I; vah--unto you; sravayisyami--shall let you hear; yatha-adhitam yatha-mati--as far as my realization.

#### TRANSLATION

O learned brahmanas, when Sukadeva Gosvami recited Bhagavatam there [in the presence of Emperor Pariksit], I heard him with rapt attention, and thus, by his mercy, I learned the Bhagavatam from that great and powerful sage. Now I shall try to make you hear the very same thing as I learned it from him and as I have realized it.

#### PURPORT

One can certainly see directly the presence of Lord Sri Krsna in the pages of Bhagavatam if one has heard it from a self-realized great soul like Sukadeva Gosvami. One cannot, however, learn Bhagavatam from a bogus hired reciter whose aim of life is to earn some money out of such recitation and employ the

earning in sex indulgence. No one can learn Srimad-Bhagavatam who is associated with persons engaged in sex life. That is the secret of learning Bhagavatam Nor can one learn Bhagavatam from one who interprets the text by his mundane scholarship. One has to learn Bhagavatam from the representative of Sukadeva Gosvami, and no one else, if one at all wants to see Lord Sri Krsna in the pages. That is the process, and there is no alternative. Suta Gosvami is a bona fide representative of Sukadeva Gosvami because he wants to present the message which he received from the great learned brahmana. Sukadeva Gosvami presented Bhagavatam as he heard it from his great father, and so also Suta Gosvami is presenting Bhagavatam as he had heard it from Sukadeva Gosvami. Simple hearing is not all; one must realize the text with proper attention. The word nivista means that Suta Gosvami drank the juice of Bhagavatam through his ears. That is the real process of receiving Bhagavatam. One should hear with rapt attention from the real person, and then he can at once realize the presence of Lord Krsna in every page. The secret of knowing Bhagavatam is mentioned here. No one can give rapt attention who is not pure in mind. No one can be pure in mind who is not pure in action. No one can be pure in action who is not pure in eating, sleeping, fearing and mating. But somehow or other if someone hears with rapt attention from the right person, at the very beginning one can assuredly see Lord Sri Krsna in person in the pages of Bhagavatam.

Thus end the Bhaktivedanta purports of the First Canto, Third Chapter, of the Srimad-Bhagavatam, entitled "Krsna Is the Source of All Incarnations."

Chapter Four  
The Appearance of Sri Narada

TEXT 1

TEXT

vyasa uvaca  
iti bruvanam samstuya  
muninam dirgha-satrinam  
vrddhah kula-patih sutam  
bahvrcah saunako 'bravit

SYNONYMS

vyasah--Vyasa-deva; uvaca--said; iti--thus; bruvanam--speaking; samstuya--congratulating; muninam--of the great sages; dirgha--prolonged; satrinam--of those engaged in the performance of sacrifice; vrddhah--elderly; kula-patih--head of the assembly; sutam--unto Suta Gosvami; bahu-rcah--learned; saunakah--of the name Saunaka; abravit--addressed.

TRANSLATION

On hearing Suta Gosvami speak thus, Saunaka Muni, who was the elderly, learned leader of all the rsis engaged in that prolonged sacrificial ceremony, congratulated Suta Gosvami by addressing him as follows.

PURPORT

In a meeting of learned men, when there are congratulations or addresses for the speaker, the qualifications of the congratulator should be as follows. He must be the leader of the house and an elderly man. He must be vastly learned also. Sri Saunaka Rsi had all these qualifications, and thus he stood up to congratulate Sri Suta Gosvami when he expressed his desire to present Srimad-Bhagavatam exactly as he heard it from Sukadeva Gosvami and also realized it personally. Personal realization does not mean that one should, out of vanity, attempt to show one's own learning by trying to surpass the previous acarya. He must have full confidence in the previous acarya, and at the same time he must realize the subject matter so nicely that he can present the matter for the particular circumstances in a suitable manner. The original purpose of the text must be maintained. No obscure meaning should be screwed out of it, yet it should be

presented in an interesting manner for the understanding of the audience. This is called realization. The leader of the assembly, Saunaka, could estimate the value of the speaker, Sri Suta Gosvami, simply by his uttering yathadhitam and yatha-mati, and therefore he was very glad to congratulate him in ecstasy. No learned man should be willing to hear a person who does not represent the original acarya. So the speaker and the audience were bona fide in this meeting where Bhagavatam was being recited for the second time. That should be the standard of recitation of Bhagavatam, so that the real purpose can be served without difficulty. Unless this situation is created, Bhagavatam recitation for extraneous purposes is useless labor both for the speaker and for the audience.

#### TEXT 2

#### TEXT

saunaka uvaca  
suta suta maha-bhaga  
vada no vadatam vara  
katham bhagavatim punyam  
yad aha bhagavan chukah

#### SYNONYMS

saunakah--Saunaka; uvaca--said; suta suta--O Suta Gosvami; maha-bhaga--the most fortunate; vada--please speak; nah--unto us; vadatam--of those who can speak; vara--respected; katham--message; bhagavatim--of the Bhagavatam; punyam--pious; yat--which; aha--said; bhagavan--greatly powerful; sukah--Sri Sukadeva Gosvami.

#### TRANSLATION

Saunaka said: O Suta Gosvami, you are the most fortunate and respected of all those who can speak and recite. Please relate the pious message of Srimad-Bhagavatam, which was spoken by the great and powerful sage Sukadeva Gosvami.

#### PURPORT

Suta Gosvami is twice addressed herein by Saunaka Gosvami out of great joy because he and the members of the assembly were eager to hear the text of Bhagavatam uttered by Sukadeva Gosvami. They were not interested in hearing it from a bogus person who would interpret in his own way to suit his own purpose. Generally the so-called Bhagavatam reciters are either professional readers or so-called learned impersonalists who cannot enter into the transcendental personal activities of the Supreme Person. Such impersonalists twist some meanings out of Bhagavatam to suit and support impersonalist views, and the professional readers at once go to the Tenth Canto to misexplain the most confidential part of the Lord's pastimes. Neither of these reciters are bona fide persons to recite Bhagavatam. Only one who is prepared to present Bhagavatam in the light of Sukadeva Gosvami and only those who are prepared to hear Sukadeva Gosvami and his representative are bona fide participants in the transcendental discussion of Srimad-Bhagavatam.

#### TEXT 3

#### TEXT

kasmin yuge pravrtteyam  
sthane va kena hetuna  
kutah sancoditah krsnah  
krtavan samhitam munih

## SYNONYMS

kasmin--in which; yuge--period; pravrtta--was begun; iyam--this; sthane--in the place; va--or; kena--on what; hetuna--ground; kutah--wherefrom; sancoditah--inspired by; krsnah--Krsna-dvaipayana Vyasa; krtavan--compiled; samhitam--Vedic literature; munih--the learned.

## TRANSLATION

In what period and at what place was this first begun, and why was this taken up? From where did Krsna-dvaipayana Vyasa, the great sage, get the inspiration to compile this literature?

## PURPORT

Because Srimad-Bhagavatam is the special contribution of Srila Vyasadeva, there are so many inquiries by the learned Saunaka Muni. It was known to them that Srila Vyasadeva had already explained the text of the Vedas in various ways up to the Mahabharata for the understanding of less intelligent women, sudras and fallen members of the family of twice-born men. Srimad-Bhagavatam is transcendental to all of them because it has nothing to do with anything mundane. So the inquiries are very intelligent and relevant.

## TEXT 4

### TEXT

tasya putro maha-yogi  
sama-drn nirvikalpakah  
ekanta-matir unnidro  
gudho mudha iveyate

## SYNONYMS

tasya--his; putrah--son; maha-yogi--a great devotee; sama-drk--equibalanced; nirvikalpakah--absolute monist; ekanta-matih--fixed in monism or oneness of mind; unnidrah--surpassed nescience; gudhah--not exposed; mudhah--stunted; iva--like; iyate--appears like.

## TRANSLATION

His [Vyasadeva's] son was a great devotee, an equibalanced monist, whose mind was always concentrated in monism. He was transcendental to mundane activities, but being unexposed, he appeared like an ignorant person.

## PURPORT

Srila Sukadeva Gosvami was a liberated soul, and thus he remained always alert not to be trapped by the illusory energy. In the Bhagavad-gita this alertness is very lucidly explained. The liberated soul and the conditioned soul have different engagements. The liberated soul is always engaged in the progressive path of spiritual attainment, which is something like a dream for the conditioned soul. The conditioned soul cannot imagine the actual engagements of the liberated soul. While the conditioned soul thus dreams about spiritual engagements, the liberated soul is awake. Similarly, the engagement of a conditioned soul appears to be a dream for the liberated soul. A conditioned soul and a liberated soul may apparently be on the same platform, but factually they are differently engaged, and their attention is always alert, either in sense enjoyment or in self-realization. The conditioned soul is absorbed in matter, whereas the liberated soul is completely indifferent to matter. This indifference is explained as follows.

## TEXT 5

### TEXT

drstvanuyantam rsim atmajam apy anagnam  
devyo hriya paridadhur na sutasya citram  
tad viksyā prcchati munau jagadus tavasti  
stri-pum-bhida na tu sutasya vivikta-drsteh

### SYNONYMS

drstva--by seeing; anuyantam--following; rsim--the sage; atmajam--his son; api--in spite of; anagnam--not naked; devyah--beautiful damsels; hriya--out of shyness; paridadhuh--covered the body; na--not; sutasya--of the son; citram--astonishing; tat viksyā--by seeing that; prcchati--asking; munau--unto the muni (Vyasa); jagaduh--replied; tava--your; asti--there are; stri-pum--male and female; bhida--differences; na--not; tu--but; sutasya--of the son; vivikta--purified; drsteh--of one who looks.

### TRANSLATION

While Sri Vyasadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Sri Vyasadeva himself was not naked. But they had not done so when his son had passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions.

### PURPORT

In the Bhagavad-gita (5.18) it is said that a learned sage looks equally on a learned and gentle brahmana, a candala (dog-eater), a dog or a cow due to his spiritual vision. Srila Sukadeva Gosvami attained that stage. Thus he did not see a male or female; he saw all living entities in different dress. The ladies who were bathing could understand the mind of a man simply by studying his demeanor, just as by looking at a child one can understand how innocent he is. Sukadeva Gosvami was a young boy sixteen years old, and therefore all the parts of his body were developed. He was naked also, and so were the ladies. But because Sukadeva Gosvami was transcendental to sex relations, he appeared very innocent. The ladies, by their special qualifications, could sense this at once, and therefore they were not very concerned about him. But when his father passed, the ladies quickly dressed. The ladies were exactly like his children or grandchildren, yet they reacted to the presence of Vyasadeva according to the social custom because Srila Vyasadeva played the part of a householder. A householder has to distinguish between a male and female, otherwise he cannot be a householder. One should, therefore, attempt to know the distinction between spirit soul without any attachment for male and female. As long as such distinction is there, one should not try to become a sannyasi like Sukadeva Gosvami. At least theoretically one must be convinced that a living entity is neither male nor female. The outward dress is made of matter by material nature to attract the opposite sex and thus keep one entangled in material existence. A liberated soul is above this perverted distinction. He does not distinguish between one living being and another. For him they are all one and the same spirit. The perfection of this spiritual vision is the liberated stage, and Srila Sukadeva Gosvami attained that stage. Srila Vyasadeva was also in the transcendental stage, but because he was in the householder's life, he did not pretend to be a liberated soul, as a matter of custom.

## TEXT 6

### TEXT

katham alaksitah pauraiah  
sampraptah kuru-jangalan  
unmatta-muka-jadavad



vicaran gaja-sahvaye

#### SYNONYMS

katham--how; alaksitah--recognized; pauraih--by the citizens; sampraptah--reaching; kuru-jangalan--the Kuru-jangala provinces; unmatta--mad; muka--dumb; jadavat--stunted; vicaran--wandering; gaja-sahvaye--Hastinapura.

#### TRANSLATION

How was he [Srila Sukadeva, the son of Vyasa] recognized by the citizens when he entered the city of Hastinapura [now Delhi], after wandering in the provinces of Kuru and Jangala, appearing like a madman, dumb and retarded?

#### PURPORT

The present city of Delhi was formerly known as Hastinapura because it was first established by King Hasti. Gosvami Sukadeva, after leaving his paternal home, was roaming like a madman, and therefore it was very difficult for the citizens to recognize him in his exalted position. A sage is not, therefore, recognized by sight, but by hearing. One should approach a sadhu or great sage not to see but to hear him. If one is not prepared to hear the words of a sadhu, there is no profit. Sukadeva Gosvami was a sadhu who could speak on the transcendental activities of the Lord. He did not satisfy the whims of ordinary citizens. He was recognized when he spoke on the subject of Bhagavatam, and he never attempted jugglery like a magician. Outwardly he appeared to be a retarded, dumb madman, but in fact he was the most elevated transcendental personality.

#### TEXT 7

#### TEXT

katham va pandaveyasya  
rajarser munina saha  
samvadah samabhut tata  
yatraisa satvati srutih

#### SYNONYMS

katham--how is it; va--also; pandaveyasya--of the descendant of Pandu (Pariksit); rajarseh--of the king who was a sage; munina--with the muni; saha--with; samvadah--discussion; samabhut--took place; tata--O darling; yatra--whereupon; esa--like this; satvati--transcendental; srutih--essence of the Vedas.

#### TRANSLATION

How did it so happen that King Pariksit met this great sage, making it possible for this great transcendental essence of the Vedas [Bhagavatam] to be sung to him?

#### PURPORT

Srimad-Bhagavatam is stated here as the essence of the Vedas. It is not an imaginary story as it is sometimes considered by unauthorized men. It is also called Suka-samhita, or the Vedic hymn spoken by Sri Sukadeva Gosvami, the great liberated sage.

#### TEXT 8

## TEXT

sa go-dohana-matram hi  
grhesu grha-medhinam  
aveksate maha-bhagas  
tirthis-kurvams tad asramam

## SYNONYMS

sah--he (Sukadeva Gosvami); go-dohana-matram--only for the time of milking the cow; hi--certainly; grhesu--in the house; grha-medhinam--of the householders; aveksate--waits; maha-bhagah--the most fortunate; tirthis--pilgrimage; kurvan--transforming; tat asramam--the residence.

## TRANSLATION

He [Sukadeva Gosvami] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence.

## PURPORT

Sukadeva Gosvami met Emperor Pariksit and explained the text of Srimad-Bhagavatam. He was not accustomed to stay at any householder's residence for more than half an hour (at the time of milking the cow), and he would just take alms from the fortunate householder. That was to sanctify the residence by his auspicious presence. Therefore Sukadeva Gosvami is an ideal preacher established in the transcendental position. From his activities, those who are in the renounced order of life and dedicated to the mission of preaching the message of Godhead should learn that they have no business with householders save and except to enlighten them in transcendental knowledge. Such asking for alms from the householder should be for the purpose of sanctifying his home. One who is in the renounced order of life should not be allured by the glamor of the householder's worldly possessions and thus become subservient to worldly men. For one who is in the renounced order of life, this is much more dangerous than drinking poison and committing suicide.

## TEXT 9

## TEXT

abhimanyu-sutam suta  
prahur bhagavatottamam  
tasya janma mahascaryam  
karmani ca gnihi nah

## SYNONYMS

abhimanyu-sutam--the son of Abhimanyu; suta--O Suta; prahur--is said to be; bhagavata-uttamam--the first-class devotee of the Lord; tasya--his; janma--birth; maha-ascaryam--very wonderful; karmani--activities; ca--and; gnihi--please speak to; nah--us.

## TRANSLATION

It is said that Maharaja Pariksit is a great first-class devotee of the Lord and that his birth and activities are all wonderful. Please tell us about him.

## PURPORT

The birth of Maharaja Pariksit is wonderful because in the womb of his mother he was protected by the Personality of Godhead Sri Krsna. His activities are also wonderful because he chastised Kali, who was attempting to kill a cow. To kill cows means to end human civilization. He wanted to protect the cow from being killed by the great representative of sin. His death is also wonderful because he got previous notice of his death, which is wonderful for any mortal being, and thus he prepared himself for passing away by sitting down on the bank of the Ganges and hearing the transcendental activities of the Lord. During all the days he heard Bhagavatam, he did not take food or drink, nor did he sleep a moment. So everything about him is wonderful, and his activities are worth hearing attentively. Desire is expressed herein to hear about him in detail.

#### TEXT 10

#### TEXT

sa samrat kasya va hetoh  
pandunam mana-varadhanah  
prayopavisto gangayam  
anadryadhirat-sriyam

#### SYNONYMS

sah--he; samrat--the Emperor; kasya--for what; va--or; hetoh--reason; pandunam--of the sons of Pandu; mana-varadhanah--one who enriches the family; praya-upavistah--sitting and fasting; gangayam--on the bank of the Ganges; anadrya--neglecting; adhirat--acquired kingdom; sriyam--opulences.

#### TRANSLATION

He was a great emperor and possessed all the opulences of his acquired kingdom. He was so exalted that he was increasing the prestige of the Pandu dynasty. Why did he give up everything to sit down on the bank of the Ganges and fast until death?

#### PURPORT

Maharaja Pariksit was the Emperor of the world and all the seas and oceans, and he did not have to take the trouble to acquire such a kingdom by his own effort. He inherited it from his grandfathers Maharaja Yudhisthira and brothers. Besides that, he was doing well in the administration and was worthy of the good names of his forefathers. Consequently there was nothing undesirable in his opulence and administration. Then why should he give up all these favorable circumstances and sit down on the bank of the Ganges, fasting till death? This is astonishing, and therefore all were eager to know the cause.

#### TEXT 11

#### TEXT

namanti yat-pada-niketam atmanah  
sivaya haniya dhanani satravah  
katham sa virah sriyam anga dustyajam  
yuvaisatotsrastum aho sahasubhih

#### SYNONYMS

namanti--bow down; yat-pada--whose feet; niketam--under; atmanah--own; sivaya--welfare; haniya--used to bring about; dhanani--wealth; satravah--enemies; katham--for what reason; sah--he; virah--the

chivalrous; sriyam--opulences; anga--O; dustyajam--insuperable; yuva--in full youth; aisata--desired; utsrastum--to give up; aho--exclamation; saha--with; asubhah--life.

#### TRANSLATION

He was such a great emperor that all his enemies would come and bow down at his feet and surrender all their wealth for their own benefit. He was full of youth and strength, and he possessed insuperable kingly opulences. Why did he want to give up everything, including his life?

#### PURPORT

There was nothing undesirable in his life. He was quite a young man and could enjoy life with power and opulence. So there was no question of retiring from active life. There was no difficulty in collecting the state taxes because he was so powerful and chivalrous that even his enemies would come to him and bow down at his feet and surrender all wealth for their own benefit. Maharaja Pariksit was a pious king. He conquered his enemies, and therefore the kingdom was full of prosperity. There was enough milk, grains and metals, and all the rivers and mountains were full of potency. So materially everything was satisfactory. Therefore, there was no question of untimely giving up his kingdom and life. The sages were eager to hear about all this.

#### TEXT 12

#### TEXT

sivaya lokasya bhavaya bhutaye  
ya uttama-sloka-parayana janah  
jivanti natmartham asau parasrayam  
mumoca nirvidya kutah kalevaram

#### SYNONYMS

sivaya--welfare; lokasya--of all living beings; bhavaya--for flourishing; bhutaye--for economic development; ye--one who is; uttama-sloka-parayanah--devoted to the cause of the Personality of Godhead; janah--men; jivanti--do live; na--but not; atma-artham--selfish interest; asau--that; parasrayam--shelter for others; mumoca--gave up; nirvidya--being freed from all attachment; kutah--for what reason; kalevaram--mortal body.

#### TRANSLATION

Those who are devoted to the cause of the Personality of Godhead live only for the welfare, development and happiness of others. They do not live for any selfish interest. So even though the Emperor [Pariksit] was free from all attachment to worldly possessions, how could he give up his mortal body, which was shelter for others?

#### PURPORT

Pariksit Maharaja was an ideal king and householder because he was a devotee of the Personality of Godhead. A devotee of the Lord automatically has all good qualifications. And the Emperor was a typical example of this. Personally he had no attachment for all the worldly opulences in his possession. But since he was king for the all-around welfare of his citizens, he was always busy in the welfare work of the public, not only for this life, but also for the next. He would not allow slaughterhouses or killing of cows. He was not a foolish and partial administrator who would arrange for the protection of one living being and allow another to be killed. Because he was a devotee of the Lord, he knew perfectly well how to conduct his administration for everyone's happiness--men, animals, plants and all living creatures. He was

not selfishly interested. Selfishness is either self-centered or self-extended. He was neither. His interest was to please the Supreme Truth, Personality of Godhead. The king is the representative of the Supreme Lord, and therefore the king's interest must be identical with that of the Supreme Lord. The Supreme Lord wants all living beings to be obedient to Him and thereby become happy. Therefore the king's interest is to guide all subjects back to the kingdom of God. Hence the activities of the citizens should be so coordinated that they can at the end go back home, back to Godhead. Under the administration of a representative king, the kingdom is full of opulence. At that time, human beings need not eat animals. There are ample food grains, milk, fruit and vegetables so that the human beings as well as the animals can eat sumptuously and to their heart's content. If all living beings are satisfied with food and shelter and obey the prescribed rules, there cannot be any disturbance between one living being and another. Emperor Pariksit was a worthy king, and therefore all were happy during his reign.

### TEXT 13

#### TEXT

tat sarvam nah samacaksva  
prsto yad iha kincana  
manye tvam visaye vacam  
snatam anyatra chandasat

#### SYNONYMS

tat--that; sarvam--all; nah--unto us; samacaksva--clearly explain; prstah--questioned; yat iha--herein; kincana--all that; manye--we think; tvam--you; visaye--in all subjects; vacam--meanings of words; snatam--fully acquainted; anyatra--except; chandasat--portion of the Vedas.

#### TRANSLATION

We know that you are expert in the meaning of all subjects, except some portions of the Vedas, and thus you can clearly explain the answers to all the questions we have just put to you.

#### PURPORT

The difference between the Vedas and the Puranas is like that between the brahmanas and the parivrajakas. The brahmanas are meant to administer some fruitive sacrifices mentioned in the Vedas, but the parivrajakacaryas, or learned preachers, are meant to disseminate transcendental knowledge to one and all. As such, the parivrajakacaryas are not always expert in pronouncing the Vedic mantras, which are practiced systematically by accent and meter by the brahmanas who are meant for administering Vedic rites. Yet it should not be considered that the brahmanas are more important than the itinerant preachers. They are one and different simultaneously because they are meant for the same end, in different ways.

There is no difference also between the Vedic mantras and what is explained in the Puranas and Itihasa. According to Srila Jiva Gosvami, it is mentioned in the Madhyandina-sruti that all the Vedas, namely the Sama, Atharva, Rg, Yajur, Puranas, Itihasas, Upanisads, etc., are emanations from the breathing of the Supreme Being. The only difference is that the Vedic mantras are mostly begun with pranava omkara, and it requires some training to practice the metric pronunciation of the Vedic mantras. But that does not mean that Srimad-Bhagavatam is of less importance than the Vedic mantras. On the contrary, it is the ripened fruit of all the Vedas, as stated before. Besides that, the most perfectly liberated soul, Srila Sukadeva Gosvami, is absorbed in the studies of the Bhagavatam, although he is already self-realized. Srila Suta Gosvami is following his footsteps, and therefore his position is not the least less important because he was not expert in chanting Vedic mantras with metric pronunciation, which depends more on practice than actual realization. Realization is more important than parrotlike chanting.

### TEXT 14

## TEXT

suta uvaca  
dvapare samanuprapte  
trtiye yuga-paryaye  
jatah parasarad yogi  
vasavyam kalaya hareh

## SYNONYMS

sutah--Suta Gosvami; uvaca--said; dvapare--in the second millennium; samanuprapte--on the advent of; trtiye--third; yuga--millennium; paryaye--in the place of; jatah--was begotten; parasarat--by Parasara; yogi--the great sage; vasavyam--in the womb of the daughter of Vasu; kalaya--in the plenary portion; hareh--of the Personality of Godhead.

## TRANSLATION

Suta Gosvami said: When the second millennium overlapped the third, the great sage [Vyasadeva] was born to Parasara in the womb of Satyavati, the daughter of Vasu.

## PURPORT

There is a chronological order of the four millenniums, namely Satya, Dvapara, Treta and Kali. But sometimes there is overlapping. During the regime of Vaivasvata Manu, there was an overlapping of the twenty-eighth round of the four millenniums, and the third millennium appeared prior to the second. In that particular millennium, Lord Sri Krsna also descends, and because of this there was some particular alteration. The mother of the great sage was Satyavati the daughter of the Vasu (fisherman), and the father was the great Parasara Muni. That is the history of Vyasadeva's birth. Every millennium is divided into three periods, and each period is called a sandhya. Vyasadeva appeared in the third sandhya of that particular age.

## TEXT 15

## TEXT

sa kadacit sarasvatya  
upasprsyas jalam suchih  
vivikta eka asina  
udite ravi-mandale

## SYNONYMS

sah--he; kadacit--once; sarasvatyah--on the bank of the Sarasvati; upasprsyas--after finishing morning ablutions; jalam--water; suchih--being purified; vivikte--concentration; ekah--alone; asinah--being thus seated; udite--on the rise; ravi-mandale--of the sun disc.

## TRANSLATION

Once upon a time he [Vyasadeva], as the sun rose, took his morning ablution in the waters of the Sarasvati and sat alone to concentrate.

## PURPORT

The River Sarasvati is flowing in the Badarikasrama area of the Himalayas. So the place indicated here is Samyaprasa in Badarikasrama, where Sri Vyasadeva is residing.

#### TEXT 16

#### TEXT

paravara-jnah sa rsih  
kalenavyakta-ramhasa  
yuga-dharma-vyatikaram  
praptam bhuvi yuge yuge

#### SYNONYMS

para-avara--past and future; jnah--one who knows; sah--he; rsih--Vyasadeva; kalena--in the course of time; avyakta--unmanifested; ramhasa--by great force; yuga-dharma--acts in terms of the millennium; vyatikaram--anomalies; praptam--having accrued; bhuvi--on the earth; yuge yuge--different ages.

#### TRANSLATION

The great sage Vyasadeva saw anomalies in the duties of the millennium. This happens on the earth in different ages, due to unseen forces in the course of time.

#### PURPORT

The great sages like Vyasadeva are liberated souls, and therefore they can see clearly past and future. Thus he could see the future anomalies in the Kali age, and accordingly he made arrangement for the people in general so that they can execute a progressive life in this age, which is full of darkness. The people in general in this age of Kali are too much interested in matter, which is temporary. Because of ignorance they are unable to evaluate the assets of life and be enlightened in spiritual knowledge.

#### TEXTS 17-18

#### TEXT

bhautikanam ca bhavanam  
sakti-hrasam ca tat-krtam  
asraddadhanan nihsattvan  
durmedhan hrasitayusah  
  
durbhagams ca janan viksyā  
munir divyena caksusa  
sarva-varnasramanam yad  
dadhyau hitam amogha-drk

#### SYNONYMS

bhautikanam ca--also of everything that is made of matter; bhavanam--actions; sakti-hrasam ca--and deterioration of natural power; tat-krtam--rendered by that; asraddadhanan--of the faithless; nihsattvan--impatient due to want of the mode of goodness; durmedhan--dull-witted; hrasita--reduced; ayusah--of duration of life; durbhagan ca--also the unlucky; janan--people in general; viksyā--by seeing; munih--the muni; divyena--by transcendental; caksusa--vision; sarva--all; varna-asramanam--of all the statuses and orders of life; yat--what; dadhyau--contemplated; hitam--welfare; amogha-drk--one who is fully equipped in knowledge.

## TRANSLATION

The great sage, who was fully equipped in knowledge, could see, through his transcendental vision, the deterioration of everything material, due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due to lack of goodness. Thus he contemplated for the welfare of men in all statuses and orders of life.

## PURPORT

The unmanifested forces of time are so powerful that they reduce all matter to oblivion in due course. In Kali-yuga, the last millennium of a round of four millenniums, the power of all material objects deteriorates by the influence of time. In this age the duration of the material body of the people in general is much reduced, and so is the memory. The action of matter has also not so much incentive. The land does not produce food grains in the same proportions as it did in other ages. The cow does not give as much milk as it used to give formerly. The production of vegetables and fruits is less than before. As such, all living beings, both men and animals, do not have sumptuous, nourishing food. Due to want of so many necessities of life, naturally the duration of life is reduced, the memory is short, intelligence is meager, mutual dealings are full of hypocrisy and so on.

The great sage Vyasadeva could see this by his transcendental vision. As an astrologer can see the future fate of a man, or an astronomer can foretell the solar and lunar eclipses, those liberated souls who can see through the scriptures can foretell the future of all mankind. They can see this due to their sharp vision of spiritual attainment.

And all such transcendentalists, who are naturally devotees of the Lord, are always eager to render welfare service to the people in general. They are the real friends of the people in general, not the so-called public leaders who are unable to see what is going to happen five minutes ahead. In this age the people in general as well as their so-called leaders are all unlucky fellows, faithless in spiritual knowledge and influenced by the age of Kali. They are always disturbed by various diseases. For example, in the present age there are so many TB patients and TB hospitals, but formerly this was not so because the time was not so unfavorable. The unfortunate men of this age are always reluctant to give a reception to the transcendentalists who are representatives of Srila Vyasadeva and selfless workers always busy in planning something which may help everyone in all statuses and orders of life. The greatest philanthropists are those transcendentalists who represent the mission of Vyasa, Narada, Madhva, Caitanya, Rupa, Sarasvati, etc. They are all one and the same. The personalities may be different, but the aim of the mission is one and the same, namely, to deliver the fallen souls back home, back to Godhead.

## TEXT 19

### TEXT

catur-hotram karma suddham  
prajanam viksyā vaidikam  
vyadadhad yajna-santatyai  
vedam ekam catur-vidham

### SYNONYMS

catur--four; hotram--sacrificial fires; karma suddham--purification of work; prajanam--of the people in general; viksyā--after seeing; vaidikam--according to Vedic rites; vyadadhat--made into; yajna--sacrifice; santatyai--to expand; vedam ekam--only one Veda; catur-vidham--in four divisions.

## TRANSLATION



He saw that the sacrifices mentioned in the Vedas were means by which the people's occupations could be purified. And to simplify the process he divided the one Veda into four, in order to expand them among men.

#### PURPORT

Formerly there was only the Veda of the name Yajur, and the four divisions of sacrifices were there specifically mentioned. But to make them more easily performable, the Veda was divided into four divisions of sacrifice, just to purify the occupational service of the four orders. Above the four Vedas, namely Rg, Yajur, Sama, and Atharva, there are the Puranas, the Mahabharata, Samhitas, etc., which are known as the fifth Veda. Sri Vyasadeva and his many disciples were all historical personalities, and they were very kind and sympathetic toward the fallen souls of this age of Kali. As such, the Puranas and Mahabharata were made from related historical facts which explained the teaching of the four Vedas. There is no point in doubting the authority of the Puranas and Mahabharata as parts and parcels of the Vedas. In the Chandogya Upanisad (7.1.4), the Puranas and Mahabharata, generally known as histories, are mentioned as the fifth Veda. According to Srila Jiva Gosvami, that is the way of ascertaining the respective values of the revealed scriptures.

#### TEXT 20

##### TEXT

rg-yajuh-samatharvakhya  
vedas catvara uddhrtah  
itihasa-puranam ca  
pancamo veda ucyate

##### SYNONYMS

rg-yajuh-sama-atharva-akhyah--the names of the four Vedas; vedah--the Vedas; catvarah--four; uddhrtah--made into separate parts; itihasa--historical records (Mahabharata); puranam ca--and the Puranas; pancamah--the fifth; vedah--the original source of knowledge; ucyate--is said to be.

##### TRANSLATION

The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the Puranas are called the fifth Veda.

#### TEXT 21

##### TEXT

tatrarg-veda-dharah pailah  
samago jaiminih kavih  
vaisampayana evaiko  
nisnato yajusam uta

##### SYNONYMS

tatra--thereupon; rg-veda-dharah--the professor of the Rg Veda; pailah--the rsi named Paila; sama-gah--that of the Sama Veda; jaiminih--the rsi named Jaimini; kavih--highly qualified; vaisampayanah--the rsi named Vaisampayana; eva--only; ekah--alone; nisnatah--well versed; yajusam--of the Yajur Veda; uta--glorified.

## TRANSLATION

After the Vedas were divided into four divisions, Paila Rsi became the professor of the Rg Veda, Jaimini the professor of the Sama Veda, and Vaisampayana alone became glorified by the Yajur Veda.

## PURPORT

The different Vedas were entrusted to different learned scholars for development in various ways.

## TEXT 22

### TEXT

atharvangirasam asit  
sumantur daruno munih  
itihasa-purananam  
pita me romaharsanah

## SYNONYMS

atharva--the Atharva Veda; angirasam--unto the rsi Angira; asit--was entrusted; sumantuh--also known as Sumantu Muni; darunah--seriously devoted to the Atharva Veda; munih--the sage; itihasa-purananam--of the historical records and the Puranas; pita--father; me--mine; romaharsanah--the rsi Romaharsana.

## TRANSLATION

The Sumantu Muni Angira, who was very devotedly engaged, was entrusted with the Atharva Veda. And my father, Romaharsana, was entrusted with the Puranas and historical record

## PURPORT

In the sruti-mantras also it is stated that Angira Muni, who strictly followed the rigid principles of the Atharva Vedas, was the leader of the followers of the Atharva Vedas.

## TEXT 23

### TEXT

ta eta rsayo vedam  
svam svam vyasyann anekadha  
sisyaih prasisyais tac-chisyair  
vedas te sakhino 'bhavan

## SYNONYMS

te--they; eta--all these; rsayah--learned scholars; vedam--the respective Vedas; svam svam--in their own entrusted matters; vyasyan--rendered; anekadha--many; sisyaih--disciples; prasisyaih--grand-disciples; tatsisyaih--great grand-disciples; vedah te--followers of the respective Vedas; sakhinah--different branches; abhavan--thus became.

## TRANSLATION

All these learned scholars, in their turn, rendered their entrusted Vedas unto their many disciples, grand-disciples and great grand-disciples, and thus the respective branches of the followers of the Vedas came into being.

#### PURPORT

The original source of knowledge is the Vedas. There are no branches of knowledge, either mundane or transcendental, which do not belong to the original text of the Vedas. They have simply been developed into different branches, They were originally rendered by great, respectable and learned professors. In other words, the Vedic knowledge, broken into different branches by different disciplic successions, has been distributed all over the world. No one, therefore, can claim independent knowledge beyond the Vedas.

#### TEXT 24

#### TEXT

ta eva veda durmedhair  
dharyante purusair yatha  
evam cakara bhagavan  
vyasah krpana-vatsalah

#### SYNONYMS

te--that; eva--certainly; vedah--the book of knowledge; durmedhaih--by the less intellectual; dharyante--can assimilate; purusaih--by the man; yatha--as much as; evam--thus; cakara--edited; bhagavan--the powerful; vyasah--the great sage of Vyasa; krpana-vatsalah--very kind to the ignorant mass.

#### TRANSLATION

Thus the great sage Vyasadeva, who is very kind to the ignorant masses, edited the Vedas so they might be assimilated by less intellectual men.

#### PURPORT

The Veda is one, and the reasons for its divisions in many parts are explained herewith. The seed of all knowledge, or the Veda, is not a subject matter which can easily be understood by any ordinary man. There is a stricture that no one should try to learn the Vedas who is not a qualified brahmana. This stricture has been wrongly interpreted in so many ways. A class of men, who claim brahminical qualification simply by their birthright in the family of a brahmana, claim that the study of the Vedas is a monopoly of the brahmana caste only. Another section of the people take this as an injustice to members of other castes, who do not happen to take birth in a brahmana family. But both of them are misguided. The Vedas are subjects which had to be explained even to Brahmaji by the Supreme Lord. Therefore the subject matter is understood by persons with exceptional qualities of goodness. Persons who are in the modes of passion and ignorance are unable to understand the subject matter of the Vedas. The ultimate goal of Vedic knowledge is Sri Krsna, the Personality of Godhead. This Personality is very rarely understood by those who are in the modes of passion and ignorance. In the Satya-yuga everyone was situated in the mode of goodness. Gradually the mode of goodness declined during the Treta and Dvapara-yugas, and the general mass of people became corrupt. In the present age the mode of goodness is almost nil, and so for the general mass of people, the kindhearted, powerful sage Srila Vyasadeva divided the Vedas in various ways so that they may be practically followed by less intelligent persons in the modes of passion and ignorance. It is explained in the next sloka as follows.

#### TEXT 25

## TEXT

stri-sudra-dvijabandhunam  
trayi na sruti-gocara  
karma-sreyasi mudhanam  
sreya evam bhaved iha  
iti bharatam akhyanam  
krpaya munina krtam

## SYNONYMS

stri--the woman class; sudra--the laboring class; dvija-bandhunam--of the friends of the twice-born; trayi--three; na--not; sruti-gocara--for understanding; karma--in activities; sreyasi--in welfare; mudhanam--of the fools; sreyah--supreme benefit; evam--thus; bhavet--achieved; iha--by this; iti--thus thinking; bharatam--the great Mahabharata; akhyanam--historical facts; krpaya--out of great mercy; munina--by the muni; krtam--is completed.

## TRANSLATION

Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahabharata for women, laborers and friends of the twice-born.

## PURPORT

The friends of the twice-born families are those who are born in the families of brahmanas, ksatriyas and vaisyas, or the spiritually cultured families, but who themselves are not equal to their forefathers. Such descendants are not recognized as such, for want of purificatory achievements. The purificatory activities begin even before the birth of a child, and the seed-giving reformatory process is called Garbhadhana-samskara. One who has not undergone such Garbhadhana-samskara, or spiritual family planning, is not accepted as being of an actual twice-born family. The Garbhadhana-samskara is followed by other purificatory processes, out of which the sacred thread ceremony is one. This is performed at the time of spiritual initiation. After this particular samskara, one is rightly called twice-born. One birth is calculated during the seed-giving samskara, and the second birth is calculated at the time of spiritual initiation. One who has been able to undergo such important samskaras can be called a bona fide twice-born.

If the father and the mother do not undertake the process of spiritual family planning and simply beget children out of passion only, their children are called dvija-bandhus. These dvija-bandhus are certainly not as intelligent as the children of the regular twice-born families. The dvija-bandhus are classified with the sudras and the woman class, who are by nature less intelligent. The sudras and the woman class do not have to undergo any samskara save and except the ceremony of marriage.

The less intelligent classes of men, namely women, sudras and unqualified sons of the higher castes, are devoid of necessary qualifications to understand the purpose of the transcendental Vedas. For them the Mahabharata was prepared. The purpose of the Mahabharata is to administer the purpose of the Vedas, and therefore within this Mahabharata the summary Veda of Bhagavad-gita is placed. The less intelligent are more interested in stories than in philosophy, and therefore the philosophy of the Vedas in the form of the Bhagavad-gita is spoken by the Lord Sri Krsna. Vyasadeva and Lord Krsna are both on the transcendental plane, and therefore they collaborated in doing good to the fallen souls of this age. The Bhagavad-gita is the essence of all Vedic knowledge. It is the first book of spiritual values, as the Upanisads are. The Vedanta philosophy is the subject matter for study by the spiritual graduates. Only the post-graduate spiritual student can enter into the spiritual or devotional service of the Lord. It is a great science, and the great professor is the Lord Himself in the form of Lord Sri Caitanya Mahaprabhu. And persons who are empowered by Him can initiate others in the transcendental loving service of the Lord.

## TEXT 26

### TEXT

evam pravrttasya sada  
bhutanam sreyaṣi dvijaḥ  
sarvatmakena yada  
natusyat dhrdayam tatah

### SYNONYMS

evam--thus; pravrttasya--one who is engaged in; sada--always; bhutanam--of the living beings; sreyaṣi--in the ultimate good; dvijaḥ--O twice-born; sarvatmakena api--by all means; yada--when; na--not; atusyat--become satisfied; hrdayam--mind; tatah--at that.

### TRANSLATION

O twice-born brahmanas, still his mind was not satisfied, although he engaged himself in working for the total welfare of all people.

### PURPORT

Sri Vyasaḍeva was not satisfied with himself, although he had prepared literatures of Vedic value for the all-around welfare of the general mass of people. It was expected that he would be satisfied by all such activities, but ultimately he was not satisfied.

## TEXT 27

### TEXT

naṭprasidaḍ dhrdayaḥ  
sarasvatyaḥ taṭe sucau  
vitaṛkayaḥ viṛkṭa-sṭha  
idaḥ caṭva dhama-viṭ

### SYNONYMS

na--not; aṭprasidaḍ--very much satisfied; hrdayaḥ--at heart; sarasvatyaḥ--of the River Sarasvati; taṭe--on the bank of; sucau--being purified; vitaṛkayaḥ--having considered; viṛkṭa-sṭhaḥ--situated in a lonely place; idaḥ ca--also this; uvaca--said; dhama-viṭ--one who knows what religion is.

### TRANSLATION

Thus the sage, being dissatisfied at heart, at once began to reflect, because he knew the essence of religion, and he said within himself:

### PURPORT

The sage began to search out the cause of not being satisfied at heart. Perfection is never attained until one is satisfied at heart. This satisfaction of heart has to be searched out beyond matter.

## TEXTS 28-29

### TEXT

dhrta-vratena hi maya  
chandamsi guravo 'gnayah  
manita nirvyalikena  
grhitam canusasanam

bharata-vyapadesena  
hy amnayarthis ca pradarsitah  
drsyate yatra dharmadi  
stri-sudradibhir apy uta

#### SYNONYMS

dhrta-vratena--under a strict disciplinary vow; hi--certainly; maya--by me; chandamsi--the Vedic hymns; guravah--the spiritual masters; agnayah--the sacrificial fire; manitah--properly worshiped; nirvyalikena--without pretense; grhitam ca--also accepted; anusasanam--traditional discipline; bharata--the Mahabharata; vyapadesena--by compilation of; hi--certainly; amnaya-arthah--import of disciplic succession; ca--and; pradarsitah--properly explained; drsyate--by what is necessary; yatra--where; dharmadiah--the path of religion; stri-sudra-adibhih api--even by women, sudras, etc.; uta--spoken.

#### TRANSLATION

I have, under strict disciplinary vows, unpretentiously worshiped the Vedas, the spiritual master and the altar of sacrifice. I have also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahabharata, by which even women, sudras and others [friends of the twice-born] can see the path of religion.

#### PURPORT

No one can understand the import of the Vedas without having undergone a strict disciplinary vow and disciplic succession. The Vedas, spiritual masters and sacrificial fire must be worshiped by the desiring candidate. All these intricacies of Vedic knowledge are systematically presented in the Mahabharata for the understanding of the woman class, the laborer class and the unqualified members of brahmana, ksatriya or vaisya families. In this age, the Mahabharata is more essential than the original Vedas.

#### TEXT 30

#### TEXT

tathapi bata me daihyo  
hy atma caivatmana vibhuh  
asampanna ivabhati  
brahma-varcasya sattamah

#### SYNONYMS

tathapi--although; bata--defect; me--mine; daihyah--situated in the body; hi--certainly; atma--living being; ca--and; eva--even; atmana--myself; vibhuh--sufficient; asampannah--wanting in; iva abhati--it appears to be; brahma-varcasya--of the Vedantists; sattamah--the supreme.

#### TRANSLATION

I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas.

## PURPORT

Undoubtedly Srila Vyasadeva was complete in all the details of Vedic achievements. Purification of the living being submerged in matter is made possible by the prescribed activities in the Vedas, but the ultimate achievement is different. Unless it is attained, the living being, even though fully equipped, cannot be situated in the transcendently normal stage. Srila Vyasadeva appeared to have lost the clue and therefore felt dissatisfaction.

## TEXT 31

### TEXT

kim va bhagavata dharma  
na prayena nirupitah  
priyah paramahamsanam  
ta eva hy acyuta-priyah

### SYNONYMS

kim va--or; bhagavatah dharmah--devotional activities of the living beings; na--not; prayena--almost; nirupitah--directed; priyah--dear; paramahamsanam--of the perfect beings; te eva--that also; hi--certainly; acyuta--the infallible; priyah--attractive.

### TRANSLATION

This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and to the infallible Lord.

## PURPORT

The dissatisfaction which was being felt by Srila Vyasadeva is expressed herein in his own words. This was felt for the normal condition of the living being in the devotional service of the Lord. Unless one is fixed in the normal condition of service, neither the Lord nor the living being can become fully satisfied. This defect was felt by him when Narada Muni, his spiritual master, reached him. It is described as follows.

## TEXT 32

### TEXT

tasyaivam khilam atmanam  
manyamanasya khidyatah  
krsnasya narado 'bhyagad  
asramam prag udahrtam

### SYNONYMS

tasya--his; evam--thus; khilam--inferior; atmanam--soul; manyamanasya--thinking within the mind; khidyatah--regretting; krsnasya--of Krsna-dvaipayana Vyasa; naradah abhyagat--Narada came there; asramam--the cottage; prak--before; udahrtam--said.

### TRANSLATION

As mentioned before, Narada reached the cottage of Krsna-dvaipayana Vyasa on the banks of the Sarasvati just as Vyasadeva was regretting his defects.

#### PURPORT

The vacuum felt by Vyasadeva was not due to his lack of knowledge. Bhagavata-dharma is purely devotional service of the Lord to which the monist has no access. The monist is not counted amongst the paramahansas (the most perfect of the renounced order of life). Srimad-Bhagavatam is full of narrations of the transcendental activities of the Personality of Godhead. Although Vyasadeva was an empowered divinity, he still felt dissatisfaction because in none of his works were the transcendental activities of the Lord properly explained. The inspiration was infused by Sri Krsna directly in the heart of Vyasadeva, and thus he felt the vacuum as explained above. It is definitely expressed herewith that without the transcendental loving service of the Lord, everything is void; but in the transcendental service of the Lord, everything is tangible without any separate attempt at fruitive work or empiric philosophical speculation.

#### TEXT 33

#### TEXT

tam abhijnaya sahasa  
pratyutthayagam munih  
pujayam asa vidhivan  
naradam sura-pujitam

#### SYNONYMS

tam abhijnaya--seeing the good fortune of his (Narada's) arrival; sahasa--all of a sudden; pratyutthaya--getting up; agatam--arrived at; munih--Vyasadeva; pujayam asa--worship; vidhi-vat--with the same respect as offered to Vidhi (Brahma); naradam--to Narada; sura-pujitam--worshiped by the demigods.

#### TRANSLATION

At the auspicious arrival of Sri Narada, Sri Vyasadeva got up respectfully and worshiped him, giving him veneration equal to that given to Brahmaji, the creator.

#### PURPORT

Vidhi means Brahma, the first created living being. He is the original student as well as professor of the Vedas. He learned it from Sri Krsna and taught Narada first. So Narada is the second acarya in the line of spiritual disciplic succession. He is the representative of Brahma, and therefore he is respected exactly like Brahma, the father of all vidhis (regulations); similarly all other successive disciples in the chain are also equally respected as representatives of the original spiritual master. Thus end the Bhaktivedanta purports of the First Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled "The Appearance of Sri Narada."

#### Chapter Five

Narada's Instructions on Srimad-Bhagavatam for Vyasadeva

#### TEXT 1

#### TEXT

suta uvaca  
atha tam sukham asina



upasinam brhac-chravah  
devarsih praha viprarsim  
vina-panih smayann iva

#### SYNONYMS

sutah--Suta; uvaca--said; atha--therefore; tam--him; sukham asinah--comfortably seated; upasinam--unto one sitting nearby; brhat-sravah--greatly respected; devarsih--the great rsi among the gods; praha--said; viprarsim--unto the rsi among the brahmanas; vina-panih--one who carries a vina in his hand; smayan iva--apparently smiling.

#### TRANSLATION

Suta Gosvami said: Thus the sage amongst the gods [Narada], comfortably seated and apparently smiling, addressed the rsi amongst the brahmanas [Vedavyasa].

#### PURPORT

Narada was smiling because he well knew the great sage Vedavyasa and the cause of his disappointment. As he will explain gradually, Vyasadeva's disappointment was due to insufficiency in presenting the science of devotional service. Narada knew the defect, and it was confirmed by the position of Vyasa.

#### TEXT 2

#### TEXT

narada uvaca  
parasarya maha-bhaga  
bhavatah kaccid atmana  
paritusyati sarira  
atma manasa eva va

#### SYNONYMS

naradah--Narada; uvaca--said; parasarya--O son of Parasara; maha-bhaga--the greatly fortunate; bhavatah--your; kaccit--if it is; atmana--by the self-realization of; paritusyati--does it satisfy; sarirah--identifying the body; atma--self; manasah--identifying the mind; eva--certainly; va--and.

#### TRANSLATION

Addressing Vyasadeva, the son of Parasara, Narada inquired: Are you satisfied by identifying with the body or the mind as objects of self-realization?

#### PURPORT

This was a hint by Narada to Vyasadeva regarding the cause of his despondency. Vyasadeva, as the descendant of Parasara, a greatly powerful sage, had the privilege of having a great parentage which should not have given Vyasadeva cause for despondency. Being a great son of a great father, he should not have identified the self with the body or the mind. Ordinary men with a poor fund of knowledge can identify the body as self or the mind as self, but Vyasadeva should not have done so. One cannot be cheerful by nature unless one is factually seated in self-realization, which is transcendental to the material body and mind.

#### TEXT 3

## TEXT

jijnasitam susampannam  
api te mahad-adbhutam  
krtavan bharatam yas tvam  
sarvartha-paribrmhitam

## SYNONYMS

jijnasitam--fully inquired; susampannam--well versed; api--in spite of; te--your; mahad-adbhutam--great and wonderful; krtavan--prepared; bharatam--the Mahabharata; yah tvam--what you have done; sarvartha--including all sequences; paribrmhitam--elaborately explained.

## TRANSLATION

Your inquiries were full and your studies were also well fulfilled, and there is no doubt that you have prepared a great and wonderful work, the Mahabharata, which is full of all kinds of Vedic sequences elaborately explained.

## PURPORT

The despondency of Vyasadeva was certainly not due to his lack of sufficient knowledge because as a student he had fully inquired about the Vedic literatures, as a result of which the Mahabharata is compiled with full explanation of the Vedas.

## TEXT 4

## TEXT

jijnasitam adhitam ca  
brahma yat tat sanatanam  
tathapi socasy atmanam  
akrtartha iva prabho

## SYNONYMS

jijnasitam--deliberated fully well; adhitam--the knowledge obtained; ca--and; brahma--the Absolute; yat--what; tat--that; sanatanam--eternal; tathapi--in spite of that; socasi--lamenting; atmanam--unto the self; akrtartha--undone; iva--like; prabho--my dear sir.

## TRANSLATION

You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?

## PURPORT

The Vedanta-sutra, or Brahma-sutra, compiled by Sri Vyasadeva is the full deliberation of the impersonal absolute feature, and it is accepted as the most exalted philosophical exposition in the world. It covers the subject of eternity, and the methods are scholarly. So there cannot be any doubt about the transcendental scholarship of Vyasadeva. So why should he lament?

## TEXT 5

### TEXT

vyasa uvaca  
asty eva me sarvam idam tvayoktam  
tathapi natma paritusyate me  
tan-mulam avyaktam agadha-bodham  
prcchamahe tvatma-bhavatma-bhutam

### SYNONYMS

vyasah--Vyasa; uvaca--said; asti--there is; eva--certainly; me--mine; sarvam--all; idam--this; tvaya--by you; uktam--uttered; tathapi--and yet; na--not; atma--self; paritusyate--does pacify; me--unto me; tat--of which; mulam--root; avyaktam--undetected; agadha-bodham--the man of unlimited knowledge; prcchamahe--do inquire; tva--unto you; atma-bhava--self-born; atma-bhutam--offspring.

### TRANSLATION

Sri Vyasadeva said: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due to your being the offspring of one [Brahma] who is self-born [without mundane father and mother].

### PURPORT

In the material world everyone is engrossed with the idea of identifying the body or the mind with the self. As such, all knowledge disseminated in the material world is related either with the body or with the mind, and that is the root cause of all despondencies. This is not always detected, even though one may be the greatest erudite scholar in materialistic knowledge. It is good, therefore, to approach a personality like Narada to solve the root cause of all despondencies. Why Narada should be approached is explained below.

## TEXT 6

### TEXT

sa vai bhavan veda samasta-guhyam  
upasito yat purusah puranah  
paravareso manasaiva visvam  
srjaty avaty atti gunair asangah

### SYNONYMS

sah--thus; vai--certainly; bhavan--yourself; veda--know; samasta--all-inclusive; guhyam--confidential; upasitah--devotee of; yat--because; purusah--the Personality of Godhead; puranah--the oldest; paravaresah--the controller of the material and spiritual worlds; manasa--mind; eva--only; visvam--the universe; srjati--creates; avati atti--annihilates; gunaih--by the qualitative matter; asangah--unattached.

### TRANSLATION

My lord! Everything that is mysterious is known to you because you worship the creator and destroyer of the material world and the maintainer of the spiritual world, the original Personality of Godhead, who is transcendental to the three modes of material nature.

## PURPORT

A person who is cent-percent engaged in the service of the Lord is the emblem of all knowledge. Such a devotee of the Lord in full perfection of devotional service is also perfect by the qualification of the Personality of Godhead. As such, the eightfold perfections of mystic power (asta-siddhi) constitute very little of his godly opulence. A devotee like Narada can act wonderfully by his spiritual perfection, which every individual is trying to attain. Srila Narada is a cent-percent perfect living being, although not equal to the Personality of Godhead.

## TEXT 7

### TEXT

tvam paryatann arka iva tri-lokim  
antas-caro vayur ivatma-saksi  
paravare brahmani dharmato vrataih  
snatasya me nyunam alam vicaksva

## SYNONYMS

tvam--Your Goodness; paryatan--traveling; arkah--the sun; iva--like; tri-lokim--the three worlds; antah-carah--can penetrate into everyone's heart; vayuh iva--as good as the all-pervading air; atma--self-realized; saksi--witness; paravare--in the matter of cause and effect; brahmani--in the Absolute; dharmatah--under disciplinary regulations; vrataih--in vow; snatasya--having been absorbed in; me--mine; nyunam--deficiency; alam--clearly; vicaksva--search out.

## TRANSLATION

Like the sun, Your Goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.

## PURPORT

Transcendental realization, pious activities, worshipping the Deities, charity, mercifulness, nonviolence and studying the scriptures under strict disciplinary regulations are always helpful.

## TEXT 8

### TEXT

sri-narada uvaca  
bhavatanudita-prayam  
yaso bhagavato 'malam  
yenaivasau na tusyeta  
manye tad darsanam khilam

## SYNONYMS

sri-naradah--Sri Narada; uvaca--said; bhavata--by you; anudita-prayam--almost not praised; yasa--glories; bhagavatah--of the Personality of Godhead; amalam--spotless; yena--by which; eva--certainly;

asau--He (the Personality of Godhead); na--does not; tusyeta--be pleased; manye--I think; tat--that; darsanam--philosophy; khilam--inferior.

#### TRANSLATION

Sri Narada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.

#### PURPORT

The eternal relation of an individual soul with the Supreme Soul Personality of Godhead is constitutionally one of being the eternal servitor of the eternal master. The Lord has expanded Himself as living beings in order to accept loving service from them, and this alone can satisfy both the Lord and the living beings. Such a scholar as Vyasadeva has completed many expansions of the Vedic literatures, ending with the Vedanta philosophy, but none of them have been written directly glorifying the Personality of Godhead. Dry philosophical speculations even on the transcendental subject of the Absolute have very little attraction without directly dealing with the glorification of the Lord. The Personality of Godhead is the last word in transcendental realization. The Absolute realized as impersonal Brahman or localized Supersoul, Paramatma, is less productive of transcendental bliss than the supreme personal realization of His glories.

The compiler of the Vedanta-darsana is Vyasadeva himself. Yet he is troubled, although he is the author. So what sort of transcendental bliss can be derived by the readers and listeners of Vedanta which is not explained directly by Vyasadeva, the author? Herein arises the necessity of explaining Vedanta-sutra in the form of Srimad-Bhagavatam by the self-same author.

#### TEXT 9

#### TEXT

yatha dharmadayas cartha  
muni-varyanukirtitah  
na tatha vasudevasya  
mahima hy anuvarnitah

#### SYNONYMS

yatha--as much as; dharma-adayah--all four principles of religious behavior; ca--and; arthah--purposes; muni-varya--by yourself, the great sage; anukirtitah--repeatedly described; na--not; tatha--in that way; vasudevasya--of the Personality of Godhead Sri Krsna; mahima--glories; hi--certainly; anuvarnitah--so constantly described.

#### TRANSLATION

Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vasudeva.

#### PURPORT

The prompt diagnosis of Sri Narada is at once declared. The root cause of the despondency of Vyasadeva was his deliberate avoidance of glorifying the Lord in his various editions of the Puranas. He has certainly, as a matter of course, given descriptions of the glories of the Lord (Sri Krsna) but not as many as given to religiosity, economic development, sense gratification and salvation. These four items are by far inferior to engagement in the devotional service of the Lord. Sri Vyasadeva, as the authorized scholar, knew very well

this difference. And still instead of giving more importance to the better type of engagement, namely, devotional service to the Lord, he had more or less improperly used his valuable time, and thus he was despondent. From this it is clearly indicated that no one can be pleased substantially without being engaged in the devotional service of the Lord. In the Bhagavad-gita this fact is clearly mentioned.

After liberation, which is the last item in the line of performing religiosity, etc., one is engaged in pure devotional service. This is called the stage of self-realization, or the brahma-bhuta stage. After attainment of this brahma-bhuta stage, one is satisfied. But satisfaction is the beginning of transcendental bliss. One should progress by attaining neutrality and equality in the relative world. And passing this stage of equanimity, one is fixed in the transcendental loving service of the Lord. This is the instruction of the Personality of Godhead in the Bhagavad-gita. The conclusion is that in order to maintain the status quo of the brahma-bhuta stage, as also to increase the degree of transcendental realization, Narada recommended to Vyasadeva that he (Vyasadeva) should now eagerly and repeatedly describe the path of devotional service. This would cure him from gross despondency.

#### TEXT 10

#### TEXT

na yad vacas citra-padam harer yaso  
jagat-pavitram pragnita karhicit  
tad vayasam tirtham usanti manasa  
na yatra hamsa niramanty usik-ksayah

#### SYNONYMS

na--not; yat--that; vacah--vocabulary; citra-padam--decorative; hareh--of the Lord; yasa--glories; jagat--universe; pavitram--sanctified; pragnita--described; karhicit--hardly; tat--that; vayasam--crows; tirtham--place of pilgrimage; usanti--think; manasah--saintly persons; na--not; yatra--where; hamsah--all-perfect beings; niramanti--take pleasure; usik-ksayah--those who reside in the transcendental abode.

#### TRANSLATION

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

#### PURPORT

Crows and swans are not birds of the same feather because of their different mental attitudes. The fruitive workers or passionate men are compared to the crows, whereas the all-perfect saintly persons are compared to the swans. The crows take pleasure in a place where garbage is thrown out, just as the passionate fruitive workers take pleasure in wine and woman and places for gross sense pleasure. The swans do not take pleasure in the places where crows are assembled for conferences and meetings. They are instead seen in the atmosphere of natural scenic beauty where there are transparent reservoirs of water nicely decorated with stems of lotus flowers in variegated colors of natural beauty. That is the difference between the two classes of birds.

Nature has influenced different species of life with different mentalities, and it is not possible to bring them up into the same rank and file.

Similarly, there are different kinds of literature for different types of men of different mentality. Mostly the market literatures which attract men of the crow's categories are literatures containing refused remnants of sensuous topics. They are generally known as mundane talks in relation with the gross body and subtle mind. They are full of subject matter described in decorative language full of mundane similes and metaphorical arrangements. Yet with all that, they do not glorify the Lord. Such poetry and prose, on any subject matter, is considered decoration of a dead body. Spiritually advanced men who are compared

to the swans do not take pleasure in such dead literatures, which are sources of pleasure for men who are spiritually dead. These literatures in the modes of passion and ignorance are distributed under different labels, but they can hardly help the spiritual urge of the human being, and thus the swanlike spiritually advanced men have nothing to do with them. Such spiritually advanced men are called also manasa because they always keep up the standard of transcendental voluntary service to the Lord on the spiritual plane. This completely forbids fruitive activities for gross bodily sense satisfaction or subtle speculation of the material egoistic mind.

Social literary men, scientists, mundane poets, theoretical philosophers and politicians who are completely absorbed in the material advancement of sense pleasure are all dolls of the material energy. They take pleasure in a place where rejected subject matters are thrown. According to Svami Sridhara, this is the pleasure of the prostitute-hunters.

But literatures which describe the glories of the Lord are enjoyed by the paramahamsas who have grasped the essence of human activities.

#### TEXT 11

#### TEXT

tad-vag-visargo janatagha-viplavo  
yasmin prati-sloka abaddhavaty api  
namany anantasya yaso 'nkitani yat  
srnvanti gayanti grnanti sadhavah

#### SYNONYMS

tat--that; vak--vocabulary; visargah--creation; janata--the people in general; agha--sins; viplavah--revolutionary; yasmin--in which; prati-sloka--each and every stanza; abaddhavati--irregularly composed; api--in spite of; namani--transcendental names, etc.; anantasya--of the unlimited Lord; yasa--glories; ankitani--depicted; yat--what; srnvanti--do hear; gayanti--do sing; grnanti--do accept; sadhavah--the purified men who are honest.

#### TRANSLATION

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

#### PURPORT

It is a qualification of the great thinkers to pick up the best even from the worst. It is said that the intelligent man should pick up nectar from a stock of poison, should accept gold even from a filthy place, should accept a good and qualified wife even from an obscure family and should accept a good lesson even from a man or from a teacher who comes from the untouchables. These are some of the ethical instructions for everyone in every place without exception. But a saint is far above the level of an ordinary man. He is always absorbed in glorifying the Supreme Lord because by broadcasting the holy name and fame of the Supreme Lord, the polluted atmosphere of the world will change, and as a result of propagating the transcendental literatures like Srimad-Bhagavatam, people will become sane in their transactions. While preparing this commentation on this particular stanza of Srimad-Bhagavatam we have a crisis before us. Our neighboring friend China has attacked the border of India with a militaristic spirit. We have practically no business in the political field, yet we see that previously there were both China and India, and they both lived peacefully for centuries without ill feeling. The reason is that they lived those days in an atmosphere of God consciousness, and every country, over the surface of the world, was

God-fearing, pure-hearted and simple, and there was no question of political diplomacy. There is no cause of quarrel between the two countries China and India over land which is not very suitable for habitation, and certainly there is no cause for fighting on this issue. But due to the age of quarrel, Kali, which we have discussed, there is always a chance of quarrel on slight provocation. This is due not to the issue in question, but to the polluted atmosphere of this age: systematically there is propaganda by a section of people to stop glorification of the name and fame of the Supreme Lord. Therefore, there is a great need for disseminating the message of Srimad-Bhagavatam all over the world. It is the duty of every responsible Indian to broadcast the transcendental message of Srimad-Bhagavatam throughout the world to do all the supermost good as well as to bring about the desired peace in the world. Because India has failed in her duty by neglecting this responsible work, there is so much quarrel and trouble all over the world. We are confident that if the transcendental message of Srimad-Bhagavatam is received only by the leading men of the world, certainly there will be a change of heart, and naturally the people in general will follow them. The mass of people in general are tools in the hands of the modern politicians and leaders of the people. If there is a change of heart of the leaders only, certainly there will be a radical change in the atmosphere of the world. We know that our honest attempt to present this great literature conveying transcendental messages for reviving the God consciousness of the people in general and respiritualizing the world atmosphere is fraught with many difficulties. Our presenting this matter in adequate language, especially a foreign language, will certainly fail, and there will be so many literary discrepancies despite our honest attempt to present it in the proper way. But we are sure that with all our faults in this connection the seriousness of the subject matter will be taken into consideration, and the leaders of society will still accept this due to its being an honest attempt to glorify the Almighty God. When there is fire in a house, the inmates of the house go out to get help from the neighbors who may be foreigners, and yet without knowing the language the victims of the fire express themselves, and the neighbors understand the need, even though not expressed in the same language. The same spirit of cooperation is needed to broadcast this transcendental message of the Srimad-Bhagavatam throughout the polluted atmosphere of the world. After all, it is a technical science of spiritual values, and thus we are concerned with the techniques and not with the language. If the techniques of this great literature are understood by the people of the world, there will be success.

When there are too many materialistic activities by the people in general all over the world, there is no wonder that a person or a nation attacks another person or nation on slight provocation. That is the rule of this age of Kali or quarrel. The atmosphere is already polluted with corruption of all description, and everyone knows it well. There are so many unwanted literatures full of materialistic ideas of sense gratification. In many countries there are bodies appointed by the state to detect and censor obscene literature. This means that neither the government nor the responsible leaders of the public want such literature, yet it is in the marketplace because the people want it for sense gratification. The people in general want to read (that is a natural instinct), but because their minds are polluted they want such literatures. Under the circumstances, transcendental literature like Srimad-Bhagavatam will not only diminish the activities of the corrupt mind of the people in general, but also it will supply food for their hankering after reading some interesting literature. In the beginning they may not like it because one suffering from jaundice is reluctant to take sugar candy, but we should know that sugar candy is the only remedy for jaundice. Similarly, let there be systematic propaganda for popularizing reading of the Bhagavad-gita and the Srimad-Bhagavatam, which will act like sugar candy for the jaundicelike condition of sense gratification. When men have a taste for this literature, the other literatures, which are catering poison to society, will then automatically cease.

We are sure, therefore, that everyone in human society will welcome Srimad-Bhagavatam, even though it is now presented with so many faults, for it is recommended by Sri Narada, who has very kindly appeared in this chapter.

TEXT 12

TEXT

naiskarmyam apy acyuta-bhava-varjitam  
na sobhate jnanam alam niranjanam



kutah punah sasvad abhadram isvare  
na carpitam karma yad apy akaranam

#### SYNONYMS

naiskarmyam--self-realization, being freed from the reactions of fruitive work; api--in spite of; acyuta--the infallible Lord; bhava--conception; varjitam--devoid of; na--does not; sobhate--look well; jnanam--transcendental knowledge; alam--by and by; niranjanam--free from designations; kutah--where is; punah--again; sasvat--always; abhadram--uncongenial; isvare--unto the Lord; na--not; ca--and; arpitam--offered; karma--fruitive work; yat api--what is; akaranam--not fruitive.

#### TRANSLATION

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

#### PURPORT

As referred to above, not only ordinary literatures devoid of the transcendental glorification of the Lord are condemned, but also Vedic literatures and speculation on the subject of impersonal Brahman when they are devoid of devotional service. When speculation on the impersonal Brahman is condemned on the above ground, then what to speak of ordinary fruitive work, which is not meant to fulfill the aim of devotional service. Such speculative knowledge and fruitive work cannot lead one to the goal of perfection. Fruitive work, in which almost all people in general are engaged, is always painful either in the beginning or at the end. It can be fruitful only when made subservient to the devotional service of the Lord. In the Bhagavad-gita also it is confirmed that the result of such fruitive work may be offered for the service of the Lord, otherwise it leads to material bondage. The bona fide enjoyer of the fruitive work is the Personality of Godhead, and thus when it is engaged for the sense gratification of the living beings, it becomes an acute source of trouble.

#### TEXT 13

#### TEXT

atho maha-bhaga bhavan amogha-drk  
suci-sravah satya-rato dhrta-vratah  
urukramasyakhila-bandha-muktaye  
samadhinanusmara tad-vicestitam

#### SYNONYMS

atho--therefore; maha-bhaga--highly fortunate; bhavan--yourself; amogha-drk--the perfect seer; suci--spotless; sravah--famous; satya-ratah--having taken the vow of truthfulness; dhrta-vratah--fixed in spiritual qualities; urukramasya--of the one who performs supernatural activities (God); akhila--universal; bandha--bondage; muktaye--for liberation from; samadhina--by trance; anusmara--think repeatedly and then describe them; tat-vicestitam--various pastimes of the Lord.

#### TRANSLATION

O Vyasadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage.

## PURPORT

People in general have a taste for literatures by instinct. They want to hear and read from the authorities something about the unknown, but their taste is exploited by unfortunate literatures which are full of subject matter for satisfaction of the material senses. Such literatures contain different kinds of mundane poems and philosophical speculations, more or less under the influence of maya, ending in sense gratification. These literatures, although worthless in the true sense of the term, are variously decorated to attract the attention of the less intelligent men. Thus the attracted living entities are more and more entangled in material bondage without hope of liberation for thousands and thousands of generations. Sri Narada Rsi, being the best amongst the Vaisnavas, is compassionate toward such unfortunate victims of worthless literatures, and thus he advises Sri Vyasadeva to compose transcendental literature which is not only attractive but can also actually bring liberation from all kinds of bondage. Srila Vyasadeva or his representatives are qualified because they are rightly trained to see things in true perspective. Srila Vyasadeva and his representatives are pure in thought due to their spiritual enlightenment, fixed in their vows due to their devotional service, and determined to deliver the fallen souls rotting in material activities. The fallen souls are very eager to receive novel informations every day, and the transcendentalists like Vyasadeva or Narada can supply such eager people in general with unlimited news from the spiritual world. In the Bhagavad-gita it is said that the material world is only a part of the whole creation and that this earth is only a fragment of the whole material world.

There are thousands and thousands of literary men all over the world, and they have created many, many thousands of literary works for the information of the people in general for thousands and thousands of years. Unfortunately none of them have brought peace and tranquillity on the earth. This is due to a spiritual vacuum in those literatures; therefore the Vedic literatures, especially the Bhagavad-gita and the Srimad-Bhagavatam, are specifically recommended to suffering humanity to bring about the desired effect of liberation from the pangs of material civilization, which is eating the vital part of human energy. The Bhagavad-gita is the spoken message of the Lord Himself recorded by Vyasadeva, and the Srimad-Bhagavatam is the transcendental narration of the activities of the same Lord Krsna, which alone can satisfy the hankering desires of the living being for eternal peace and liberation from miseries. Srimad-Bhagavatam, therefore, is meant for all the living beings all over the universe for total liberation from all kinds of material bondage. Such transcendental narrations of the pastimes of the Lord can be described only by liberated souls like Vyasadeva and his bona fide representatives who are completely merged in the transcendental loving service of the Lord. Only to such devotees do the pastimes of the Lord and their transcendental nature become automatically manifest by dint of devotional service. No one else can either know or describe the acts of the Lord, even if they speculate on the subject for many, many years. The descriptions of the Bhagavatam are so precise and accurate that whatever has been predicted in this great literature about five thousand years ago is now exactly happening. Therefore, the vision of the author comprehends past, present and future. Such liberated persons as Vyasadeva are perfect not only by the power of vision and wisdom, but also in aural reception, in thinking, feeling and all other sense activities. A liberated person possesses perfect senses, and with perfect senses only can one serve the sense proprietor, Hrsikesa, Sri Krsna the Personality of Godhead. Srimad-Bhagavatam, therefore, is the perfect description of the all-perfect Personality of Godhead by the all-perfect personality Srila Vyasadeva, the compiler of the Vedas.

## TEXT 14

### TEXT

tato 'nyatha kincana yad vivaksatah  
prthag drsas tat-krta-rupa-namabhih  
na karhicit kvapi ca duhsthita matir  
labheta vatahata-naur ivaspadam

## SYNONYMS

tatah--from that; anyatha--apart; kincana--something; yat--whatsoever; vivaksatah--desiring to describe; prthak--separately; drsah--vision; tat-krta--reactionary to that; rupa--form; namabhiih--by names; na karhicit--never; kvapi--any; ca--and; duhsthita matih--oscillating mind; labheta--gains; vata-ahata--troubled by the wind; nauh--boat; iva--like; aspadam--place.

#### TRANSLATION

Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place.

#### PURPORT

Sri Vyasadeva is the editor of all descriptions of the Vedic literatures, and thus he has described transcendental realization in different ways, namely by fruitive activities, speculative knowledge, mystic power and devotional service. Besides that, in his various Puranas he has recommended the worship of so many demigods in different forms and names. The result is that people in general are puzzled how to fix their minds in the service of the Lord; they are always disturbed about finding the real path of self-realization. Srila Naradadeva is stressing this particular defect in the Vedic literatures compiled by Vyasadeva, and thus he is trying to emphasize describing everything in relation with the Supreme Lord, and no one else. In fact, there is nothing existent except the Lord. The Lord is manifested in different expansions. He is the root of the complete tree. He is the stomach of the complete body. pouring water on the root is the right process to water the tree, as much as feeding the stomach supplies energy to all parts of the body. Therefore, Srila Vyasadeva should not have compiled any Puranas other than the Bhagavata Purana because a slight deviation from that may create havoc for self-realization. If a slight deviation can create such havoc, then what to speak of deliberate expansion of the ideas separate from the Absolute Truth Personality of Godhead. The most defective part of worshipping demigods is that it creates a definite conception of pantheism, ending disastrously in many religious sects detrimental to the progress of the principles of the Bhagavatam, which alone can give the accurate direction for self-realization in eternal relation with the Personality of Godhead by devotional service in transcendental love. The example of the boat disturbed by whirling wind is suitable in this respect. The diverted mind of the pantheist can never reach the perfection of self-realization, due to the disturbed condition of the selection of object.

#### TEXT 15

#### TEXT

jugupsitam dharma-krte 'nusasatah  
svabhava-raktasya mahan vyatikramah  
yad-vakyato dharma ititarah sthito  
na manyate tasya nivaranam janah

#### SYNONYMS

jugupsitam--verily condemned; dharma-krte--for the matter of religion; anusasatah--instruction; svabhava-raktasya--naturally inclined; mahan--great; vyatikramah--unreasonable; yat-vakyatah--under whose instruction; dharmah--religion; iti--it is thus; itarah--the people in general; sthitah--fixed; na--do not; manyate--think; tasya--of that; nivaranam--prohibition; janah--they.

#### TRANSLATION

The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.

## PURPORT

Srila Vyasadeva's compilation of different Vedic literatures on the basis of regulated performances of fruitive activities as depicted in the Mahabharata and other literature is condemned herewith by Srila Narada. The human beings, by long material association, life after life, have a natural inclination, by practice, to endeavor to lord it over material energy. They have no sense of the responsibility of human life. This human form of life is a chance to get out of the clutches of illusory matter. The Vedas are meant for going back to Godhead, going back home. To revolve in the cycle of transmigration in a series of lives numbering 8,400,000 is an imprisoned life for the condemned conditioned souls. The human form of life is a chance to get out of this imprisoned life, and as such the only occupation of the human being is to reestablish his lost relationship with God. Under the circumstances, one should never be encouraged in making a plan for sense enjoyment in the name of religious functions. Such diversion of the human energy results in a misguided civilization. Srila Vyasadeva is the authority in Vedic explanations in the Mahabharata, etc., and his encouragement in sense enjoyment in some form or other is a great barrier for spiritual advancement because the people in general will not agree to renounce material activities which held them in material bondage. At a certain stage of human civilization when such material activities in the name of religion (as sacrificing animals in the name of yajna) were too much rampant, the Lord incarnated Himself as Buddha and decried the authority of the Vedas in order to stop animal sacrifice in the name of religion. This was foreseen by Narada, and therefore he condemned such literatures. The flesh-eaters still continue to perform animal sacrifice before some demigod or goddess in the name of religion because in some of the Vedic literatures such regulated sacrifices are recommended. They are so recommended to discourage flesh-eating, but gradually the purpose of such religious activities is forgotten, and the slaughterhouse becomes prominent. This is because foolish materialistic men do not care to listen to others who are actually in a position to explain the Vedic rites.

In the Vedas it is distinctly said that the perfection of life is never to be attained either by voluminous work, or by accumulation of wealth or even by increasing the population. But it is so attained only by renunciation. The materialistic men do not care to listen to such injunctions. According to them, the so-called renounced order of life is meant for those who are unable to earn their livelihood because of some corporeal defects, or for persons who have failed to achieve prosperity in family life.

In histories like the Mahabharata, of course, there are topics on transcendental subjects along with material topics. The Bhagavad-gita is there in the Mahabharata. The whole idea of the Mahabharata culminates in the ultimate instructions of the Bhagavad-gita, that one should relinquish all other engagements and should engage oneself solely and fully in surrendering unto the lotus feet of Lord Sri Krsna. But men with materialistic tendencies are more attracted to the politics, economics and philanthropic activities mentioned in the Mahabharata than to the principal topic, namely the Bhagavad-gita. This compromising spirit of Vyasadeva is directly condemned by Narada, who advises him to directly proclaim that the prime necessity of human life is to realize one's eternal relation with the Lord and thus surrender unto Him without delay.

A patient suffering from a particular type of malady is almost always inclined to accept eatables which are forbidden for him. The expert physician does not make any compromise with the patient by allowing him to take partially what he should not at all take. In the Bhagavad-gita it is also said that a man attached to fruitive work should not be discouraged from his occupation, for gradually he may be elevated to the position of self-realization. This is sometimes applicable for those who are only dry empiric philosophers without spiritual realization. But those who are in the devotional line need not be always so advised.

## TEXT 16

### TEXT

vicaksano 'syarhati veditum vibhor  
ananta-parasya nivrttitah sukham  
pravartamanasya gunair anatmanas  
tato bhavan darsaya cestitam vibhoh

## SYNONYMS

vicaksanah--very expert; asya--of him; arhati--deserves; veditum--to understand; vibhoh--of the Lord; ananta-parasya--of the unlimited; nivrttitah--retired from; sukham--material happiness; pravartamanasya--those who are attached to; gunaih--by the material qualities; anatmanah--devoid of knowledge in spiritual value; tatah--therefore; bhavan--Your Goodness; darsaya--show the ways; cestitam--activities; vibhoh--of the Lord.

## TRANSLATION

The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realization, by Your Goodness, through descriptions of the transcendental activities of the Supreme Lord.

## PURPORT

Theological science is a difficult subject, especially when it deals with the transcendental nature of God. It is not a subject matter to be understood by persons who are too much attached to material activities. Only the very expert, who have almost retired from materialistic activities by culture of spiritual knowledge, can be admitted to the study of this great science. In the Bhagavad-gita it is clearly stated that out of many hundreds and thousands of men only one person deserves to enter into transcendental realization. And out of many thousands of such transcendently realized persons, only a few can understand the theological science specifically dealing with God as a person. Sri Vyasadeva is therefore advised by Narada to describe the science of God directly by relating His transcendental activities. Vyasadeva is himself a personality expert in this science, and he is unattached to material enjoyment. Therefore he is the right person to describe it, and Sukadeva Gosvami, the son of Vyasadeva, is the right person to receive it.

Srimad-Bhagavatam is the topmost theological science, and therefore it can react on the laymen as medicinal doses. Because it contains the transcendental activities of the Lord, there is no difference between the Lord and the literature. The literature is the factual literary incarnation of the Lord. So the laymen can hear the narration of the activities of the Lord. Thereby they are able to associate with the Lord and thus gradually become purified from material diseases. The expert devotees also can discover novel ways and means to convert the nondevotees in terms of particular time and circumstance. Devotional service is dynamic activity, and the expert devotees can find out competent means to inject it into the dull brains of the materialistic population. Such transcendental activities of the devotees for the service of the Lord can bring a new order of life to the foolish society of materialistic men. Lord Sri Caitanya Mahaprabhu and His subsequent followers exhibited expert dexterity in this connection. By following the same method, one can bring the materialistic men of this age of quarrel into order for peaceful life and transcendental realization.

## TEXT 17

### TEXT

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

## SYNONYMS

tyaktva--having forsaken; sva-dharmam--one's own occupational engagement; carana-ambujam--the lotus feet; hareh--of Hari (the Lord); bhajan--in the course of devotional service; apakvah--immature; atha--for the matter of; patet--falls down; tatah--from that place; yadi--if; yatra--whereupon; kva--what sort of; va--or (used sarcastically); abhadram--unfavorable; abhut--shall happen; amusya--of him; kim--nothing; kah va arthah--what interest; aptah--obtained; abhajata--of the nondevotee; sva-dharmatah--being engaged in occupational service.

#### TRANSLATION

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.

#### PURPORT

As far as the duties of mankind are concerned, there are innumerable duties. Every man is duty-bound not only to his parents, family members, society, country, humanity, other living beings, the demigods, etc., but also to the great philosophers, poets, scientists, etc. It is enjoined in the scriptures that one can relinquish all such duties and surrender unto the service of the Lord. So if one does so and becomes successful in the discharge of his devotional service unto the Lord, it is well and good. But it so happens sometimes that one surrenders himself unto the service of the Lord by some temporary sentiment, and in the long run, due to so many other reasons, he falls down from the path of service by undesirable association. There are so many instances of this in the histories. Bharata Maharaja was obliged to take his birth as a stag due to his intimate attachment to a stag. He thought of this stag when he died. As such, in the next birth he became a stag, although he did not forget the incident of his previous birth. Similarly, Citraketu also fell down due to his offenses at the feet of Siva. But in spite of all this, the stress is given here to surrendering unto the lotus feet of the Lord, even if there is a chance of falling down, because even though one falls down from the prescribed duties of devotional service, he will never forget the lotus feet of the Lord. Once engaged in the devotional service of the Lord, one will continue the service in all circumstances. In the Bhagavad-gita it is said that even a small quantity of devotional service can save one from the most dangerous position. There are many instances of such examples in history. Ajamila is one of them. Ajamila in his early life was a devotee, but in his youth he fell down. Still he was saved by the Lord at the end.

#### TEXT 18

#### TEXT

tasyaiva hetoh prayateta kovido  
na labhyate yad bhramatam upary adhah  
tal labhyate duhkhavat anyatah sukham  
kalena sarvatra gabhira-ramhasa

#### SYNONYMS

tasya--for that purpose; eva--only; hetoh--reason; prayateta--should endeavor; kovidah--one who is philosophically inclined; na--not; labhyate--is not obtained; yat--what; bhramatam--wandering; upari adhah--from top to bottom; tat--that; labhyate--can be obtained; duhkhavat--like the miseries; anyatah--as a result of previous work; sukham--sense enjoyment; kalena--in course of time; sarvatra--everywhere; gabhira--subtle; ramhasa--progress.

#### TRANSLATION

Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Patala]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

#### PURPORT

Every man everywhere is trying to obtain the greatest amount of sense enjoyment by various endeavors. Some men are busy engaged in trade, industry, economic development, political supremacy, etc., and some of them are engaged in fruitive work to become happy in the next life by attaining higher planets. It is said that on the moon the inhabitants are fit for greater sense enjoyment by drinking soma-rasa, and the Pitrloka is obtained by good charitable work. So there are various programs for sense enjoyment, either during this life or in the life after death. Some are trying to reach the moon or other planets by some mechanical arrangement, for they are very anxious to get into such planets without doing good work. But it is not to happen. By the law of the Supreme, different places are meant for different grades of living beings according to the work they have performed. By good work only, as prescribed in the scriptures, can one obtain birth in a good family, opulence, good education and good bodily features. We see also that even in this life one obtains a good education or money by good work. Similarly, in our next birth we get such desirable positions only by good work. Otherwise, it would not so happen that two persons born in the same place at the same time are seen differently placed according to previous work. But all such material positions are impermanent. The positions in the topmost Brahmaloka and in the lowest Patala are also changeable according to our own work. The philosophically inclined person must not be tempted by such changeable positions. He should try to get into the permanent life of bliss and knowledge where he will not be forced to come back again to the miserable material world, either in this or that planet. Miseries and mixed happiness are two features of material life, and they are obtained in Brahmaloka and in other lokas also. They are obtained in the life of the demigods and also in the life of the dogs and hogs. The miseries and mixed happiness of all living beings are only of different degree and quality, but no one is free from the miseries of birth, death, old age and disease. Similarly, everyone has his destined happiness also. No one can get more or less of these things simply by personal endeavors. Even if they are obtained, they can be lost again. One should not, therefore, waste time with these flimsy things; one should only endeavor to go back to Godhead. That should be the mission of everyone's life.

#### TEXT 19

#### TEXT

na vai jano jatu kathancanavrajen  
mukunda-sevy anyavad anga samsrtim  
smaran mukundanghry-upaguhanam punar  
vihatum icchen na rasa-graho janah

#### SYNONYMS

na--never; vai--certainly; janah--a person; jatu--at any time; kathancana--somehow or other; avrajat--does not undergo; mukunda-sevi--the devotee of the Lord; anyavat--like others; anga--O my dear; samsrtim--material existence; smaran--remembering; mukunda-anghri--the lotus feet of the Lord; upaguhanam--embracing; punah--again; vihatum--willing to give up; icchet--desire; na--never; rasa-grahah--one who has relished the mellow; janah--person.

#### TRANSLATION

My dear Vyasa, even though a devotee of Lord Krsna sometimes falls down somehow or other, he certainly does not undergo material existence like others [fruitive workers, etc.] because a person who has

once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again.

#### PURPORT

A devotee of the Lord automatically becomes uninterested in the enchantment of material existence because he is *rasa-graha*, or one who has tasted the sweetness of the lotus feet of Lord Kṛṣṇa. There are certainly many instances where devotees of the Lord have fallen down due to uncongenial association, just like fruitive workers, who are always prone to degradation. But even though he falls down, a devotee is never to be considered the same as a fallen *karmi*. A *karmi* suffers the result of his own fruitive reactions, whereas a devotee is reformed by chastisement directed by the Lord Himself. The sufferings of an orphan and the sufferings of a beloved child of a king are not one and the same. An orphan is really poor because he has no one to take care of him, but a beloved son of a rich man, although he appears to be on the same level as the orphan, is always under the vigilance of his capable father. A devotee of the Lord, due to wrong association, sometimes imitates the fruitive workers. The fruitive workers want to lord it over the material world. Similarly, a neophyte devotee foolishly thinks of accumulating some material power in exchange for devotional service. Such foolish devotees are sometimes put into difficulty by the Lord Himself. As a special favor, He may remove all material paraphernalia. By such action, the bewildered devotee is forsaken by all friends and relatives, and so he comes to his senses again by the mercy of the Lord and is set right to execute his devotional service.

In the *Bhagavad-gītā* it is also said that such fallen devotees are given a chance to take birth in a family of highly qualified brahmanas or in a rich mercantile family. A devotee in such a position is not as fortunate as one who is chastised by the Lord and put into a position seemingly of helplessness. The devotee who becomes helpless by the will of the Lord is more fortunate than those who are born in good families. The fallen devotees born in a good family may forget the lotus feet of the Lord because they are less fortunate, but the devotee who is put into a forlorn condition is more fortunate because he swiftly returns to the lotus feet of the Lord, thinking himself helpless all around.

Pure devotional service is so spiritually relishable that a devotee becomes automatically uninterested in material enjoyment. That is the sign of perfection in progressive devotional service. A pure devotee continuously remembers the lotus feet of Lord Śrī Kṛṣṇa and does not forget Him even for a moment, not even in exchange for all the opulence of the three worlds.

#### TEXT 20

#### TEXT

idam hi visvam bhagavan ivetaro  
yato jagat-sthana-nirodha-sambhavah  
tad dhi svayam veda bhavams tathapi te  
pradesa-matram bhavatah pradarsitam

#### SYNONYMS

idam--this; hi--all; visvam--cosmos; bhagavan--the Supreme Lord; iva--almost the same; itarah--different from; yatah--from whom; jagat--the worlds; sthana--exist; nirodha--annihilation; sambhavah--creation; tat hi--all about; svayam--personally; veda--know; bhavan--your good self; tatha api--still; te--unto you; pradesa-matram--a synopsis only; bhavatah--unto you; pradarsitam--explained.

#### TRANSLATION

The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis.



## PURPORT

For a pure devotee, the conception of Mukunda, Lord Sri Krsna, is both personal and impersonal. The impersonal cosmic situation is also Mukunda because it is the emanation of the energy of Mukunda. For example, a tree is a complete unit, whereas the leaves and the branches of the tree are emanated parts and parcels of the tree. The leaves and branches of the tree are also the tree, but the tree itself is neither the leaves nor the branches. The Vedic version that the whole cosmic creation is nothing but Brahman means that since everything is emanating from the Supreme Brahman, nothing is apart from Him. Similarly, the part-and-parcel hands and legs are called the body, but the body as the whole unit is neither the hands nor the legs. The Lord is the transcendental form of eternity, cognition and beauty. And thus the creation of the energy of the Lord appears to be partially eternal, full of knowledge and beautiful also. The captivated conditioned souls under the influence of the external energy, maya, are therefore entrapped in the network of the material nature. They accept this as all in all, for they have no information of the Lord who is the primeval cause. Nor have they information that the parts and parcels of the body, being detached from the whole body, are no longer the same hand or leg as when attached to the body. Similarly, a godless civilization detached from the transcendental loving service of the Supreme Personality of Godhead is just like a detached hand or leg. Such parts and parcels may appear like hands and legs, but they have no efficiency. The devotee of the Lord, Srila Vyasadeva, knows this very well. He is further advised by Srila Narada to expand the idea so that the entrapped conditioned souls may take lessons from him to understand the Supreme Lord as the primeval cause.

According to the Vedic version, the Lord is naturally fully powerful, and thus His supreme energies are always perfect and identical with Him. Both the spiritual and the material skies and their paraphernalia are emanations of the internal and external energies of the Lord. External energy is comparatively inferior, whereas the internal potency is superior. The superior energy is living force, and therefore she is completely identical, but the external energy, being inert, is partially identical. But both the energies are neither equal to nor greater than the Lord, who is the generator of all energies; such energies are always under His control, exactly as electrical energy, however powerful it may be, is always under the control of the engineer.

The human being and all other living beings are products of His internal energies. Thus the living being is also identical with the Lord. But he is never equal or superior to the Personality of Godhead. The Lord and living beings are all individual persons. With the help of the material energies the living beings are also creating something, but none of their creations are equal or superior to the creations of the Lord. The human being may create a small playful sputnik and may throw it into outer space, but that does not mean that he can create a planet like the earth or moon and float it in the air as the Lord does. Men with a poor fund of knowledge claim to be equal to the Lord. They are never equal to the Lord. This is never to be. The human being, after attaining complete perfection, may achieve a large percentage of the qualities of the Lord (say up to seventy-eight percent), but it is never possible to surpass the Lord or to become equal with Him. In a diseased condition only, the foolish being claims to be one with the Lord and thus becomes misled by the illusory energy. The misguided living beings, therefore, must accept the supremacy of the Lord and agree to render loving service to Him. For this they have been created. Without this, there cannot be any peace or tranquillity in the world. Srila Vyasadeva is advised by Srila Narada to expand this idea in the Bhagavatam. In the Bhagavad-gita also the same idea is explained: surrender fully unto the lotus feet of the Lord. That is the only business of the perfect human being.

## TEXT 21

### TEXT

tvam atmanatmanam avehy amogha-drk  
parasya pumsah paramatmanah kalam  
ajam prajatam jagatah sivaya tan  
mahanubhavabhyudayo 'dhiganyatam

## SYNONYMS

tvam--yourself; atmana--by your own self; atmanam--the Supersoul; avehi--search out; amogha-drk--one who has perfect vision; parasya--of the Transcendence; pumsah--the Personality of Godhead; paramatmanah--of the Supreme Lord; kalam--plenary part; ajam--birthless; prajatam--have taken birth; jagatah--of the world; sivaya--for the well-being; tat--that; maha-anubhava--of the Supreme Personality of Godhead Sri Krsna; abhyudayah--pastimes; adhiganya-tam--describe most vividly.

#### TRANSLATION

Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Sri Krsna more vividly.

#### PURPORT

Srila Vyasadeva is the empowered plenary portion incarnation of the Personality of Godhead Sri Krsna. He descended by his causeless mercy to deliver the fallen souls in the material world. The fallen and forgotten souls are detached from the transcendental loving service of the Lord. The living entities are parts and parcels of the Lord, and they are eternally servitors of the Lord. All the Vedic literatures, therefore, are put into systematic order for the benefit of the fallen souls, and it is the duty of the fallen souls to take advantage of such literatures and be freed from the bondage of material existence. Although formally Srila Narada Rsi is his spiritual master, Srila Vyasadeva is not at all dependent on a spiritual master because in essence he is the spiritual master of everyone else. But because he is doing the work of an acarya, he has taught us by his own conduct that one must have a spiritual master, even though he be God Himself. Lord Sri Krsna, Lord Sri Rama and Lord Sri Caitanya Mahaprabhu, all incarnations of Godhead, accepted formal spiritual masters, although by Their transcendental nature They were cognizant of all knowledge. In order to direct people in general to the lotus feet of Lord Sri Krsna, He Himself in the incarnation of Vyasadeva is delineating the transcendental pastimes of the Lord.

#### TEXT 22

#### TEXT

idam hi pumsas tapasah srutasya va  
svistasya suktasya ca buddhi-dattayoh  
avicyuto 'rthah kavibhir nirupito  
yad-uttamasloka-gunanuvarnanam

#### SYNONYMS

idam--this; hi--certainly; pumsah--of everyone; tapasah--by dint of austerities; srutasya--by dint of study of the Vedas; va--or; svistasya--sacrifice; suktasya--spiritual education; ca--and; buddhi--culture of knowledge; dattayoh--charity; avicyutah--infallible; arthah--interest; kavibhir--by the recognized learned person; nirupitah--concluded; yat--what; uttamasloka--the Lord, who is described by choice poetry; gunanuvarnanam--description of the transcendental qualities of.

#### TRANSLATION

Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.

#### PURPORT

Human intellect is developed for advancement of learning in art, science, philosophy, physics, chemistry, psychology, economics, politics, etc. By culture of such knowledge the human society can attain perfection of life. This perfection of life culminates in the realization of the Supreme Being, Visnu. The sruti therefore directs that those who are actually advanced in learning should aspire for the service of Lord Visnu. Unfortunately persons who are enamored by the external beauty of visnu-maya do not understand that culmination of perfection or self-realization depends on Visnu. Visnu-maya means sense enjoyment, which is transient and miserable. Those who are entrapped by visnu-maya utilize advancement of knowledge for sense enjoyment. Sri Narada Muni has explained that all paraphernalia of the cosmic universe is but an emanation from the Lord out of His different energies because the Lord has set in motion, by His inconceivable energy, the actions and reactions of the created manifestation. They have come to be out of His energy, they rest on His energy, and after annihilation they merge into Him. Nothing is, therefore, different from Him, but at the same time the Lord is always different from them.

When advancement of knowledge is applied in the service of the Lord, the whole process becomes absolute. The Personality of Godhead and His transcendental name, fame, glory, etc., are all nondifferent from Him. Therefore, all the sages and devotees of the Lord have recommended that the subject matter of art, science, philosophy, physics, chemistry, psychology and all other branches of knowledge should be wholly and solely applied in the service of the Lord. Art, literature, poetry, painting, etc., may be used in glorifying the Lord. The fiction writers, poets and celebrated litterateurs are generally engaged in writing of sensuous subjects, but if they turn towards the service of the Lord they can describe the transcendental pastimes of the Lord. Valmiki was a great poet, and similarly Vyasadeva is a great writer, and both of them have absolutely engaged themselves in delineating the transcendental activities of the Lord and by doing so have become immortal. Similarly, science and philosophy also should be applied in the service of the Lord. There is no use presenting dry speculative theories for sense gratification. philosophy and science should be engaged to establish the glory of the Lord. Advanced people are eager to understand the Absolute Truth through the medium of science, and therefore a great scientist should endeavor to prove the existence of the Lord on a scientific basis. Similarly, philosophical speculations should be utilized to establish the Supreme Truth as sentient and all-powerful. Similarly, all other branches of knowledge should always be engaged in the service of the Lord. In the Bhagavad-gita also the same is affirmed. All "knowledge" not engaged in the service of the Lord is but nescience. Real utilization of advanced knowledge is to establish the glories of the Lord, and that is the real import. Scientific knowledge engaged in the service of the Lord and all similar activities are all factually hari-kirtana, or glorification of the Lord.

#### TEXT 23

#### TEXT

aham puratita-bhave 'bhavam mune  
dasyas tu kasyascana veda-vadinam  
nirupito balaka eva yoginam  
susrusane pravrsi nirviviksatam

#### SYNONYMS

aham--I; pura--formerly; atita-bhave--in the previous millennium; abhavam--became; mune--O muni; dasyah--of the maidservant; tu--but; kasyascana--certain; veda-vadinam--of the followers of Vedanta; nirupitah--engaged; balakah--boy servant; eva--only; yoginam--of the devotees; susrusane--in the service of; pravrsi--during the four months of the rainy season; nirviviksatam--living together.

#### TRANSLATION

O muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brahmanas who were following the principles of Vedanta. When they were living together during the four months of the rainy season, I was engaged in their personal service.

## PURPORT

The wonder of an atmosphere surcharged with devotional service to the Lord is briefly described herein by Sri Narada Muni. He was the son of the most insignificant parentage. He was not properly educated. Still, because his complete energy was engaged in the service of the Lord, he became an immortal sage. Such is the powerful action of devotional service. The living entities are the marginal energy of the Lord, and therefore they are meant for being properly utilized in the transcendental loving service of the Lord. When this is not done, one's situation is called maya. Therefore the illusion of maya is at once dissipated as soon as one's full energy is converted in the service of the Lord instead of in sense enjoyment. From the personal example of Sri Narada Muni in his previous birth, it is clear that the service of the Lord begins with the service of the Lord's bona fide servants. The Lord says that the service of His servants is greater than His personal service. Service of the devotee is more valuable than the service of the Lord. One should therefore choose a bona fide servant of the Lord constantly engaged in His service, accept such a servant as the spiritual master and engage himself in his (the spiritual master's) service. Such a spiritual master is the transparent medium by which to visualize the Lord, who is beyond the conception of the material senses. By service of the bona fide spiritual master, the Lord consents to reveal Himself in proportion to the service rendered. Utilization of the human energy in the service of the Lord is the progressive path of salvation. The whole cosmic creation becomes at once identical with the Lord as soon as service in relation with the Lord is rendered under the guidance of a bona fide spiritual master. The expert spiritual master knows the art of utilizing everything to glorify the Lord, and therefore under his guidance the whole world can be turned into the spiritual abode by the divine grace of the Lord's servant.

## TEXT 24

### TEXT

te mayy apetakhila-capale 'rbhake  
dante 'dhrta-kridanake 'nuvartini  
cakruh krpam yadyapi tulya-darsanah  
susrusamane munayo 'lpa-bhasini

### SYNONYMS

te--they; mayi--unto me; apeta--not having undergone; akhila--all kinds of; capale--proclivities; arbhake--unto a boy; dante--having controlled the senses; adhrta-kridanake--without being accustomed to sporting habits; anuvartini--obedient; cakruh--did bestow; krpam--causeless mercy; yadyapi--although; tulya-darsanah--impartial by nature; susrusamane--unto the faithful; munayah--the muni followers of the Vedanta; alpa-bhasini--one who does not speak more than required.

### TRANSLATION

Although they were impartial by nature, those followers of the Vedanta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.

## PURPORT

In the Bhagavad-gita the Lord says, "All the Vedas are searching after Me." Lord Sri Caitanya says that in the Vedas the subject matters are only three, namely to establish the relation of the living entities with the Personality of Godhead, perform the relative duties in devotional service and thus achieve the ultimate goal, back to Godhead. As such, vedanta-vadis, or the followers of the Vedanta, indicate the pure devotees of the Personality of Godhead. Such vedanta-vadis, or the bhakti-vedantas, are impartial in distributing the transcendental knowledge of devotional service. To them no one is enemy or friend; no one is

educated or uneducated. No one is especially favorable, and no one is unfavorable. The bhakti-vedantas see that the people in general are wasting time in false sensuous things. Their business is to get the ignorant mass of people to reestablish their lost relationship with the Personality of Godhead. By such endeavor, even the most forgotten soul is roused up to the sense of spiritual life, and thus being initiated by the bhakti-vedantas, the people in general gradually progress on the path of transcendental realization. So the vedanta-vadis initiated the boy even before he became self-controlled and was detached from childish sporting, etc. But before the initiation, he (the boy) became more and more advanced in discipline, which is very essential for one who wishes to make progress in the line. In the system of varnasrama-dharma, which is the beginning of actual human life, small boys after five years of age are sent to become brahmacari at the guru's asrama, where these things are systematically taught to boys, be they king's sons or sons of ordinary citizens. The training was compulsory not only to create good citizens of the state, but also to prepare the boy's future life for spiritual realization. The irresponsible life of sense enjoyment was unknown to the children of the followers of the varnasrama system. The boy was even injected with spiritual acumen before being placed by the father in the womb of the mother. Both the father and the mother were responsible for the boy's success in being liberated from the material bondage. That is the process of successful family planning. It is to beget children for complete perfection. Without being self-controlled, without being disciplined and without being fully obedient, no one can become successful in following the instructions of the spiritual master, and without doing so, no one is able to go back to Godhead.

#### TEXT 25

#### TEXT

ucchista-lepan anumodito dvijaih  
 sakrt sma bhunje tad-apasta-kilbisah  
 evam pravrttasya visuddha-cetasas  
 tad-dharma evatma-rucih prajayate

#### SYNONYMS

ucchista-lepan--the remnants of foodstuff; anumoditah--being permitted; dvijaih--by the Vedantist brahmanas; sakrt--once upon a time; sma--in the past; bhunje--took; tat--by that action; apasta--eliminated; kilbisah--all sins; evam--thus; pravrttasya--being engaged; visuddha-cetasah--of one whose mind is purified; tat--that particular; dharmah--nature; eva--certainly; atma-rucih--transcendental attraction; prajayate--was manifested.

#### TRANSLATION

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.

#### PURPORT

Pure devotion is as much infectious, in a good sense, as infectious diseases. A pure devotee is cleared from all kinds of sins. The Personality of Godhead is the purest entity, and unless one is equally pure from the infection of material qualities, one cannot become a pure devotee of the Lord. The bhakti-vedantas as above mentioned were pure devotees, and the boy became infected with their qualities of purity by their association and by eating once the remnants of the foodstuff taken by them. Such remnants may be taken even without permission of the pure devotees. There are sometimes pseudodevotees, and one should be very much cautious about them. There are many things which hinder one from entering devotional service. But by the association of pure devotees all these obstacles are removed. The neophyte devotee becomes practically enriched with the transcendental qualities of the pure devotee, which means

attraction for the Personality of Godhead's name, fame, quality, pastimes, etc. Infection of the qualities of the pure devotee means to imbibe the taste of pure devotion always in the transcendental activities of the Personality of Godhead. This transcendental taste at once makes all material things distasteful. Therefore a pure devotee is not at all attracted by material activities. After the elimination of all sins or obstacles on the path of devotional service, one can become attracted, one can have steadiness, one can have perfect taste, one can have transcendental emotions, and at last one can be situated on the plane of loving service of the Lord. All these stages develop by the association of pure devotees, and that is the purport of this stanza.

#### TEXT 26

#### TEXT

tatranvaham krsna-kathah pragayatam  
anugrahenasnavam manoharah  
tah sraddhaya me 'nupadam visrnvatah  
priyasravasy anga mamabhavad rucih

#### SYNONYMS

tatra--thereupon; anu--every day; aham--I; krsna-kathah--narration of Lord Krsna's activities; pragayatam--describing; anugrahena--by causeless mercy; asnavam--giving aural reception; manah-harah--attractive; tah--those; sraddhaya--respectfully; me--unto me; anupadam--every step; visrnvatah--hearing attentively; priyasravasi--of the Personality of Godhead; anga--O Vyasadeva; mama--mine; abhavat--it so became; rucih--taste.

#### TRANSLATION

O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krsna And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

#### PURPORT

Lord Sri Krsna, the Absolute Personality of Godhead, is attractive not only in His personal features, but also in His transcendental activities. It is so because the Absolute is absolute by His name, fame, form, pastimes, entourage, paraphernalia, etc. The Lord descends on this material world out of His causeless mercy and displays His various transcendental pastimes as a human being so that human beings attracted towards Him become able to go back to Godhead. Men are naturally apt to hear histories and narrations of various personalities performing mundane activities, without knowing that by such association one simply wastes valuable time and also becomes addicted to the three qualities of mundane nature. Instead of wasting time, one can get spiritual success by turning his attention to the transcendental pastimes of the Lord. By hearing the narration of the pastimes of the Lord, one contacts directly the Personality of Godhead, and, as explained before, by hearing about the Personality of Godhead, from within, all accumulated sins of the mundane creature are cleared. Thus being cleared of all sins, the hearer gradually becomes liberated from mundane association and becomes attracted to the features of the Lord. Narada Muni has just explained this by his personal experience. The whole idea is that simply by hearing about the Lord's pastimes one can become one of the associates of the Lord. Narada Muni has eternal life, unlimited knowledge and unfathomed bliss, and he can travel all over the material and spiritual worlds without restriction. One can attain to the highest perfection of life simply by attentive hearing of the transcendental pastimes of the Lord from the right sources, as Sri Narada heard them from the pure devotees (bhakti-vedantas) in his previous life. This process of hearing in the association of the devotees is especially recommended in this age of quarrel (Kali).

## TEXT 27

### TEXT

tasmims tada labdha-rucer maha-mate  
priyasravasy askhalita matir mama  
yayaham etat sad-asat sva-mayaya  
pasye mayi brahmani kalpitam pare

### SYNONYMS

tasmin--it being so; tada--at that time; labdha--achieved; ruceh--taste; maha-mate--O great sage; priyasravasi--upon the Lord; askhalita matih--uninterrupted attention; mama--mine; yaya--by which; aham--I; etat--all these; sat-asat--gross and subtle; sva-mayaya--one's own ignorance; pasye--see; mayi--in me; brahmani--the Supreme; kalpitam--is accepted; pare--in the Transcendence.

### TRANSLATION

O great sage, as soon as I got a taste for the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental.

### PURPORT

Ignorance in material existence is compared to darkness, and in all Vedic literatures the Personality of Godhead is compared to the sun. Wherever there is light there cannot be darkness. Hearing of the Lord's pastimes is itself transcendental association with the Lord because there is no difference between the Lord and His transcendental pastimes. To become associated with the supreme light is to dissipate all ignorance. By ignorance only, the conditioned soul wrongly thinks that both he and the Lord are products of material nature. But in fact the Personality of Godhead and the living beings are transcendental, and they have nothing to do with the material nature. When ignorance is removed and it is perfectly realized that there is nothing existing without the Personality of Godhead, then nescience is removed. Since the gross and subtle bodies are emanations from the Personality of Godhead, the knowledge of light permits one to engage both of them in the service of the Lord. The gross body should be engaged in acts of rendering service to the Lord (as in bringing water, cleansing the temple or making obeisances, etc.). The path of arcana, or worshiping the Lord in the temple, involves engaging one's gross body in the service of the Lord. Similarly, the subtle mind should be engaged in hearing the transcendental pastimes of the Lord, thinking about them, chanting His name, etc. All such activities are transcendental. None of the gross or subtle senses should otherwise be engaged. Such realization of transcendental activities is made possible by many, many years of apprenticeship in the devotional service, but simply attraction of love for the Personality of Godhead, as it was developed in Narada Muni, by hearing, is highly effective.

## TEXT 28

### TEXT

ittham sarat-pravrsikav rtu harer  
visrnavato me 'nusavam yaso 'malam  
sankirtyamanam munibhir mahatmabhir  
bhaktih pravrttatma-rajastamopaha

### SYNONYMS

ittham--thus; sarat--autumn; pravrsikau--rainy season; rtu--two seasons; hareh--of the Lord; visrnvatah--continuously hearing; me--myself; anusavam--constantly; yasah amalam--unadulterated glories; sankirtyamanam--chanted by; munibhih--the great sages; maha-atmabhih--great souls; bhaktih--devotional service; pravrtta--began to flow; atma--living being; rajah--mode of passion; tama--mode of ignorance; upaha--vanishing.

#### TRANSLATION

Thus during two seasons--the rainy season and autumn--I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished.

#### PURPORT

Transcendental loving service for the Supreme Lord is the natural inclination of every living being. The instinct is dormant in everyone, but due to the association of material nature the modes of passion and ignorance cover this from time immemorial. If, by the grace of the Lord and the great-souled devotees of the Lord, a living being becomes fortunate enough to associate with the unadulterated devotees of the Lord and gets a chance to hear the unadulterated glories of the Lord, certainly the flow of devotional service takes place like the flow of a river. As the river flows on till she reaches the sea, similarly pure devotional service flows by the association of pure devotees till it reaches the ultimate goal, namely, transcendental love of God. Such a flow of devotional service cannot stop. On the contrary, it increases more and more without limitation. The flow of devotional service is so potent that any onlooker also becomes liberated from the influence of the modes of passion and ignorance. These two qualities of nature are thus removed, and the living being is liberated, being situated in his original position.

#### TEXT 29

#### TEXT

tasyaivam me 'nuraktasya  
prasritasya hatainasah  
sraddadhanasya balasya  
dantasyanucarasya ca

#### SYNONYMS

tasya--his; evam--thus; me--mine; anuraktasya--attached to them; prasritasya--obediently; hata--freed from; enasah--sins; sraddadhanasya--of the faithful; balasya--of the boy; dantasya--subjugated; anucarasya--strictly following the instructions; ca--and.

#### TRANSLATION

I was very much attached to those sages. I was gentle in behavior, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind.

#### PURPORT

These are the necessary qualifications of a prospective candidate who can expect to be elevated to the position of a pure unadulterated devotee. Such a candidate must always seek the association of pure devotees. One should not be misled by a pseudodevotee. He himself must be plain and gentle to receive the instructions of such a pure devotee. A pure devotee is a completely surrendered soul unto the Personality of Godhead. He knows the Personality of Godhead as the supreme proprietor and all others as



His servitors. And by the association of pure devotees only, one can get rid of all sins accumulated by mundane association. A neophyte devotee must faithfully serve the pure devotee, and he should be very much obedient and strictly follow the instructions. These are the signs of a devotee who is determined to achieve success even in the existing duration of life.

#### TEXT 30

##### TEXT

jnanam guhyatamam yat tat  
saksad bhagavatoditam  
anvavocan gamisyantah  
krpaya dina-vatsalah

##### SYNONYMS

jnanam--knowledge; guhyatamam--most confidential; yat--what is; tat--that; saksat--directly; bhagavata uditam--propounded by the Lord Himself; anvavocan--gave instruction; gamisyantah--while departing from; krpaya--by causeless mercy; dina-vatsalah--those who are very kind to the poor and meek.

##### TRANSLATION

As they were leaving, those bhakti-vedantas, who are very kind to poor-hearted souls, instructed me in that most confidential subject which is instructed by the Personality of Godhead Himself.

##### PURPORT

A pure Vedantist, or a bhakti-vedanta, instructs followers exactly according to the instructions of the Lord Himself. The Personality of Godhead, both in the Bhagavad-gita and in all other scriptures, has definitely instructed men to follow the Lord only. The Lord is the creator, maintainer and annihilator of everything. The whole manifested creation is existing by His will, and by His will when the whole show is finished He will remain in His eternal abode with all His paraphernalia. Before the creation He was there in the eternal abode, and after the annihilation He will continue to remain. He is not, therefore, one of the created beings. He is transcendental. In the Bhagavad-gita the Lord says that long, long before the instruction was imparted to Arjuna, the same was instructed to the sun-god, and in course of time, the same instruction, being wrongly handled and being broken, was again instructed to Arjuna because he was His perfect devotee and friend. Therefore, the instruction of the Lord can be understood by the devotees only and no one else. The impersonalist, who has no idea of the transcendental form of the Lord, cannot understand this most confidential message of the Lord. The expression "most confidential" is significant here because knowledge of devotional service is far, far above knowledge of impersonal Brahman. Jnanam means ordinary knowledge or any branch of knowledge. This knowledge develops up to the knowledge of impersonal Brahman. Above this, when it is partially mixed with devotion, such knowledge develops to knowledge of Paramatma, or the all-pervading Godhead. This is more confidential. But when such knowledge is turned into pure devotional service and the confidential part of transcendental knowledge is attained, it is called the most confidential knowledge. This most confidential knowledge was imparted by the Lord to Brahma, Arjuna, Uddhava, etc.

#### TEXT 31

##### TEXT

yenaivaham bhagavato  
vasudevasya vedhasah  
mayanubhavam avidam

yena gacchanti tat-padam

#### SYNONYMS

yena--by which; eva--certainly; aham--I; bhagavatah--of the Personality of Godhead; vasudevasya--of Lord Sri Krsna; vedhasah--of the supreme creator; maya--energy; anubhavam--influence; avidam--easily understood; yena--by which; gacchanti--they go; tat-padam--at the lotus feet of the Lord.

#### TRANSLATION

By that confidential knowledge, I could understand clearly the influence of the energy of Lord Sri Krsna, the creator, maintainer and annihilator of everything. By knowing that, one can return to Him and personally meet Him.

#### PURPORT

By devotional service or by the most confidential knowledge, one can understand very easily how the different energies of the Lord are working. One part of energy is manifesting the material world; the other (superior) part of His energy is manifesting the spiritual world. And the via medium energy is manifesting the living entities who are serving either of the above-mentioned energies. The living entities serving material energy are struggling hard for existence and happiness, which is presented to them as illusion. But those in the spiritual energy are placed under the direct service of the Lord in eternal life, complete knowledge and perpetual bliss. The Lord desires, as He has directly said in the Bhagavad-gita, that all conditioned souls, rotting in the kingdom of material energy, come back to Him by giving up all engagements in the material world. This is the most confidential part of knowledge. But this can be understood only by the pure devotees, and only such devotees enter the kingdom of God to see Him personally and serve Him personally. The concrete example is Narada Himself, who attained this stage of eternal knowledge and eternal bliss. And the ways and means are open to all, provided one agrees to follow in the footsteps of Sri Narada Muni. According to sruti, the Supreme Lord has unlimited energies (without effort by Him), and these are described under three principal headings, as above mentioned.

#### TEXT 32

#### TEXT

etat samsucitam brahmams  
tapa-traya-cikitsitam  
yad isvare bhagavati  
karma brahmani bhavitam

#### SYNONYMS

etat--this much; samsucitam--decided by the learned; brahman--O brahmana Vyasa; tapa-traya--three kinds of miseries; cikitsitam--remedial measures; yat--what; isvare--the supreme controller; bhagavati--unto the Personality of Godhead; karma--one's prescribed activities; brahmani--unto the great; bhavitam--dedicated.

#### TRANSLATION

O Brahmana Vyasadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Sri Krsna].

#### PURPORT

Sri Narada Muni personally experienced that the most feasible and practical way to open the path of salvation or get relief from all miseries of life is to hear submissively the transcendental activities of the Lord from the right and bona fide sources. This is the only remedial process. The entire material existence is full of miseries. Foolish people have manufactured, out of their tiny brains, many remedial measures for removing the threefold miseries pertaining to the body and mind, pertaining to the natural disturbances and in relation with other living beings. The whole world is struggling very hard to exist out of these miseries, but men do not know that without the sanction of the Lord no plan or no remedial measure can actually bring about the desired peace and tranquillity. The remedial measure to cure a patient by medical treatment is useless if it is not sanctioned by the Lord. To cross the river or the ocean by a suitable boat is no remedial measure if it is not sanctioned by the Lord. We should know for certain that the Lord is the ultimate sanctioning officer, and we must therefore dedicate our attempts to the mercy of the Lord for ultimate success or to get rid of the obstacles on the path of success. The Lord is all-pervading, all-powerful, omniscient and omnipresent. He is the ultimate sanctioning agent of all good or bad effects. We should, therefore, learn to dedicate our activities unto the mercy of the Lord and accept Him either as impersonal Brahman, localized Paramatma or the Supreme Personality of Godhead. It does not matter what one is. One must dedicate everything in the service of the Lord. If one is a learned scholar, scientist, philosopher, poet, etc., then he should employ his learning to establish the supremacy of the Lord. Try to study the energy of the Lord in every sphere of life. Do not decry Him and try to become like Him or take His position simply by fragmental accumulation of knowledge. If one is an administrator, statesman, warrior, politician, etc., then one should try to establish the Lord's supremacy in statesmanship. Fight for the cause of the Lord as Sri Arjuna did. In the beginning, Sri Arjuna, the great fighter, declined to fight, but when he was convinced by the Lord that the fighting was necessary, Sri Arjuna changed his decision and fought for His cause. Similarly, if one is a businessman, an industrialist, an agriculturist, etc., then one should spend his hard-earned money for the cause of the Lord. Think always that the money which is accumulated is the wealth of the Lord. Wealth is considered to be the goddess of fortune (Laksmi), and the Lord is Narayana, or the husband of Laksmi. Try to engage Laksmi in the service of Lord Narayana and be happy. That is the way to realize the Lord in every sphere of life. The best thing is, after all, to get relief from all material activities and engage oneself completely in hearing the transcendental pastimes of the Lord. But in case of the absence of such an opportunity, one should try to engage in the service of the Lord everything for which one has specific attraction, and that is the way of peace and prosperity. The word *samsucitam* in this stanza is also significant. One should not think for a moment that the realization of Narada was childish imagination only. It is not like that. It is so realized by the expert and erudite scholars, and that is the real import of the word *samsucitam*.

### TEXT 33

#### TEXT

amayo yas ca bhutanam  
 jayate yena suvrata  
 tad eva hy amayam dravyam  
 na punati cikitsitam

#### SYNONYMS

amayam--diseases; yah ca--whatever; bhutanam--of the living being; jayate--become possible; yena--by the agency; suvrata--O good soul; tat--that; eva--very; hi--certainly; amayam--disease; dravyam--thing; na--does it not; punati--cure; cikitsitam--treated with.

#### TRANSLATION

O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing?

## PURPORT

An expert physician treats his patient with a therapeutic diet. For example, milk preparations sometimes cause disorder of the bowels, but the very same milk converted into curd and mixed with some other remedial ingredients cures such disorders. Similarly, the threefold miseries of material existence cannot be mitigated simply by material activities. Such activities have to be spiritualized, just as by fire iron is made red-hot, and thereby the action of fire begins. Similarly, the material conception of a thing is at once changed as soon as it is put into the service of the Lord. That is the secret of spiritual success. We should not try to lord it over the material nature, nor should we reject material things. The best way to make the best use of a bad bargain is to use everything in relation with the supreme spiritual being. Everything is an emanation from the Supreme Spirit, and by His inconceivable power He can convert spirit into matter and matter into spirit. Therefore a material thing (so-called) is at once turned into a spiritual force by the great will of the Lord. The necessary condition for such a change is to employ so-called matter in the service of the spirit. That is the way to treat our material diseases and elevate ourselves to the spiritual plane where there is no misery, no lamentation and no fear. When everything is thus employed in the service of the Lord, we can experience that there is nothing except the Supreme Brahman. The Vedic mantra that "everything is Brahman" is thus realized by us.

## TEXT 34

### TEXT

evam nṛnam kriya-yogah  
sarve samsṛti-hetavah  
ta evatma-vinasaya  
kalpante kalpitah pare

### SYNONYMS

evam--thus; nṛnam--of the human being; kriya-yogah--all activities; sarve--everything; samsṛti--material existence; hetavah--causes; te--that; eva--certainly; atma--the tree of work; vinasaya--killing; kalpante--become competent; kalpitah--dedicated; pare--unto the Transcendence.

### TRANSLATION

Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work.

## PURPORT

Fruitive work which has perpetually engaged the living being is compared to the banyan tree in the Bhagavad-gita, for it is certainly very deeply rooted. As long as the propensity for enjoying the fruit of work is there, one has to continue the transmigration of the soul from one body or place to another, according to one's nature of work. The propensity for enjoyment may be turned into the desire for serving the mission of the Lord, By doing so, one's activity is changed into karma-yoga, or the way by which one can attain spiritual perfection while engaging in the work for which he has a natural tendency. Here the word atma indicates the categories of all fruitive work. The conclusion is that when the result of all fruitive and other work is dovetailed with the service of the Lord, it will cease to generate further karma and will gradually develop into transcendental devotional service, which will not only cut off completely the root of the banyan tree of work but will also carry the performer to the lotus feet of the Lord.

The summary is that one has to, first of all, seek the association of pure devotees who not only are learned in the Vedanta but are self-realized souls and unalloyed devotees of Lord Sri Kṛṣṇa, the Personality of Godhead. In that association, the neophyte devotees must render loving service physically

and mentally without reservation. This service attitude will induce the great souls to be more favorable in bestowing their mercy, which injects the neophyte with all the transcendental qualities of the pure devotees. Gradually this is developed into a strong attachment to hearing the transcendental pastimes of the Lord, which makes him able to catch up the constitutional position of the gross and subtle bodies and beyond them the knowledge of pure soul and his eternal relation with the Supreme Soul, the Personality of Godhead. After the relation is ascertained by establishment of the eternal relation, pure devotional service to the Lord begins gradually developing into perfect knowledge of the Personality of Godhead beyond the purview of impersonal Brahman and localized Paramatma. By such purusottama-yoga, as it is stated in the Bhagavad-gita, one is made perfect even during the present corporeal existence, and one exhibits all the good qualities of the Lord to the highest percentage. Such is the gradual development by association of pure devotees.

#### TEXT 35

#### TEXT

yad atra kriyate karma  
bhagavat-paritosanam  
jnanam yat tad adhinam hi  
bhakti-yoga-samanvitam

#### SYNONYMS

yat--whatever; atra--in this life or world; kriyate--does perform; karma--work; bhagavat--unto the Personality of Godhead; paritosanam--satisfaction of; jnanam--knowledge; yat tat--what is so called; adhinam--dependent; hi--certainly; bhakti-yoga--devotional; samanvitam--dovetailed with bhakti-yoga.

#### TRANSLATION

Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor.

#### PURPORT

The general and popular notion is that by discharging fruitive work in terms of the direction of the scriptures one becomes perfectly able to acquire transcendental knowledge for spiritual realization. Bhakti-yoga is considered by some to be another form of karma. But factually bhakti-yoga is above both karma and jnana. Bhakti-yoga is independent of jnana or karma; on the other hand, jnana and karma are dependent on bhakti-yoga. This kriya-yoga or karma-yoga, as recommended by Sri Narada to Vyasa, is specifically recommended because the principle is to satisfy the Lord. The Lord does not want His sons, the living beings, to suffer the threefold miseries of life. He desires that all of them come to Him and live with Him, but going back to Godhead means that one must purify himself from material infections. When work is performed, therefore, to satisfy the Lord, the performer becomes gradually purified from the material affection. This purification means attainment of spiritual knowledge. Therefore knowledge is dependent on karma, or work, done on behalf of the Lord. Other knowledge, being devoid of bhakti-yoga or satisfaction of the Lord, cannot lead one back to the kingdom of God, which means that it cannot even offer salvation, as already explained in connection with the stanza naiskarmyam apy acyuta-bhavarjitam (Srimad-Bhagavatam 1.5.12). The conclusion is that a devotee engaged in the unalloyed service of the Lord, specifically in hearing and chanting of His transcendental glories, becomes simultaneously spiritually enlightened by the divine grace, as confirmed in the Bhagavad-gita.

#### TEXT 36

## TEXT

kurvana yatra karmani  
bhagavac-chiksayasakrt  
grnanti guna-namani  
krsnasyanusmaranti ca

## SYNONYMS

kurvanah--while performing; yatra--thereupon; karmani--duties; bhagavat--the Personality of Godhead; siksaya--by the will of; asakrt--constantly; grnanti--takes on; guna--qualities; namani--names; krsnasya--of Krsna; anusmaranti--constantly remembers; ca--and.

## TRANSLATION

While performing duties according to the order of Sri Krsna, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities.

## PURPORT

An expert devotee of the Lord can mold his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly remember the Lord's name, fame, qualities, etc. The order of the Lord is distinctly there in the Bhagavad-gita: one should work only for the Lord in all spheres of life. In every sphere of life the Lord should be situated as the proprietor. According to the Vedic rites, even in the worship of some demigods like Indra, Brahma, Sarasvati and Ganesa, the system is that in all circumstances the representation of Visnu must be there as yajnesvara, or the controlling power of such sacrifices. It is recommended that a particular demigod be worshiped for a particular purpose, but still the presence of Visnu is compulsory in order to make the function proper.

Apart from such Vedic duties, even in our ordinary dealings (for example, in our household affairs or in our business or profession) we must consider that the result of all activities must be given over to the supreme enjoyer, Lord Krsna. In the Bhagavad-gita the Lord has declared Himself to be the supreme enjoyer of everything, the supreme proprietor of every planet and the supreme friend of all beings. No one else but Lord Sri Krsna can claim to be the proprietor of everything within His creation. A pure devotee remembers this constantly, and in doing so he repeats the transcendental name, fame and qualities of the Lord, which means that he is constantly in touch with the Lord. The Lord is identical with His name, fame, etc., and therefore to be associated with His name, fame, etc., constantly, means actually to associate with the Lord.

The major portion of our monetary income, not less than fifty percent, must be spent to carry out the order of Lord Krsna. Not only should we give the profit of our earning to this cause, but we must also arrange to preach this cult of devotion to others because that is also one of the orders of the Lord. The Lord definitely says that no one is more dear to Him than one who is always engaged in the preaching work of the Lord's name and fame all over the world. The scientific discoveries of the material world can also be equally engaged in carrying out His order. He wants the message of the Bhagavad-gita to be preached amongst His devotees. It may not be so done amongst those who have no credit of austerities, charity, education, etc. Therefore, the attempt must go on to convert unwilling men to become His devotees. Lord Caitanya has taught a very simple method in this connection. He has taught the lesson for preaching the transcendental message through singing, dancing and refreshment. As such, fifty percent of our income may be spent for this purpose. In this fallen age of quarrel and dissension, if only the leading and wealthy persons of society agree to spend fifty percent of their income in the service of the Lord, as it is taught by Lord Sri Caitanya Mahaprabhu, there is absolute certainty of converting this hell of pandemonium to the transcendental abode of the Lord. No one will disagree to partake in a function where good singing, dancing and refreshment are administered. Everyone will attend such a function, and everyone is sure to feel individually the transcendental presence of the Lord. This alone will help the attendant associate with the Lord and thereby purify himself in spiritual realization. The only condition

for successfully executing such spiritual activities is that they must be conducted under the guidance of a pure devotee who is completely free from all mundane desires, fruitive activities and dry speculations about the nature of the Lord. No one has to discover the nature of the Lord. It is already spoken by the Lord Himself in the Bhagavad-gita especially and in all other Vedic literatures generally. We have simply to accept them in toto and abide by the orders of the Lord. That will guide us to the path of perfection. One can remain in his own position. No one has to change his position, especially in this age of variegated difficulties. The only condition is that one must give up the habit of dry speculation aimed at becoming one with the Lord. And after giving up such lofty puffed-up vanities, one may very submissively receive the orders of the Lord in the Bhagavad-gita or Bhagavatam from the lips of a bona fide devotee whose qualification is mentioned above. That will make everything successful, without a doubt.

#### TEXT 37

#### TEXT

om namo bhagavate tubhyam  
vasudevaya dhimahi  
pradyumnayaniruddhaya  
namah sankarsanaya ca

#### SYNONYMS

om--the sign of chanting the transcendental glory of the Lord; namah--offering obeisances unto the Lord; bhagavate--unto the Personality of Godhead; tubhyam--unto You; vasudevaya--unto the Lord, the son of Vasudeva; dhimahi--let us chant; pradyumna, aniruddhaya and sankarsanaya--all plenary expansions of Vasudeva; namah--respectful obeisances; ca--and.

#### TRANSLATION

Let us all chant the glories of Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Sankarsana.

#### PURPORT

According to Pancaratra, Narayana is the primeval cause of all expansions of Godhead. These are Vasudeva, Sankarsana, Pradyumna and Aniruddha. Vasudeva and Sankarsana are on the middle left and right, Pradyumna is on the right of Sankarsana, and Aniruddha is on the left of Vasudeva, and thus the four Deities are situated. They are known as the four aides-de-camp of Lord Sri Krsna.

This is a Vedic hymn or mantra beginning with omkara pranava, and thus the mantra is established by the transcendental chanting process, namely, om namo dhimahi, etc.

The purport is that any transaction, either in the field of fruitive work or in empiric philosophy, which is not ultimately aimed at transcendental realization of the Supreme Lord, is considered to be useless. Naradaji has therefore explained the nature of unalloyed devotional service by his personal experience in the development of intimacy between the Lord and the living entity by a gradual process of progressive devotional activities. Such a progressive march of transcendental devotion for the Lord culminates in the attainment of loving service of the Lord, which is called prema in different transcendental variegatedness called rasas (tastes). Such devotional service is also executed in mixed forms, namely mixed with fruitive work or empiric philosophical speculations.

Now the question which was raised by the great rsis headed by Saunaka regarding the confidential part of Suta's achievement through the spiritual master is explained herein by the chanting of this hymn consisting of thirty-three letters. And this mantra is addressed to the four Deities, or the Lord with His plenary expansions. The central figure is Lord Sri Krsna because the plenary portions are His aides-de-camp. The most confidential part of the instruction is that one should always chant and remember the glories of the Lord Sri Krsna, the Supreme Personality of Godhead, along with His different plenary

portions expanded as Vasudeva, Sankarsana, Pradyumna and Aniruddha. Those expansions are the original Deities for all other truths, namely either visnu-tattva or sakti-tattvas.

#### TEXT 38

##### TEXT

iti murty-abhidhanena  
mantra-murtim amurtikam  
yajate yajna-purusam  
sa samyag darsanah puman

##### SYNONYMS

iti--thus; murti--representation; abhidhanena--in sound; mantra-murtim--form representation of transcendental sound; amurtikam--the Lord, who has no material form; yajate--worship; yajna--Visnu; purusam--the Personality of Godhead; sah--he alone; samyak--perfectly; darsanah--one who has seen; puman--person.

##### TRANSLATION

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Visnu, who has no material form.

##### PURPORT

Our present senses are all made of material elements, and therefore they are imperfect in realizing the transcendental form of Lord Visnu. He is therefore worshiped by sound representation via the transcendental method of chanting. Anything which is beyond the scope of experience by our imperfect senses can be realized fully by the sound representation. A person transmitting sound from a far distant place can be factually experienced. If this is materially possible, why not spiritually? This experience is not a vague impersonal experience. It is actually an experience of the transcendental Personality of Godhead, who possesses the pure form of eternity, bliss and knowledge.

In the Amarakosa Sanskrit dictionary the word murti carries import in twofold meanings, namely, form and difficulty. Therefore amurtikam is explained by Acarya Sri Visvanatha Cakravarti Thakura as meaning "without difficulty." The transcendental form of eternal bliss and knowledge can be experienced by our original spiritual senses, which can be revived by chanting of the holy mantras, or transcendental sound representations. Such sound should be received from the transparent agency of the bona fide spiritual master, and the chanting may be practiced by the direction of the spiritual master. That will gradually lead us nearer to the Lord. This method of worship is recommended in the pancaratrika system, which is both recognized and authorized. The pancaratrika system has the most authorized codes for transcendental devotional service. Without the help of such codes, one cannot approach the Lord, certainly not by dry philosophical speculation. The pancaratrika system is both practical and suitable for this age of quarrel. The Pancaratra is more important than the Vedanta for this modern age.

#### TEXT 39

##### TEXT

imam sva-nigamam brahmann  
avetya mad-anusthitam  
adan me jnanam aisvaryam  
svasmin bhavam ca kesavah



## SYNONYMS

imam--thus; sva-nigamam--confidential knowledge of the Vedas in respect to the Supreme Personality of Godhead; brahman--O brahmana (Vyasadeva); avetya--knowing it well; mat--by me; anusthitam--executed; adat--bestowed upon me; me--me; jnanam--transcendental knowledge; aisvaryam--opulence; svasmin--personal; bhavam--intimate affection and love; ca--and; kesavah--Lord Krsna.

## TRANSLATION

O brahmana, thus by the Supreme Lord Krsna I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

## PURPORT

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Sri Krsna. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Sri Narada has explained all these from his personal experience, and one can obtain all the facilities which Sri Narada obtained by perfecting the chanting process of the sound representation of the Lord. There is no bar for chanting this transcendental sound by anyone, provided it is received through Narada's representative, coming down by the chain of disciplic succession, or the parampara system.

## TEXT 40

### TEXT

tvam apy adabhra-sruta visrutam vibhoh  
samapyate yena vidam bubhutsitam  
prakhyahi dukhair muhur arditatmanam  
sanklesa-nirvanam usanti nanyatha

## SYNONYMS

tvam--your good soul; api--also; adabhra--vast; sruta--Vedic literatures; visrutam--have heard also; vibhoh--of the Almighty; samapyate--satisfied; yena--by which; vidam--of the learned; bubhutsitam--who always desire to learn transcendental knowledge; prakhyahi--describe; dukhah--by miseries; muhuh--always; ardita-atmanam--suffering mass of people; sanklesa--sufferings; nirvanam--mitigation; usanti na--do not get out of; anyatha--by other means.

## TRANSLATION

Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.

## PURPORT

Sri Narada Muni from practical experience definitely asserts that the prime solution of all problems of material work is to broadcast very widely the transcendental glories of the Supreme Lord. There are four classes of good men, and there are four classes of bad men also. The four classes of good men acknowledge the authority of the Almighty God, and therefore such good men (1) when they are in difficulty, (2) when they are in need of money, (3) when they are advanced in knowledge and (4) when they are inquisitive to know more and more about God, intuitively take shelter of the Lord. As such, Naradaji advises Vyasadeva to broadcast the transcendental knowledge of God in terms of the vast Vedic knowledge which he had already attained.

As far as the bad men are concerned, they are also four in number: (1) those who are simply addicted to the mode of progressive fruitive work and thus are subjected to the accompanying miseries, (2) those who are simply addicted to vicious work for sense satisfaction and so suffer the consequence, (3) those who are materially very much advanced in knowledge, but who suffer because they do not have the sense to acknowledge the authority of the Almighty Lord, and (4) the class of men who are known as atheists and who therefore purposely hate the very name of God, although they are always in difficulty.

Sri Naradaji advised Vyasadeva to describe the glories of the Lord just to do good to all eight classes of men, both good and bad. Srimad-Bhagavatam is therefore not meant for any particular class of men or sect. It is for the sincere soul who actually wants his own welfare and peace of mind. Thus end the Bhaktivedanta purports of the First Canto, Fifth Chapter, of the Srimad-Bhagavatam, entitled "Narada's Instructions on Srimad-Bhagavatam for Vyasadeva."

#### Chapter Six

#### Conversation Between Narada and Vyasadeva

#### TEXT 1

#### TEXT

suta uvaca  
evam nisamya bhagavan  
devarser janma karma ca  
bhuyah papraccha tam brahman  
vyasah satyavati-sutah

#### SYNONYMS

sutah uvaca--Suta said; evam--thus; nisamya--hearing; bhagavan--the powerful incarnation of God; devarseh--of the great sage among the gods; janma--birth; karma--work; ca--and; bhuyah--again; papraccha--asked; tam--him; brahman--O brahmanas; vyasah--Vyasadeva; satyavati-sutah--the son of Satyavati.

#### TRANSLATION

Suta said: O brahmanas, thus hearing all about Sri Narada's birth and activities, Vyasadeva, the incarnation of God and son of Satyavati, inquired as follows.

#### PURPORT

Vyasadeva was further inquisitive to know about the perfection of Naradaji, and therefore he wanted to know about him more and more. In this chapter Naradaji will describe how he was able to have a brief audience with the Lord while he was absorbed in the transcendental thought of separation from the Lord and when it was very painful for him.

#### TEXT 2

## TEXT

vyasa uvaca  
bhiksubhir vipravasite  
vijnanadestrbhis tava  
vartamano vayasy adye  
tatah kim akarod bhavan

## SYNONYMS

vyasah uvaca--Sri Vyasadeva said; bhiksubhiih--by the great mendicants; vipravasite--having departed for other places; vijnana--scientific knowledge in transcendence; adestrbhiih--those who had instructed; tava--of your; vartamanah--present; vayasi--of the duration of life; adye--before the beginning of; tatah--after that; kim--what; akarot--did; bhavan--your good self.

## TRANSLATION

Sri Vyasadeva said: What did you [Narada] do after the departure of the great sages who had instructed you in scientific transcendental knowledge before the beginning of your present birth?

## PURPORT

Vyasadeva himself was the disciple of Naradaji, and therefore it was natural to be anxious to hear what Narada did after initiation from the spiritual masters. He wanted to follow in Narada's footsteps in order to attain to the same perfect stage of life. This desire to inquire from the spiritual master is an essential factor to the progressive path. This process is technically known as sad-dharma-prccha.

## TEXT 3

## TEXT

svayambhuva kaya vrttya  
vartitam te param vayah  
katham cedam udasraksih  
kale prapte kalevaram

## SYNONYMS

svayambhuva--O son of Brahma; kaya--under what condition; vrttya--occupation; vartitam--was spent; te--you; param--after the initiation; vayah--duration of life; katham--how; ca--and; idam--this; udasraksih--did you quit; kale--in due course; prapte--having attained; kalevaram--body.

## TRANSLATION

O son of Brahma, how did you pass your life after initiation, and how did you attain this body, having quit your old one in due course?

## PURPORT

Sri Narada Muni in his previous life was just an ordinary maidservant's son, so how he became so perfectly transformed into the spiritual body of eternal life, bliss and knowledge is certainly important. Sri Vyasadeva desired him to disclose the facts for everyone's satisfaction.

## TEXT 4

## TEXT

prak-kalpa-visayam etam  
smrtim te muni-sattama  
na hy esa vyavadhat kala  
esa sarva-nirakrtih

## SYNONYMS

prak--prior; kalpa--the duration of Brahma's day; visayam--subject matter; etam--all these; smrtim--remembrance; te--your; muni-sattama--O great sage; na--not; hi--certainly; esah--all these; vyavadhat--made any difference; kalah--course of time; esah--all these; sarva--all; nirakrtih--annihilation.

## TRANSLATION

O great sage, time annihilates everything in due course, so how is it that this subject matter, which happened prior to this day of Brahma, is still fresh in your memory, undisturbed by time?

## PURPORT

As spirit is not annihilated even after the annihilation of the material body, so also spiritual consciousness is not annihilated. Sri Narada developed this spiritual consciousness even when he had his material body in the previous kalpa. Consciousness of the material body means spiritual consciousness expressed through the medium of a material body. This consciousness is inferior, destructible and perverted. But superconsciousness of the supramind in the spiritual plane is as good as the spirit soul and is never annihilated.

## TEXT 5

## TEXT

narada uvaca  
bhiksubhir vipravasite  
vijnanadestrbhir mama  
vartamano vayasy adye  
tata etad akarasam

## SYNONYMS

naradah uvaca--Sri Narada said; bhiksubhiih--by the great sages; vipravasite--having departed for other places; vijnana--scientific spiritual knowledge; adestrbhiih--those who imparted unto me; mama--mine; vartamanah--present; vayasi adye--before this life; tatah--thereafter; etat--this much; akarasam--performed.

## TRANSLATION

Sri Narada said: The great sages, who had imparted scientific knowledge of transcendence to me, departed for other places, and I had to pass my life in this way.

## PURPORT

In his previous life, when Naradaji was impregnated with spiritual knowledge by the grace of the great sages, there was a tangible change in his life, although he was only a boy of five years. That is an important symptom visible after initiation by the bona fide spiritual master. Actual association of devotees

brings about a quick change in life for spiritual realization. How it so acted upon the previous life of Sri Narada Muni is described by and by in this chapter.

TEXT 6

TEXT

ekatmaja me janani  
yosin mudha ca kinkari  
mayy atmaje 'nanya-gatau  
cakre snehanubandhanam

SYNONYMS

eka-atmaja--having only one son; me--my; janani--mother; yosit--woman by class; mudha--foolish; ca--and; kinkari--maidservant; mayi--unto me; atmaje--being her offspring; ananya-gatau--one who has no alternative for protection; cakre--did it; sneha-anubandhanam--tied by affectionate bondage.

TRANSLATION

I was the only son of my mother, who was not only a simple woman but a maidservant as well. Since I was her only offspring, she had no other alternative for protection: she bound me with the tie of affection.

TEXT 7

TEXT

sasvatantra na kalpasid  
yoga-ksemam mamecchati  
isasya hi vase loko  
yosa darumayi yatha

SYNONYMS

sa--she; asvatantra--was dependent; na--not; kalpa--able; asit--was; yoga-ksemam--maintenance; mama--my; icchati--although desirous; isasya--of providence; hi--for; vase--under the control of; lokah--everyone; yosa--doll; daru-mayi--made of wood; yatha--as much as.

TRANSLATION

She wanted to look after my maintenance properly, but because she was not independent, she was not able to do anything for me. The world is under the full control of the Supreme Lord; therefore everyone is like a wooden doll in the hands of a puppet master.

TEXT 8

TEXT

aham ca tad-brahma-kule  
usivams tad-upeksaya  
dig-desa-kalavyutpanno  
balakah panca-hayanah

SYNONYMS

aham--I; ca--also; tat--that; brahma-kule--in the school of the brahmanas; usivan--lived; tat--her; upeksaya--being dependent on; dik--desa--direction and country; kala--time; avyutpannah--having no experience; balakah--a mere child; panca--five; hayanah--years old.

#### TRANSLATION

When I was a mere child of five years, I lived in a brahmana school. I was dependent on my mother's affection and had no experience of different lands.

#### TEXT 9

#### TEXT

ekada nirgatam gehad  
duhantim nisi gam pathi  
sarp'o 'dasat pada sprstah  
krpanam kala-coditah

#### SYNONYMS

ekada--once upon a time; nirgatam--having gone away; gehat--from home; duhantim--for milking; nisi--at night; gam--the cow; pathi--on the path; sarpah--snake; adasat--bitten; pada--on the leg; sprstah--thus struck; krpanam--the poor woman; kala-coditah--influenced by supreme time.

#### TRANSLATION

Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time.

#### PURPORT

That is the way of dragging a sincere soul nearer to God. The poor boy was being looked after only by his affectionate mother, and yet the mother was taken from the world by the supreme will in order to put him completely at the mercy of the Lord.

#### TEXT 10

#### TEXT

tada tad aham isasya  
bhaktanam sam abhipsatah  
anugraham manyamanah  
pratistham disam uttaram

#### SYNONYMS

tada--at that time; tat--that; aham--I; isasya--of the Lord; bhaktanam--of the devotees; sam--mercy; abhipsatah--desiring; anugraham--special benediction; manyamanah--thinking in that way; pratistham--departed; disam uttaram--in the northern direction.

#### TRANSLATION

I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.

#### PURPORT

Confidential devotees of the Lord see in every step a benedictory direction of the Lord. What is considered to be an odd or difficult moment in the mundane sense is accepted as special mercy of the Lord. Mundane prosperity is a kind of material fever, and by the grace of the Lord the temperature of this material fever is gradually diminished, and spiritual health is obtained step by step. Mundane people misunderstand it.

#### TEXT 11

#### TEXT

sphitan janapadams tatra  
pura-grama-vrajakaran  
kheta-kharvata-vatis ca  
vanany upavanani ca

#### SYNONYMS

sphitan--very flourishing; jana-padan--metropolises; tatra--there; pura--towns; grama--villages; vraja--big farms; akaran--mineral fields (mines); kheta--agricultural lands; kharvata--valleys; vatih--flower gardens; ca--and; vanani--forests; upavanani--nursery gardens; ca--and.

#### TRANSLATION

After my departure, I passed through many flourishing metropolises, towns, villages, animal farms, mines, agricultural lands, valleys, flower gardens, nursery gardens and natural forests.

#### PURPORT

Man's activities in agriculture, mining, farming, industries, gardening, etc., were all on the same scale as they are now, even previous to the present creation, and the same activities will remain as they are, even in the next creation. After many hundreds of millions of years, one creation is started by the law of nature, and the history of the universe repeats itself practically in the same way. The mundane wranglers waste time with archaeological excavations without searching into the vital necessities of life. After getting an impetus in spiritual life, Sri Narada Muni, even though a mere child, did not waste time for a single moment with economic development, although he passed towns and villages, mines and industries. He continually went on to progressive spiritual emancipation. Srimad-Bhagavatam is the repetition of history which happened some hundreds of millions of years ago. As it is said herein, only the most important factors of history are picked up to be recorded in this transcendental literature.

#### TEXT 12

#### TEXT

citra-dhatu-vicitradrin  
ibha-bhagna-bhuja-druman  
jalasayan chiva-jalan  
nalinih sura-sevitah  
citra-svanaih patra-rathair  
vibhramad bhramara-sriyah

## SYNONYMS

citra-dhatu--valuable minerals like gold, silver and copper; vicitra--full of variegatedness; adrin--hills and mountains; ibha-bhagna--broken by the giant elephants; bhuja--branches; druman--trees; jalasayan siva--health-giving; jalan--reservoirs of water; nalinih--lotus flowers; sura-sevitah--aspired to by the denizens of heaven; citra-svanaih--pleasing to the heart; patra-rathaih--by the birds; vibhramat--bewildering; bhramara-sriyah--decorated by drones.

## TRANSLATION

I passed through hills and mountains full of reservoirs of various minerals like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.

## TEXT 13

### TEXT

nala-venu-saras-tanba-  
kusa-kicaka-gahvaram  
eka evatiyato 'ham  
adraksam vipinam mahat  
ghoram pratibhayakaram  
vyaloluka-sivajiram

## SYNONYMS

nala--pipes; venu--bamboo; sarah--pens; tanba--full of; kusa--sharp grass; kicaka--weeds; gahvaram--caves; ekah--alone; eva--only; atiyatah--difficult to go through; aham--I; adraksam--visited; vipinam--deep forests; mahat--great; ghoram--fearful; pratibhaya-akaram--dangerously; vyala--snakes; uluka--owls; siva--jackals; ajiram--playgrounds.

## TRANSLATION

I then passed alone through many forests of rushes, bamboo, reeds, sharp grass, weeds and caves, which were very difficult to go through alone. I visited deep, dark and dangerously fearful forests, which were the play yards of snakes, owls and jackals.

## PURPORT

It is the duty of a mendicant (parivrajakacarya) to experience all varieties of God's creation by traveling alone through all forests, hills, towns, villages, etc., to gain faith in God and strength of mind as well as to enlighten the inhabitants with the message of God. A sannyasi is duty-bound to take all these risks without fear, and the most typical sannyasi of the present age is Lord Caitanya, who traveled in the same manner through the central Indian jungles, enlightening even the tigers, bears, snakes, deer, elephants and many other jungle animals. In this age of Kali, sannyasa is forbidden for ordinary men. One who changes his dress to make propaganda is a different man from the original ideal sannyasi. One should, however, take the vow to stop social intercourse completely and devote life exclusively to the service of the Lord. The change of dress is only a formality. Lord Caitanya did not accept the name of a sannyasi, and in this age of Kali the so-called sannyasis should not change their former names, following in the footsteps of Lord Caitanya. In this age, devotional service of hearing and repeating the holy glories of the Lord is strongly recommended, and one who takes the vow of renunciation of family life need not imitate the parivrajakacarya like Narada or Lord Caitanya, but may sit down at some holy place and devote his



whole time and energy to hear and repeatedly chant the holy scriptures left by the great acaryas like the six Gosvamis of Vrndavana.

#### TEXT 14

##### TEXT

parisrantendriyatmaham  
trt-parito bubhuksitah  
snatva pitva hrade nadya  
upasprsto gata-sramah

##### SYNONYMS

parisranta--being tired; indriya--bodily; atma--mentally; aham--I; trt-paritah--being thirsty; bubhuksitah--and hungry; snatva--taking a bath; pitva--and drinking water also; hrade--in the lake; nadyah--of a river; upasprstah--being in contact with; gata--got relief from; sramah--tiredness.

##### TRANSLATION

Thus traveling, I felt tired, both bodily and mentally, and I was both thirsty and hungry. So I took a bath in a river lake and also drank water. By contacting water, I got relief from my exhaustion.

##### PURPORT

A traveling mendicant can meet the needs of body, namely thirst and hunger, by the gifts of nature without being a beggar at the doors of the householders. The mendicant therefore does not go to the house of a householder to beg but to enlighten him spiritually.

#### TEXT 15

##### TEXT

tasmin nirmanuje 'ranye  
pippalopastha asritah  
atmanatmanam atmastham  
yatha-srutam acintayam

##### SYNONYMS

tasmin--in that; nirmanuje--without human habitation; aranye--in the forest; pippala--banyan tree; upastha--sitting under it; asritah--taking shelter of; atmana--by intelligence; atmanam--the Supersoul; atma-stham--situated within myself; yatha-srutam--as I had heard it from the liberated souls; acintayam--thought over.

##### TRANSLATION

After that, under the shadow of a banyan tree in an uninhabited forest I began to meditate upon the Supersoul situated within, using my intelligence, as I had learned from liberated souls.

##### PURPORT

One should not meditate according to one's personal whims. One should know perfectly well from the authoritative sources of scriptures through the transparent medium of a bona fide spiritual master and by

proper use of one's trained intelligence for meditating upon the Supersoul dwelling within every living being. This consciousness is firmly developed by a devotee who has rendered loving service unto the Lord by carrying out the orders of the spiritual master. Sri Naradaji contacted bona fide spiritual masters, served them sincerely and got enlightenment rightly. Thus he began to meditate.

#### TEXT 16

#### TEXT

dhyayatas caranambhojam  
bhava-nirjita-cetasa  
autkanthyasru-kalaksasya  
hrdy asin me sanair harih

#### SYNONYMS

dhyayatah--thus meditating upon; carana-ambhojam--the lotus feet of the localized Personality of Godhead; bhava-nirjita--mind transformed in transcendental love for the Lord; cetasa--all mental activities (thinking, feeling and willing); autkanthya--eagerness; asru-kala--tears rolled down; aksasya--of the eyes; hrdi--within my heart; asit--appeared; me--my; sanaih--without delay; harih--the Personality of Godhead.

#### TRANSLATION

As soon as I began to meditate upon the lotus feet of the Personality of Godhead with my mind transformed in transcendental love, tears rolled down my eyes, and without delay the Personality of Godhead Sri Krsna appeared on the lotus of my heart.

#### PURPORT

The word bhava is significant here. This bhava stage is attained after one has transcendental affection for the Lord. The first initial stage is called sraddha, or a liking for the Supreme Lord, and in order to increase that liking one has to associate with pure devotees of the Lord. The third stage is to practice the prescribed rules and regulations of devotional service. This will dissipate all sorts of misgivings and remove all personal deficiencies that hamper progress in devotional service.

When all misgivings and personal deficiencies are removed, there is a standard faith in transcendental matter, and the taste for it increases in greater proportion. This stage leads to attraction, and after this there is bhava, or the prior stage of unalloyed love for God. All the above different stages are but different stages of development of transcendental love. Being so surcharged with transcendental love, there comes a strong feeling of separation which leads to eight different kinds of ecstasies. Tears from the eyes of a devotee is an automatic reaction, and because Sri Narada Muni in his previous birth attained that stage very quickly after his departure from home, it was quite possible for him to perceive the actual presence of the Lord, which he tangibly experienced by his developed spiritual senses without material tinge.

#### TEXT 17

#### TEXT

prematibhara-nirbhinna-  
pulakango 'tinirvrtah  
ananda-samplave lino  
napasyam ubhayam mune

#### SYNONYMS

prema--love; atibhara--excessive; nirbhinna--especially distinguished; pulaka--feelings of happiness; angah--different bodily parts; ati-nirvrtah--being fully overwhelmed; ananda--ecstasy; samplave--in the ocean of; linah--absorbed in; na--not; apasyam--could see; ubhayam--both; mune--O Vyasadeva.

#### TRANSLATION

O Vyasadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became separately enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord.

#### PURPORT

Spiritual feelings of happiness and intense ecstasies have no mundane comparison. Therefore it is very difficult to give expression to such feelings. We can just have a glimpse of such ecstasy in the words of Sri Narada Muni. Each and every part of the body or senses has its particular function. After seeing the Lord, all the senses become fully awakened to render service unto the Lord because in the liberated state the senses are fully efficient in serving the Lord. As such, in that transcendental ecstasy it so happened that the senses became separately enlivened to serve the Lord. This being so, Narada Muni lost himself in seeing both himself and the Lord simultaneously.

#### TEXT 18

#### TEXT

rupam bhagavato yat tan  
manah-kantam sucapaham  
apasyan sahasottasthe  
vaiklavyad durmana iva

#### SYNONYMS

rupam--form; bhagavatah--of the Personality of Godhead; yat--as it is; tat--that; manah--of the mind; kantam--as it desires; suca-apaham--vanishing all disparity; apasyan--without seeing; sahasa--all of a sudden; uttasthe--got up; vaiklavyat--being perturbed; durmanah--having lost the desirable; iva--as it were.

#### TRANSLATION

The transcendental form of the Lord, as it is, satisfies the mind's desire and at once erases all mental incongruities. Upon losing that form, I suddenly got up, being perturbed, as is usual when one loses that which is desirable.

#### PURPORT

That the Lord is not formless is experienced by Narada Muni. But His form is completely different from all forms of our material experience. For the whole duration of our life we go see different forms in the material world, but none of them is just apt to satisfy the mind, nor can any one of them vanish all perturbation of the mind. These are the special features of the transcendental form of the Lord, and one who has once seen that form is not satisfied with anything else; no form in the material world can any longer satisfy the seer. That the Lord is formless or impersonal means that He has nothing like a material form and is not like any material personality.

As spiritual beings, having eternal relations with that transcendental form of the Lord, we are, life after life, searching after that form of the Lord, and we are not satisfied by any other form of material appeasement. Narada Muni got a glimpse of this, but having not seen it again he became perturbed and

stood up all of a sudden to search it out. What we desire life after life was obtained by Narada Muni, and losing sight of Him again was certainly a great shock for him.

#### TEXT 19

#### TEXT

didrksus tad aham bhuyah  
pranidhaya mano hrđi  
viksamano 'pi napasyam  
avitrpta ivaturah

#### SYNONYMS

didrksuh--desiring to see; tat--that; aham--I; bhuyah--again; pranidhaya--having concentrated the mind; manah--mind; hrđi--upon the heart; viksamana--waiting to see; api--in spite of; na--never; apasyam--saw Him; avitrptah--without being satisfied; iva--like; aturah--aggrieved.

#### TRANSLATION

I desired to see again that transcendental form of the Lord, but despite my attempts to concentrate upon the heart with eagerness to view the form again, I could not see Him any more, and thus dissatisfied, I was very much aggrieved.

#### PURPORT

There is no mechanical process to see the form of the Lord. It completely depends on the causeless mercy of the Lord. We cannot demand the Lord to be present before our vision, just as we cannot demand the sun to rise whenever we like. The sun rises out of his own accord; so also the Lord is pleased to be present out of His causeless mercy. One should simply await the opportune moment and go on discharging his prescribed duty in devotional service of the Lord. Narada Muni thought that the Lord could be seen again by the same mechanical process which was successful in the first attempt, but in spite of his utmost endeavor he could not make the second attempt successful. The Lord is completely independent of all obligations. He can simply be bound up by the tie of unalloyed devotion. Nor is He visible or perceivable by our material senses. When He pleases, being satisfied with the sincere attempt of devotional service depending completely on the mercy of the Lord, then He may be seen out of His own accord.

#### TEXT 20

#### TEXT

evam yatantam vijane  
mam ahagocarō giram  
gambhira-slaksnaya vaca  
sucāh prasamayann iva

#### SYNONYMS

evam--thus; yatantam--one who is engaged in attempting; vijane--in that lonely place; mam--unto me; aha--said; agocarā--beyond the range of physical sound; giram--utterances; gambhira--grave; slaksnaya--pleasing to hear; vaca--words; sucah--grief; prasamayan--mitigating; iva--like.

#### TRANSLATION

Seeing my attempts in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, spoke to me with gravity and pleasing words, just to mitigate my grief.

#### PURPORT

In the Vedas it is said that God is beyond the approach of mundane words and intelligence. And yet by His causeless mercy one can have suitable senses to hear Him or to speak to Him. This is the Lord's inconceivable energy. One upon whom His mercy is bestowed can hear Him. The Lord was much pleased with Narada Muni, and therefore the necessary strength was invested in him so that he could hear the Lord. It is not, however, possible for others to perceive directly the touch of the Lord during the probationary stage of regulative devotional service. It was a special gift for Narada. When he heard the pleasing words of the Lord, the feelings of separation were to some extent mitigated. A devotee in love with God feels always the pangs of separation and is therefore always enwrapped in transcendental ecstasy.

#### TEXT 21

#### TEXT

hantasmin janmani bhavan  
ma mam drastum iharhati  
avipakva-kasayanam  
durdarso 'ham kuyoginam

#### SYNONYMS

hanta--O Narada; asmin--this; janmani--duration of life; bhavan--yourself; ma--not; mam--Me; drastum--to see; iha--here; arhati--deserve; avipakva--immature; kasayanam--material dirt; durdarsah--difficult to be seen; aham--I; kuyoginam--incomplete in service.

#### TRANSLATION

O Narada [the Lord spoke], I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me.

#### PURPORT

The Personality of Godhead is described in the Bhagavad-gita as the most pure, the Supreme and the Absolute Truth. There is no trace of a tinge of materiality in His person, and thus one who has the slightest tinge of material affection cannot approach Him. The beginning of devotional service starts from the point when one is freed from at least two forms of material modes, namely the mode of passion and the mode of ignorance. The result is exhibited by the signs of being freed from kama (lust) and lobha (covetousness). That is to say, one must be freed from the desires for sense satisfaction and avarice for sense gratification. The balanced mode of nature is goodness. And to be completely freed from all material tinges is to become free from the mode of goodness also. To search the audience of God in a lonely forest is considered to be in the mode of goodness. One can go out into the forest to attain spiritual perfection, but that does not mean that one can see the Lord personally there. One must be completely freed from all material attachment and be situated on the plane of transcendence, which alone will help the devotee get in personal touch with the Personality of Godhead. The best method is that one should live at a place where the transcendental form of the Lord is worshiped. The temple of the Lord is a transcendental place, whereas the forest is a materially good habitation. A neophyte devotee is always recommended to worship the Deity of the Lord (arcana) rather than go into the forest to search out the Lord. Devotional service

begins from the process of arcana, which is better than going out in the forest. In his present life, which is completely freed from all material hankerings, Sri Narada Muni does not go into the forest, although he can turn every place into Vaikuntha by his presence only. He travels from one planet to another to convert men, gods, Kinnaras, Gandharvas, rsis, munis and all others to become devotees of the Lord. By his activities he has engaged many devotees like Prahlada Maharaja, Dhruva Maharaja and many others in the transcendental service of the Lord. A pure devotee of the Lord, therefore, follows in the footsteps of the great devotees like Narada and Prahlada and engages his whole time in glorifying the Lord by the process of kirtana. Such a preaching process is transcendental to all material qualities.

#### TEXT 22

##### TEXT

sakrd yad darsitam rupam  
etat kamaya te 'nagha  
mat-kamah sanakaih sadhu  
sarvan muncati hrc-chayan

##### SYNONYMS

sakrt--once only; yat--that; darsitam--shown; rupam--form; etat--this is; kamaya--for hankerings; te--your; anagha--O virtuous one; mat--Mine; kamah--desire; sanakaih--by increasing; sadhuh--devotee; sarvan--all; muncati--gives away; hrt--sayan--material desires.

##### TRANSLATION

O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.

##### PURPORT

A living being cannot be vacant of desires. He is not a dead stone. He must be working, thinking, feeling and willing. But when he thinks, feels and wills materially, he becomes entangled, and conversely when he thinks, feels and wills for the service of the Lord, he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord, the more he acquires a hankering for it. That is the transcendental nature of godly service. Material service has satiation, whereas spiritual service of the Lord has neither satiation nor end. One can go on increasing his hankerings for the loving transcendental service of the Lord, and yet he will not find satiation or end. By intense service of the Lord, one can experience the presence of the Lord transcendently. Therefore seeing the Lord means being engaged in His service because His service and His person are identical. The sincere devotee should go on with sincere service of the Lord. The Lord will give proper direction as to how and where it has to be done. There was no material desire in Narada, and yet just to increase his intense desire for the Lord, he was so advised.

#### TEXT 23

##### TEXT

sat-sevayadirghayapi  
jata mayi drdha matih  
hitvavadyam imam lokam  
ganta maj-janatam asi

##### SYNONYMS

sat-sevaya--by service of the Absolute Truth; adirghaya--for some days; api--even; jata--having attained; mayi--unto Me; drdha--firm; matih--intelligence; hitva--having given up; avadyam--deplorable; imam--this; lokam--material worlds; ganta--going to; mat-janatam--My associates; asi--become.

#### TRANSLATION

By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds.

#### PURPORT

Serving the Absolute Truth means rendering service unto the Absolute Personality of Godhead under the direction of the bona fide spiritual master, who is a transparent via medium between the Lord and the neophyte devotee. The neophyte devotee has no ability to approach the Absolute Personality of Godhead by the strength of his present imperfect material senses, and therefore under the direction of the spiritual master he is trained in transcendental service of the Lord. And by such training, even for some days, the neophyte devotee gets intelligence in such transcendental service, which leads him ultimately to get free from perpetual inhabitation in the material worlds and to be promoted to the transcendental world to become one of the liberated associates of the Lord in the kingdom of God.

#### TEXT 24

#### TEXT

matir mayi nibaddheyam  
na vipadyeta karhicit  
praja-sarga-nirodhe 'pi  
smrtis ca mad-anugrahat

#### SYNONYMS

matih--intelligence; mayi--devoted to Me; nibaddha--engaged; iyam--this; na--never; vipadyeta--separate; karhicit--at any time; praja--living beings; sarga--at the time of creation; nirodhe--also at the time of annihilation; api--even; smrtih--remembrance; ca--and; mat--Mine; anugrahat--by the mercy of.

#### TRANSLATION

Intelligence engaged in My devotion cannot be thwarted at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy.

#### PURPORT

Devotional service rendered to the Personality of Godhead never goes in vain. Since the Personality of Godhead is eternal, intelligence applied in His service or anything done in His relation is also permanent. In the Bhagavad-gita it is said that such transcendental service rendered unto the Personality of Godhead accumulates birth after birth, and when the devotee is fully matured, the total service counted together makes him eligible to enter into the association of the Personality of Godhead. Such accumulation of God's service is never vanquished, but increases till fully matured.

#### TEXT 25

#### TEXT

etavad uktvopararama tan mahad  
bhutam nabho-lingam alingam isvaram  
aham ca tasmai mahatam mahiyase  
sirsnavanamam vidadhe 'nukampitah

#### SYNONYMS

etavat--thus; uktva--spoken; upararama--stopped; tat--that; mahat--great; bhutam--wonderful; nabhah-lingam--personified by sound; alingam--unseen by the eyes; isvaram--the supreme authority; aham--I; ca--also; tasmai--unto Him; mahatam--the great; mahiyase--unto the glorified; sirсна--by the head; avanamam--obeisances; vidadhe--executed; anukampitah--being favored by Him.

#### TRANSLATION

Then that supreme authority, personified by sound and unseen by eyes, but most wonderful, stopped speaking. Feeling a sense of gratitude, I offered my obeisances unto Him, bowing my head.

#### PURPORT

That the Personality of Godhead was not seen but only heard does not make any difference. The Personality of Godhead produced the four Vedas by His breathing, and He is seen and realized through the transcendental sound of the Vedas. Similarly, the Bhagavad-gita is the sound representation of the Lord, and there is no difference in identity. The conclusion is that the Lord can be seen and heard by persistent chanting of the transcendental sound.

#### TEXT 26

#### TEXT

namany anantasya hata-trapah pathan  
guhyani bhadrani krtani ca smaran  
gam paryatams tusta-mana gata-sprhah  
kalam pratiksan vimado vimatsarah

#### SYNONYMS

namani--the holy name, fame, etc.; anantasya--of the unlimited; hata-trapah--being freed from all formalities of the material world; pathan--by recitation, repeated reading, etc.; guhyani--mysterious; bhadrani--all benedictory; krtani--activities; ca--and; smaran--constantly remembering; gam--on the earth; paryatan--traveling all through; tusta-manah--fully satisfied; gata-sprhah--completely freed from all material desires; kalam--time; pratiksan--awaiting; vimadah--without being proud; vimatsarah--without being envious.

#### TRANSLATION

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.

#### PURPORT

The life of a sincere devotee of the Lord is thus explained in a nutshell by Narada Muni by his personal example. Such a devotee, after his initiation by the Lord or His bona fide representative, takes very



seriously chanting of the glories of the Lord and traveling all over the world so that others may also hear the glories of the Lord. Such devotees have no desire for material gain. They are conducted by one single desire: to go back to Godhead. This awaits them in due course on quitting the material body. Because they have the highest aim of life, going back to Godhead, they are never envious of anyone, nor are they proud of being eligible to go back to Godhead. Their only business is to chant and remember the holy name, fame and pastimes of the Lord and, according to personal capacity, to distribute the message for others' welfare without motive of material gain.

#### TEXT 27

#### TEXT

evam krsna-mater brahman  
nasaktasyamatmanah  
kalah pradurabhut kale  
tadit saudamani yatha

#### SYNONYMS

evam--thus; krsna-mateh--one who is fully absorbed in thinking of Krsna; brahman--O Vyasadeva; na--not; asaktasya--of one who is attached; amala-atmanah--of one who is completely free from all material dirt; kalah--death; pradurabhut--become visible; kale--in the course of time; tadit--lightning; saudamani--illuminating; yatha--as it is.

#### TRANSLATION

And so, O Brahmana Vyasadeva, in due course of time I, who was fully absorbed in thinking of Krsna and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.

#### PURPORT

To be fully absorbed in the thought of Krsna means clearance of material dirts or hankerings. As a very rich man has no hankerings for small petty things, so also a devotee of Lord Krsna, who is guaranteed to pass on to the kingdom of God, where life is eternal, fully cognizant and blissful, naturally has no hankerings for petty material things, which are like dolls or shadows of the reality and are without permanent value. That is the sign of spiritually enriched persons. And in due course of time, when a pure devotee is completely prepared, all of a sudden the change of body occurs which is commonly called death. And for the pure devotee such a change takes place exactly like lightning, and illumination follows simultaneously. That is to say a devotee simultaneously changes his material body and develops a spiritual body by the will of the Supreme. Even before death, a pure devotee has no material affection, due to his body's being spiritualized like a red-hot iron in contact with fire.

#### TEXT 28

#### TEXT

prayujyamane mayi tam  
suddham bhagavatim tanum  
arabdha-karma-nirvano  
nyapatat panca-bhautikah

#### SYNONYMS

prayujyamane--having been awarded; mayi--on me; tam--that; suddham--transcendental; bhagavatim--fit for associating with the Personality of Godhead; tanum--body; arabdha--acquired; karma--fruitive work; nirvanah--prohibitive; nyapatat--quit; panca-bhautikah--body made of five material elements.

#### TRANSLATION

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

#### PURPORT

Informed by the Personality of Godhead that he would be awarded a transcendental body befitting the Lord's association, Narada got his spiritual body as soon as he quitted his material body. This transcendental body is free from material affinity and invested with three primary transcendental qualities, namely eternity, freedom from material modes, and freedom from reactions of fruitive activities. The material body is always afflicted with the lack of these three qualities. A devotee's body becomes at once surcharged with the transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like the magnetic influence of a touchstone upon iron. The influence of transcendental devotional service is like that. Therefore change of the body means stoppage of the reaction of three qualitative modes of material nature upon the pure devotee. There are many instances of this in the revealed scriptures. Dhruva Maharaja and Prahlada Maharaja and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means that the quality of a devotee's body changes from material to transcendence. That is the opinion of the authorized Gosvamis via the authentic scriptures. In the Brahma-samhita it is said that beginning from the indra-gopa germ up to the great Indra, King of heaven, all living beings are subjected to the law of karma and are bound to suffer and enjoy the fruitive results of their own work. Only the devotee is exempt from such reactions, by the causeless mercy of the supreme authority, the Personality of Godhead.

#### TEXT 29

#### TEXT

kalpanta idam adaya  
sayane 'mbhasy udanvatah  
sisayisor anupranam  
vivise 'ntar aham vibhoh

#### SYNONYMS

kalpa-ante--at the end of Brahma's day; idam--this; adaya--taking together; sayane--having gone to lie down; ambhasi--in the causal water; udanvatah--devastation; sisayisoh--lying of the Personality of Godhead (Narayana); anupranam--breathing; vivise--entered into; antah--within; aham--I; vibhoh--of Lord Brahma.

#### TRANSLATION

At the end of the millennium, when the Personality of Godhead Lord Narayana lay down within the water of devastation, Brahma began to enter into Him along with all creative elements, and I also entered through His breathing.

#### PURPORT

Narada is known as the son of Brahma, as Lord Krsna is known as the son of Vasudeva. The Personality of Godhead and His liberated devotees like Narada appear in the material world by the same process. As it

is said in the Bhagavad-gita, the birth and activities of the Lord are all transcendental. Therefore, according to authorized opinion, the birth of Narada as the son of Brahma is also a transcendental pastime. His appearance and disappearance are practically on the same level as that of the Lord. The Lord and His devotees are therefore simultaneously one and different as spiritual entities. They belong to the same category of transcendence.

#### TEXT 30

#### TEXT

sahasra-yuga-paryante  
utthayedam sirsksatah  
marici-misra rsayah  
pranebhyo 'ham ca jajnire

#### SYNONYMS

sahasra--one thousand; yuga--4,300,000 years; paryante--at the end of the duration; utthaya--having expired; idam--this; sirsksatah--desired to create again; marici-misrah--rsis like Marici; rsayah--all the rsis; pranebhyah--out of His senses; aham--I; ca--also; jajnire--appeared.

#### TRANSLATION

After 4,300,000,000 solar years, when Brahma awoke to create again by the will of the Lord, all the rsis like Marici, Angira, Atri and so on were created from the transcendental body of the Lord, and I also appeared along with them.

#### PURPORT

The duration of a day in the life of Brahma is 4,320,000,000 solar years. This is stated also in the Bhagavad-gita. So for this period Brahmaji rests in yoga-nidra within the body of the Garbhodakasayi Visnu, the generator of Brahma. Thus after the sleeping period of Brahma, when there is again creation by the will of the Lord through the agency of Brahma, all the great rsis again appear from different parts of the transcendental body, and Narada also appears. This means that Narada appears in the same transcendental body, just as a man awakes from sleep in the same body. Sri Narada is eternally free to move in all parts of the transcendental and material creations of the Almighty. He appears and disappears in his own transcendental body, which is without distinction of body and soul, unlike conditioned beings.

#### TEXT 31

#### TEXT

antar bahis ca lokams trin  
paryemy askandita-vratah  
anugrahan maha-visnor  
avighata-gatih kvacit

#### SYNONYMS

antah--in the transcendental world; bahih--in the material world; ca--and; lokan--planets; trin--three (divisions); paryemi--travel; askandita--unbroken; vratah--vow; anugrahat--by the causeless mercy; maha-visnoh--of the Maha-Visnu (Karanodakasayi Visnu); avighata--without restriction; gatih--entrance; kvacit--at any time.

## TRANSLATION

Since then, by the grace of the almighty Visnu, I travel everywhere without restriction both in the transcendental world and in the three divisions of the material world. This is because I am fixed in unbroken devotional service of the Lord.

## PURPORT

As stated in the Bhagavad-gita, there are three divisions of the material spheres, namely the urdhva-loka (topmost planets), madhya-loka (midway planets) and adho-loka (downward planets). Beyond the urdhva-loka planets, that is to say above the Brahmaloika, are the material coverings of the universes, and above that is the spiritual sky, which is unlimited in expansion, containing unlimited self-illuminated Vaikuntha planets inhabited by God Himself along with His associates, who are all eternally liberated living entities. Sri Narada Muni could enter all these planets in both the material and spiritual spheres without restriction, as much as the almighty Lord is free to move personally in any part of His creation. In the material world the living beings are influenced by the three material modes of nature, namely goodness, passion and ignorance. But Sri Narada Muni is transcendental to all these material modes, and thus he can travel everywhere unrestricted. He is a liberated spaceman. The causeless mercy of Lord Visnu is unparalleled, and such mercy is perceived by the devotees only by the grace of the Lord. Therefore, the devotees never fall down, but the materialists, i.e., the fruitive workers and the speculative philosophers, do fall down, being forced by their respective modes of nature. The rsis, as above mentioned, cannot enter into the transcendental world like Narada. This fact is disclosed in the Narasimha Purana. Rsis like Marici are authorities in fruitive work, and rsis like Sanaka and Sanatana are authorities in philosophical speculations. But Sri Narada Muni is the prime authority for transcendental devotional service of the Lord. All the great authorities in the devotional service of the Lord follow in the footsteps of Narada Muni in the order of the Narada-bhakti-sutra, and therefore all the devotees of the Lord are unhesitatingly qualified to enter into the kingdom of God, Vaikuntha.

## TEXT 32

### TEXT

deva-dattam imam vinam  
svara-brahma-vibhusitam  
murcchayitva hari-katham  
gayamanas caramy aham

### SYNONYMS

deva--the Supreme Personality of Godhead (Sri Krsna); dattam--gifted by; imam--this; vinam--a musical stringed instrument; svara--singing meter; brahma--transcendental; vibhusitam--decorated with; murcchayitva--vibrating; hari-katham--transcendental message; gayamanah--singing constantly; carami--do move; aham--I.

## TRANSLATION

And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vina, which is charged with transcendental sound and which was given to me by Lord Krsna.

## PURPORT

The musical stringed instrument called the vina, which was handed to Narada by Lord Sri Krsna, is described in the Linga Purana, and this is confirmed by Srila Jiva Gosvami. This transcendental

instrument is identical with Lord Sri Krsna and Narada because all of them are of the same transcendental category. Sound vibrated by the instrument cannot be material, and therefore the glories and pastimes which are broadcast by the instrument of Narada are also transcendental, without a tinge of material inebriety. The seven singing meters, namely sa (sadjā), r (rsabha), ga (gandhara), ma (madhyama), pa (pancama), dha (dhaivata) and ni (nisada), are also transcendental and specifically meant for transcendental songs. As a pure devotee of the Lord, Sri Naradadeva is always fulfilling his obligation to the Lord for His gift of the instrument, and thus he is always engaged in singing His transcendental glories and is therefore infallible in his exalted position. Following in the footsteps of Srila Narada Muni, a self-realized soul in the material world should also properly use the sound meters, namely sa, r, ga, ma, etc., in the service of the Lord by constantly singing the glories of the Lord, as confirmed in the Bhagavad-gita.

#### TEXT 33

#### TEXT

pragayatah sva-viryani  
tirtha-padah priya-sravah  
ahuta iva me sigham  
darsanam yati cetasi

#### SYNONYMS

pragayatah--thus singing; sva-viryani--own activities; tirtha-padah--the Lord, whose lotus feet are the source of all virtues or holiness; priya-sravah--pleasing to hear; ahutah--called for; iva--just like; me--to me; sigham--very soon; darsanam--sight; yati--appears; cetasi--on the seat of the heart.

#### TRANSLATION

The Supreme Lord Sri Krsna, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.

#### PURPORT

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibrations thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in loving transcendental service can experience the presence of the Lord at every moment. It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct, and the Lord, being also an individual personality like others, is not an exception to this psychology because psychological characteristics visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest personality of all and absolute in all His affairs. If, therefore, the Lord is attracted by the pure devotee's chanting of His glories, there is nothing astonishing. Since He is absolute, He can appear Himself in the picture of His glorification, the two things being identical. Srila Narada chants the glorification of the Lord not for his personal benefit but because the glorifications are identical with the Lord. Narada Muni penetrates into the presence of the Lord by the transcendental chanting.

#### TEXT 34

#### TEXT

etad dhy atura-cittanam

matra-sparsecchaya muhuh  
bhava-sindhu-plavo drsto  
hari-caryanuvananam

#### SYNONYMS

etat--this; hi--certainly; atura-cittanam--of those whose minds are always full of cares and anxieties; matra--objects of sense enjoyment; sparsa--senses; icchaya--by desires; muhuh--always; bhava-sindhu--the ocean of nescience; plavah--boat; drstah--experienced; hari-carya--activities of Hari, the Personality of Godhead; anuvananam--constant recitation.

#### TRANSLATION

It is personally experienced by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat--the constant chanting of the transcendental activities of the Personality of Godhead.

#### PURPORT

The symptom of a living being is that he cannot remain silent even for some time. He must be doing something, thinking of something or talking about something. Generally the materialistic men think and discuss about subjects which satisfy their senses. But as these things are exercised under the influence of the external, illusory energy, such sensual activities do not actually give them any satisfaction. On the contrary, they become full with cares and anxieties. This is called maya, or what is not. That which cannot give them satisfaction is accepted as an object for satisfaction. So Narada Muni, by his personal experience, says that satisfaction for such frustrated beings engaged in sense gratification is to chant always the activities of the Lord. The point is that the subject matter only should be changed. No one can check the thinking activities of a living being, nor the feeling, willing or working processes. But if one wants actual happiness, one must change the subject matter only. Instead of talking of the politics of a dying man, one might discuss the politics administered by the Lord Himself. Instead of relishing activities of the cinema artists, one can turn his attention to the activities of the Lord with His eternal associates like the gopis and Laksmis. The almighty Personality of Godhead, by His causeless mercy, descends on the earth and manifests activities almost on the line of the worldly men, but at the same time extraordinarily, because He is almighty. He does so for the benefit of all conditioned souls so that they can turn their attention to transcendence. By doing so, the conditioned soul will gradually be promoted to the transcendental position and easily cross the ocean of nescience, the source of all miseries. This is stated from personal experience by such an authority as Sri Narada Muni. And we can have the same experience also if we begin to follow in the footsteps of the great sage, the dearest devotee of the Lord.

#### TEXT 35

#### TEXT

yamadibhir yoga-pathaih  
kama-lobha-hato muhuh  
mukunda-sevaya yadvat  
tathatmaddha na samyati

#### SYNONYMS

yama-adibhih--by the process of practicing self-restraint; yoga-pathaih--by the system of yoga (mystic bodily power to attain the godly stage); kama--desires for sense satisfaction; lobha--lust for satisfaction of the senses; hatah--curbed; muhuh--always; mukunda--the Personality of Godhead; sevaya--by the service

of; yadvat--as it is; tatha--like that; atma--the soul; addha--for all practical purposes; na--does not; samyati--be satisfied.

#### TRANSLATION

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.

#### PURPORT

Yoga aims at controlling the senses. By practice of the mystic process of bodily exercise in sitting, thinking, feeling, willing, concentrating, meditating and at last being merged into transcendence, one can control the senses. The senses are considered like venomous serpents, and the yoga system is just to control them. On the other hand, Narada Muni recommends another method for controlling the senses in the transcendental loving service of Mukunda, the Personality of Godhead. By his experience he says that devotional service to the Lord is more effective and practical than the system of artificially controlling the senses. In the service of the Lord Mukunda, the senses are transcendently engaged. Thus there is no chance of their being engaged in sense satisfaction. The senses want some engagement. To check them artificially is no check at all because as soon as there is some opportunity for enjoyment, the serpentlike senses will certainly take advantage of it. There are many such instances in history, just like Visvamisra Muni's falling a victim to the beauty of Menaka. But Thakura Haridasa was allured at midnight by the well-dressed Maya, and still she could not induce that great devotee into her trap.

The whole idea is that without devotional service of the Lord, neither the yoga system nor dry philosophical speculation can ever become successful. Pure devotional service of the Lord, without being tinged with fruitive work, mystic yoga or speculative philosophy, is the foremost procedure to attain self-realization. Such pure devotional service is transcendental in nature, and the systems of yoga and jnana are subordinate to such a process. When the transcendental devotional service is mixed with a subordinate process, it is no longer transcendental but is called mixed devotional service. Srila Vyasadeva, the author of Srimad-Bhagavatam, will gradually develop all these different systems of transcendental realization in the text.

#### TEXT 36

#### TEXT

sarvam tad idam akhyatam  
yat prsto 'ham tvayanagha  
janma-karma-rahasyam me  
bhavatas catma-tosanam

#### SYNONYMS

sarvam--all; tat--that; idam--this; akhyatam--described; yat--whatever; prstah--asked by; aham--me; tvaya--by you; anagha--without any sins; janma--birth; karma--activities; rahasyam--mysteries; me--mine; bhavatah--your; ca--and; atma--self; tosanam--satisfaction.

#### TRANSLATION

O Vyasadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also.

#### PURPORT

The process of devotional activities from the beginning to the stage of transcendence is all duly explained to satisfy the inquiries of Vyasadeva. He has explained how the seeds of devotional service were sown by transcendental association and how they gradually developed by hearing the sages. The result of such hearing is detachment from worldliness, so much so that even a small boy could receive the death news of his mother, who was his only caretaker, as the blessing of God. And at once he took the opportunity to search out the Lord. A sincere urge for having an interview with the Lord was also granted to him, although it is not possible for anyone to see the Lord with mundane eyes. He also explained how by execution of pure transcendental service one can get rid of the fruitive action of accumulated work and how he transformed his material body into a spiritual one. The spiritual body is alone able to enter into the spiritual realm of the Lord, and no one but a pure devotee is eligible to enter into the kingdom of God. All the mysteries of transcendental realization are duly experienced by Narada Muni himself, and therefore by hearing such an authority one can have some idea of the results of devotional life, which are hardly delineated even in the original texts of the Vedas. In the Vedas and Upanisads there are only indirect hints to all this. Nothing is directly explained there, and therefore Srimad-Bhagavatam is the mature fruit of all the Vedic trees of literatures.

#### TEXT 37

#### TEXT

suta uvaca  
evam sambhasya bhagavan  
narado vasavi-sutam  
amantrya vinam ranayan  
yayau yadrcchiko munih

#### SYNONYMS

sutah--Suta Gosvami; uvaca--said; evam--thus; sambhasya--addressing; bhagavan--transcendentally powerful; naradah--Narada Muni; vasavi--named Vasavi (Satyavati); sutam--son; amantrya--inviting; vinam--instrument; ranayan--vibrating; yayau--went; yadrcchikah--wherever willing; munih--the sage.

#### TRANSLATION

Suta Gosvami said: Thus addressing Vyasadeva, Srila Narada Muni took leave of him, and vibrating on his vina instrument, he left to wander at his free will.

#### PURPORT

Every living being is anxious for full freedom because that is his transcendental nature. And this freedom is obtained only through the transcendental service of the Lord. Illusioned by the external energy, everyone thinks that he is free, but actually he is bound up by the laws of nature. A conditioned soul cannot freely move from one place to another even on this earth, and what to speak of one planet to another. But a full-fledged free soul like Narada, always engaged in chanting the Lord's glory, is free to move not only on earth but also in any part of the universe, as well as in any part of the spiritual sky. We can just imagine the extent and unlimitedness of his freedom, which is as good as that of the Supreme Lord. There is no reason or obligation for his traveling, and no one can stop him from his free movement. Similarly, the transcendental system of devotional service is also free. It may or may not develop in a particular person even after he undergoes all the detailed formulas. Similarly, the association of the devotee is also free. One may be fortunate to have it, or one may not have it even after thousands of endeavors. Therefore, in all spheres of devotional service, freedom is the main pivot. Without freedom there is no execution of devotional service. The freedom surrendered to the Lord does not mean that the devotee becomes dependent in every respect. To surrender unto the Lord through the transparent medium of the spiritual master is to attain complete freedom of life.



## TEXT 38

### TEXT

aho devarsir dhanyo 'yam  
yat-kirtim sarngadhanvanah  
gayan madyann idam tantrya  
ramayaty aturam jagat

### SYNONYMS

aho--all glory to; devarsih--the sage of the gods; dhanyah--all success; ayam yat--one who; kirtim--glories; sarnga-dhanvanah--of the Personality of Godhead; gayan--singing; madyan--taking pleasure in; idam--this; tantrya--by means of the instrument; ramayati--enlivens; aturam--distressed; jagat--world.

### TRANSLATION

All glory and success to Srila Narada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes pleasure and also enlivens all the distressed souls of the universe.

### PURPORT

Sri Narada Muni plays on his instrument to glorify the transcendental activities of the Lord and to give relief to all miserable living entities of the universe. No one is happy here within the universe, and what is felt as happiness is maya's illusion. The illusory energy of the Lord is so strong that even the hog who lives on filthy stool feels happy. No one can be truly happy within the material world. Srila Narada Muni, in order to enlighten the miserable inhabitants, wanders everywhere. His mission is to get them back home, back to Godhead. That is the mission of all genuine devotees of the Lord following the footsteps of that great sage.

Thus end the Bhaktivedanta purports of the First Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled "Conversation Between Narada and Vyasa."

Chapter Seven  
The Son of Drona Punished

### TEXT 1

### TEXT

saunaka uvaca  
nirgate narade suta  
bhagavan badarayanah  
srutavams tad-abhipretam  
tatah kim akarod vibhuh

### SYNONYMS

saunakah--Sri Saunaka; uvaca--said; nirgate--having gone; narade--Narada Muni; suta--O Suta; bhagavan--the transcendently powerful; badarayanah--Vedavyasa; srutavan--who heard; tat--his; abhipretam--desire of the mind; tatah--thereafter; kim--what; akarot--did he do; vibhuh--the great.

### TRANSLATION

Rsi Saunaka asked: O Suta, the great and transcendently powerful Vyasadeva heard everything from Sri Narada Muni. So after Narada's departure, what did Vyasadeva do?

#### PURPORT

In this chapter the clue for describing Srimad-Bhagavatam is picked up as Maharaja Pariksit is miraculously saved in the womb of his mother. This was caused by Drauni (Asvatthama), Acarya Drona's son, who killed the five sons of Draupadi while they were asleep, for which he was punished by Arjuna. Before commencing the great epic Srimad-Bhagavatam, Sri Vyasadeva realized the whole truth by trance in devotion.

#### TEXT 2

#### TEXT

suta uvaca  
brahma-nadyam sarasvatyam  
asramah pascime tate  
samyaprasa iti prokta  
rsinam satra-varadhanah

#### SYNONYMS

sutah--Sri Suta; uvaca--said; brahma-nadyam--on the bank of the river intimately related with Vedas, brahmanas, saints, and the Lord; sarasvatyam--Sarasvati; asramah--cottage for meditation; pascime--on the west; tate--bank; samyaprasah--the place named Samyaprasa; iti--thus; proktah--said to be; rsinam--of the sages; satra-varadhanah--that which enlivens activities.

#### TRANSLATION

Sri Suta said: On the western bank of the River Sarasvati, which is intimately related with the Vedas, there is a cottage for meditation at Samyaprasa which enlivens the transcendental activities of the sages.

#### PURPORT

For spiritual advancement of knowledge a suitable place and atmosphere are definitely required. The place on the western bank of the Sarasvati is especially suitable for this purpose. And there is the asrama of Vyasadeva at Samyaprasa. Srila Vyasadeva was a householder, yet his residential place is called an asrama. An asrama is a place where spiritual culture is always foremost. It does not matter whether the place belongs to a householder or a mendicant. The whole varnasrama system is so designed that each and every status of life is called an asrama. This means that spiritual culture is the common factor for all. The brahmacaris, the grhasthas, the vanaprasthas and the sannyasis all belong to the same mission of life, namely, realization of the Supreme. Therefore none of them are less important as far as spiritual culture is concerned. The difference is a matter of formality on the strength of renunciation. The sannyasis are held in high estimation on the strength of practical renunciation.

#### TEXT 3

#### TEXT

tasmin sva asrame vyaso  
badari-sanda-mandite  
asino 'pa upasprsyā  
pranidadhyau manah svayam

## SYNONYMS

tasmin--in that (asrama); sve--own; asrame--in the cottage; vyasah--Vyasadeva; badari--berry; sanda--trees; mandite--surrounded by; asinah--sitting; apah upasprya--touching water; pranidadhyau--concentrated; manah--the mind; svayam--himself.

## TRANSLATION

In that place, Srila Vyasadeva, in his own asrama, which was surrounded by berry trees, sat down to meditate after touching water for purification.

## PURPORT

Under instructions of his spiritual master Srila Narada Muni, Vyasadeva concentrated his mind in that transcendental place of meditation.

## TEXT 4

### TEXT

bhakti-yogena manasi  
samyak pranihite 'male  
apasyat purusam purnam  
mayam ca tad-apasrayam

## SYNONYMS

bhakti--devotional service; yogena--by the process of linking up; manasi--upon the mind; samyak--perfectly; pranihite--engaged in and fixed upon; amale--without any matter; apasyat--saw; purusam--the Personality of Godhead; purnam--absolute; mayam--energy; ca--also; tat--His; apasrayam--under full control.

## TRANSLATION

Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

## PURPORT

Perfect vision of the Absolute Truth is possible only by the linking process of devotional service. This is also confirmed in the Bhagavad-gita. One can perfectly realize the Absolute Truth Personality of Godhead only by the process of devotional service, and one can enter into the kingdom of God by such perfect knowledge. Imperfect realization of the Absolute by the partial approach of the impersonal Brahman or localized Paramatma does not permit anyone to enter into the kingdom of God. Sri Narada advised Srila Vyasadeva to become absorbed in transcendental meditation on the Personality of Godhead and His activities. Srila Vyasadeva did not take notice of the effulgence of Brahman because that is not absolute vision. The absolute vision is the Personality of Godhead, as it is confirmed in the Bhagavad-gita (7.19): vasudevah sarvam iti. In the Upanisads also it is confirmed that Vasudeva, the Personality of Godhead, is covered by the golden glowing hiranmayena patrena veil of impersonal Brahman, and when that curtain is removed by the mercy of the Lord the real face of the Absolute is seen. The Absolute is mentioned here as the purusa, or person. The Absolute Personality of Godhead is mentioned in so many Vedic literatures, and in the Bhagavad-gita, the purusa is confirmed as the eternal and original person. The Absolute

Personality of Godhead is the perfect person. The Supreme Person has manifold energies, out of which the internal, external and marginal energies are specifically important. The energy mentioned here is the external energy, as will be clear from the statements of her activities. The internal energy is there along with the Absolute Person as the moonlight is there with the moon. The external energy is compared to darkness because it keeps the living entities in the darkness of ignorance. The word apasrayam suggests that this energy of the Lord is under full control. The internal potency or superior energy is also called maya, but it is spiritual maya, or energy exhibited in the absolute realm. When one is under the shelter of this internal potency, the darkness of material ignorance is at once dissipated. And even those who are atmarama, or fixed in trance, take shelter of this maya, or internal energy. Devotional service, or bhakti-yoga, is the function of the internal energy; thus there is no place for the inferior energy, or material energy, just as there is no place for darkness in the effulgence of spiritual light. Such internal energy is even superior to the spiritual bliss attainable in the conception of impersonal Brahman. It is stated in the Bhagavad-gita that the impersonal Brahman effulgence is also an emanation from the Absolute Personality of Godhead Sri Krsna. The parama-purusa cannot be anyone except Sri Krsna Himself, as will be explained in the later slokas.

#### TEXT 5

#### TEXT

yaya sammohito jiva  
atmanam tri-gunatmakam  
paro 'pi manute 'nartham  
tat-krtam cabhipadyate

#### SYNONYMS

yaya--by whom; sammohitah--illusioned; jivah--the living entities; atmanam--self; tri-guna-atmakam--conditioned by the three modes of nature, or a product of matter; parah--transcendental; api--in spite of; manute--takes it for granted; anartham--things not wanted; tat--by that; krtam ca--reaction; abhipadyate--undergoes thereof.

#### TRANSLATION

Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

#### PURPORT

The root cause of suffering by the materialistic living beings is pointed out with remedial measures which are to be undertaken and also the ultimate perfection to be gained. All this is mentioned in this particular verse. The living being is by constitution transcendental to material encagement, but he is now imprisoned by the external energy, and therefore he thinks himself one of the material products. And due to this unholy contact, the pure spiritual entity suffers material miseries under the modes of material nature. The living entity misunderstands himself to be a material product. This means that the present perverted way of thinking, feeling and willing, under material conditions, is not natural for him. But he has his normal way of thinking, feeling and willing. The living being in his original state is not without thinking, willing and feeling power. It is also confirmed in the Bhagavad-gita that the actual knowledge of the conditioned soul is now covered by nescience. Thus the theory that a living being is absolute impersonal Brahman is refuted herein. This cannot be, because the living entity has his own way of thinking in his original unconditional state also. The present conditional state is due to the influence of the external energy, which means that the illusory energy takes the initiative while the Supreme Lord is aloof. The Lord does not desire that a living being be illusioned by external energy. The external energy is aware of this fact, but still she accepts a thankless task of keeping the forgotten soul under illusion by her

bewildering influence. The Lord does not interfere with the task of the illusory energy because such performances of the illusory energy are also necessary for reformation of the conditioned soul. An affectionate father does not like his children to be chastised by another agent, yet he puts his disobedient children under the custody of a severe man just to bring them to order. But the all-affectionate Almighty Father at the same time desires relief for the conditioned soul, relief from the clutches of the illusory energy. The king puts the disobedient citizens within the walls of the jail, but sometimes the king, desiring the prisoners' relief, personally goes there and pleads for reformation, and on his doing so the prisoners are set free. Similarly, the Supreme Lord descends from His kingdom upon the kingdom of illusory energy and personally gives relief in the form of the Bhagavad-gita, wherein He personally suggests that although the ways of illusory energy are very stiff to overcome, one who surrenders unto the lotus feet of the Lord is set free by the order of the Supreme. This surrendering process is the remedial measure for getting relief from the bewildering ways of the illusory energy. The surrendering process is completed by the influence of association. The Lord has suggested, therefore, that by the influence of the speeches of saintly persons who have actually realized the Supreme, men are engaged in His transcendental loving service. The conditioned soul gets a taste for hearing about the Lord, and by such hearing only he is gradually elevated to the platform of respect, devotion and attachment for the Lord. The whole thing is completed by the surrendering process. Herein also the same suggestion is made by the Lord in His incarnation of Vyasadeva. This means that the conditioned souls are being reclaimed by the Lord both ways, namely by the process of punishment by the external energy of the Lord, and by Himself as the spiritual master within and without. Within the heart of every living being the Lord Himself as the Supersoul (Paramatma) becomes the spiritual master, and from without He becomes the spiritual master in the shape of scriptures, saints and the initiator spiritual master. This is still more explicitly explained in the next sloka.

Personal superintendence of the illusory energy is confirmed in the Vedas (the Kena Upanisad) in relation to the demigods' controlling power. Herein also it is clearly stated that the living entity is controlled by the external energy in a personal capacity. The living being thus subject to the control of external energy is differently situated. It is clear, however, from the present statement of Bhagavatam that the same external energy is situated in the inferior position before the Personality of Godhead, or the perfect being. The perfect being, or the Lord, cannot be approached even by the illusory energy, who can only work on the living entities. Therefore it is sheer imagination that the Supreme Lord is illusioned by the illusory energy and thus becomes a living being. If the living being and the Lord were in the same category, then it would have been quite possible for Vyasadeva to see it, and there would have been no question of material distress on the part of the illusioned being, for the Supreme Being is fully cognizant. So there are so many unscrupulous imaginations on the part of the monists to endeavor to put both the Lord and the living being in the same category. Had the Lord and the living beings been the same, then Srila Sukadeva Gosvami would not have taken the trouble to describe the transcendental pastimes of the Lord, for they would all be manifestations of illusory energy.

Srimad-Bhagavatam is the summum bonum remedy for suffering humanity in the clutches of maya. Srila Vyasadeva therefore first of all diagnosed the actual disease of the conditioned souls, i.e., their being illusioned by the external energy. He also saw the perfect Supreme Being, from whom illusory energy is far removed, though He saw both the diseased conditioned souls and also the cause of the disease. And the remedial measures are suggested in the next verse. Both the Supreme Personality of Godhead and the living beings are undoubtedly qualitatively one, but the Lord is the controller of the illusory energy, whereas the living entity is controlled by the illusory energy. Thus the Lord and the living beings are simultaneously one and different. Another point is distinct herein: that eternal relation between the Lord and the living being is transcendental, otherwise the Lord would not have taken the trouble to reclaim the conditioned souls from the clutches of maya. In the same way, the living entity is also required to revive his natural love and affection for the Lord, and that is the highest perfection of the living entity. Srimad-Bhagavatam treats the conditioned soul with an aim to that goal of life.

TEXT 6

TEXT

anarthopasamam saksad  
bhakti-yogam adhoksaje  
lokasyajanato vidvams  
cakre satvata-samhitam

#### SYNONYMS

anartha--things which are superfluous; upasamam--mitigation; saksat--directly; bhakti-yogam--the linking process of devotional service; adhoksaje--unto the Transcendence; lokasya--of the general mass of men; ajanatah--those who are unaware of; vidvan--the supremely learned; cakre--compiled; satvata--in relation with the Supreme Truth; samhitam--Vedic literature.

#### TRANSLATION

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

#### PURPORT

Srila Vyasadeva saw the all-perfect Personality of Godhead. This statement suggests that the complete unit of the Personality of Godhead includes His parts and parcels also. He saw, therefore, His different energies, namely the internal energy, the marginal energy and the external energy. He also saw His different plenary portions and parts of the plenary portions, namely His different incarnations also, and he specifically observed the unwanted miseries of the conditioned souls, who are bewildered by the external energy. And at last he saw the remedial measure for the conditioned souls, namely, the process of devotional service. It is a great transcendental science and begins with the process of hearing and chanting the name, fame, glory, etc., of the Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting, but it solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotee, He may endow him with His loving transcendental service. But even with the prescribed forms of hearing and chanting, there is at once mitigation of the superfluous and unwanted miseries of material existence. Such mitigation of material affection does not wait for development of transcendental knowledge. Rather, knowledge is dependent on devotional service for the ultimate realization of the Supreme Truth.

#### TEXT 7

#### TEXT

yasyam vai sruyamanayam  
krsne parama-puruse  
bhaktir utpadyate pumsah  
soka-moha-bhayapaha

#### SYNONYMS

yasyam--this Vedic literature; vai--certainly; sruyamanayam--simply by giving aural reception; krsne--unto Lord Krsna; parama--supreme; puruse--unto the Personality of Godhead; bhaktih--feelings of devotional service; utpadyate--sprout up; pumsah--of the living being; soka--lamentation; moha--illusion; bhaya--fearfulness; apaha--that which extinguishes.

#### TRANSLATION

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.

#### PURPORT

There are various senses, of which the ear is the most effective. This sense works even when a man is deep asleep. One can protect himself from the hands of an enemy while awake, but while asleep one is protected by the ear only. The importance of hearing is mentioned here in connection with attaining the highest perfection of life, namely, getting free from three material pangs. Everyone is full of lamentation at every moment, he is after the mirage of illusory things, and he is always afraid of his supposed enemy. These are the primary symptoms of material disease. And it is definitely suggested herein that simply by hearing the message of Srimad-Bhagavatam one gets attachment for the Supreme Personality of Godhead Sri Krsna, and as soon as this is effected the symptoms of the material diseases disappear. Srila Vyasadeva saw the all-perfect Personality of Godhead, and in this statement the all-perfect Personality of Godhead Sri Krsna is clearly confirmed.

The ultimate result of devotional service is to develop genuine love for the Supreme Personality. Love is a word which is often used in relation with man and woman. And love is the only word that can be properly used to indicate the relation between Lord Krsna and the living entities. The living entities are mentioned as prakrti in the Bhagavad-gita, and in Sanskrit prakrti is a feminine object. The Lord is always described as the parama-purusa, or the supreme male personality. Thus the affection between the Lord and the living entities is something like that between the male and the female. Therefore the term love of Godhead is quite appropriate.

Loving devotional service to the Lord begins with hearing about the Lord. There is no difference between the Lord and the subject matter heard about Him. The Lord is absolute in all respects, and thus there is no difference between Him and the subject matter heard about Him. Therefore, hearing about Him means immediate contact with Him by the process of vibration of the transcendental sound. And the transcendental sound is so effective that it acts at once by removing all material affections mentioned above. As mentioned before, a living entity develops a sort of complexity by material association, and the illusory engagement of the material body is accepted as an actual fact. Under such false complexity, the living beings under different categories of life become illusioned in different ways. Even in the most developed stage of human life, the same illusion prevails in the form of many isms and divides the loving relation with the Lord and thereby divides the loving relation between man and man. By hearing the subject matter of Srimad-Bhagavatam this false complexity of materialism is removed, and real peace in society begins, which politicians aspire for so eagerly in so many political situations. The politicians want a peaceful situation between man and man, and nation and nation, but at the same time, because of too much attachment for material domination, there is illusion and fearfulness. Therefore the politicians' peace conferences cannot bring about peace in society. It can only be done by hearing the subject matter described in the Srimad-Bhagavatam about the Supreme Personality of Godhead Sri Krsna. The foolish politicians may go on holding peace and summit conferences for hundreds of years, but they will fail to achieve success. Until we reach the stage of reestablishing our lost relation with Krsna, the illusion of accepting the body as the self will prevail, and thus fearfulness will also prevail. As for the validity of Sri Krsna as the Supreme Personality of Godhead, there are hundreds and thousands of evidences from revealed scriptures, and there are hundreds and thousands of evidences from personal experiences of devotees in various places like Vrndavana, Navadvipa and Puri. Even in the Kaumudi dictionary the synonyms of Krsna are given as the son of Yasoda and the Supreme Personality of Godhead Parabrahman. The conclusion is that simply by hearing the Vedic literature Srimad-Bhagavatam, one can have direct connection with the Supreme Personality of Godhead Sri Krsna, and thereby one can attain the highest perfection of life by transcending worldly miseries, illusion and fearfulness. These are practical tests for one who has actually given a submissive hearing to the readings of the Srimad-Bhagavatam.

TEXT 8

TEXT

sa samhitam bhagavatim  
krtvanukramya catma-jam  
sukam adhyapayam asa  
nivr̥tti-niratam munih

#### SYNONYMS

sah--that; samhitam--Vedic literature; bhagavatim--in relation with the Personality of Godhead; krtva--having done; anukramya--by correction and repetition; ca--and; atma-jam--his own son; sukam--Sukadeva Gosvami; adhyapayam asa--taught; nivr̥tti--path of self realization; niratam--engaged; munih--the sage.

#### TRANSLATION

The great sage Vyasadeva, after compiling the Srimad-Bhagavatam and revising it, taught it to his own son, Sri Sukadeva Gosvami, who was already engaged in self-realization.

#### PURPORT

Srimad-Bhagavatam is the natural commentation on the Brahma-sutras compiled by the same author. This Brahma-sutra, or Vedanta-sutra, is meant for those who are already engaged in self-realization. Srimad-Bhagavatam is so made that one becomes at once engaged in the path of self-realization simply by hearing the topics. Although it is especially meant for the paramahamsas, or those who are totally engaged in self-realization, it works into the depths of the hearts of those who may be worldly men. Worldly men are all engaged in sense gratification. But even such men will find in this Vedic literature a remedial measure for their material diseases. Sukadeva Gosvami was a liberated soul from the very beginning of his birth, and his father taught him Srimad-Bhagavatam. Amongst mundane scholars, there is some diversity of opinion as to the date of compilation of Srimad-Bhagavatam. It is, however, certain from the text of the Bhagavatam that it was compiled before the disappearance of King Parikṣit and after the departure of Lord Kṛṣṇa. When Maharaja Parikṣit was ruling the world as the King of Bharata-varṣa, he chastised the personality of Kali. According to revealed scriptures and astrological calculation, the age of Kali is in its five thousandth year. Therefore, Srimad-Bhagavatam was compiled not less than five thousand years ago. Mahabharata was compiled before Srimad-Bhagavatam, and the Puranas were compiled before Mahabharata. That is an estimation of the date of compilation of the different Vedic literatures. The synopsis of Srimad-Bhagavatam was given before the detailed description under instruction of Narada. Srimad-Bhagavatam is the science for following the path of nivr̥tti-marga. The path of pravṛtti-marga was condemned by Narada. That path is the natural inclination for all conditioned souls. The theme of Srimad-Bhagavatam is the cure of the materialistic disease of the human being, or stopping completely the pangs of material existence.

#### TEXT 9

#### TEXT

saunaka uvaca  
sa vai nivr̥tti-niratah  
sarvatropeksako munih  
kasya va brhatim etam  
atmaramah samabhyasat

#### SYNONYMS

saunakah uvaca--Sri Saunaka asked; sah--he; vai--of course; nivr̥tti--on the path of self-realization; niratah--always engaged; sarvatra--in every respect; upeksakah--indifferent; munih--sage; kasya--for what



reason; va--or; brhatim--vast; etam--this; atma-aramah--one who is pleased in himself; samabhyasat--undergo the studies.

#### TRANSLATION

Sri Saunaka asked Suta Gosvami: Sri Sukadeva Gosvami was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?

#### PURPORT

For the people in general the highest perfection of life is to cease from material activities and be fixed on the path of self-realization. Those who take pleasure in sense enjoyment, or those who are fixed in material bodily welfare work, are called karmis. Out of thousands and millions of such karmis, one may become an atmarama by self-realization. Atma means self, and arama means to take pleasure. Everyone is searching after the highest pleasure, but the standard of pleasure of one may be different from the standard of another. Therefore, the standard of pleasure enjoyed by the karmis is different from that of the atmaramas. The atmaramas are completely indifferent to material enjoyment in every respect. Srila Sukadeva Gosvami had already attained that stage, and still he was attracted to undergo the trouble of studying the great Bhagavatam literature. This means that Srimad-Bhagavatam is a postgraduate study even for the atmaramas, who have surpassed all the studies of Vedic knowledge.

#### TEXT 10

#### TEXT

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

#### SYNONYMS

sutah uvaca--Suta Gosvami said; atmaramah--those who take pleasure in atma (generally, spirit self); ca--also; munayah--sages; nirgranthah--freed from all bondage; api--in spite of; urukrame--unto the great adventurer; kurvanti--do; ahaitukim--unalloyed; bhaktim--devotional service; ittham-bhuta--such wonderful; gunah--qualities; harih--of the Lord.

#### TRANSLATION

All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

#### PURPORT

Lord Sri Caitanya Mahaprabhu explained this atmarama sloka very vividly before His chief devotee Srila Sanatana Gosvami. He points out eleven factors in the sloka, namely (1) atmarama, (2) munayah, (3) nirgrantha, (4) api, (5) ca, (6) urukrama, (7) kurvanti, (8) ahaitukim, (9) bhaktim, (10) ittham-bhuta-gunah and (11) harih. According to the Visva-prakasa Sanskrit dictionary, there are seven synonyms for the word atmarama, which are as follows: (1) Brahman (the Absolute Truth), (2) body, (3) mind, (4) endeavor, (5) endurance, (6) intelligence and (7) personal habits.

The word munayah refers to (1) those who are thoughtful, (2) those who are grave and silent, (3) ascetics, (4) the persistent, (5) mendicants, (6) sages and (7) saints.

The word nirgrantha conveys these ideas: (1) one who is liberated from nescience, (2) one who has no connection with scriptural injunction, i.e., who is freed from the obligation of the rules and regulations mentioned in the revealed scriptures like ethics, Vedas, philosophy, psychology and metaphysics (in other words the fools, illiterate, urchins, etc., who have no connection with regulative principles), (3) a capitalist, and also (4) one who is penniless.

According to the Sabda-kosa dictionary, the affix ni is used in the sense of (1) certainty, (2) counting, (3) building, and (4) forbiddance, and the word grantha is used in the sense of wealth, thesis, vocabulary, etc.

The word urukrama means "the one whose activities are glorious." Krama means "step." This word urukrama specifically indicates the Lord's incarnation as Vamana, who covered the whole universe by immeasurable steps. Lord Visnu is powerful, and His activities are so glorious that He has created the spiritual world by His internal potency and the material world by His external potency. By His all-pervading features He is everywhere present as the Supreme Truth, and in His personal feature He is always present in His transcendental abode of Goloka Vrndavana, where He displays His transcendental pastimes in all variegatedness. His activities cannot be compared to anyone else's, and therefore the word urukrama is just applicable to Him only.

According to Sanskrit verbal arrangement, kurvanti refers to doing things for someone else. Therefore, it means that the atmaramas render devotional service unto the Lord not for personal interest but for the pleasure of the Lord, Urukrama.

Hetu means "causal." There are many causes for one's sense satisfaction, and they can be chiefly classified as material enjoyment, mystic powers and liberation, which are generally desired by progressive persons. As far as material enjoyments are concerned, they are innumerable, and the materialists are eager to increase them more and more because they are under the illusory energy. There is no end to the list of material enjoyments, nor can anyone in the material universe have all of them. As far as the mystic powers are concerned, they are eight in all (such as to become the minutest in form, to become weightless, to have anything one desires, to lord it over the material nature, to control other living beings, to throw earthly globes in outer space, etc.). These mystic powers are mentioned in the Bhagavatam. The forms of liberation are five in number.

Therefore, unalloyed devotion means service to the Lord without desire for the above-mentioned personal benefits. And the powerful Personality of Godhead Sri Krsna can be fully satisfied by such unalloyed devotees free from all sorts of desires for personal benefit.

Unalloyed devotional service of the Lord progresses in different stages. Practice of devotional service in the material field is of eighty-one different qualities, and above such activities is the transcendental practice of devotional service, which is one and is called sadhana-bhakti. When unalloyed practice of sadhana-bhakti is matured into transcendental love for the Lord, the transcendental loving service of the Lord begins gradually developing into nine progressive stages of loving service under the headings of attachment, love, affection, feelings, affinity, adherence, following, ecstasy, and intense feelings of separation.

The attachment of an inactive devotee develops up to the stage of transcendental love of God. Attachment of an active servitor develops up to the stage of adherence, and that for a friendly devotee develops up to the stage of following, and the same is also the case for the paternal devotees. Devotees in conjugal love develop ecstasy up to the stage of intense feelings of separation. These are some of the features of unalloyed devotional service of the Lord.

According to Hari-bhakti-sudhodaya, the import of the word itham-bhuta is "complete bliss." Transcendental bliss in the realization of impersonal Brahman becomes comparable to the scanty water contained in the pit made by a cow's hoof. It is nothing compared with the ocean of bliss of the vision of the Personality of Godhead. The personal form of Lord Sri Krsna is so attractive that it comprehends all attraction, all bliss and all tastes (rasas). These attractions are so strong that no one wants to exchange them for material enjoyment, mystic powers and liberation. There is no need of logical arguments in support of this statement, but out of one's own nature one becomes attracted by the qualities of Lord Sri Krsna. We must know for certain that the qualities of the Lord have nothing to do with mundane

qualities. All of them are full of bliss, knowledge and eternity. There are innumerable qualities of the Lord, and one is attracted by one quality while another is attracted by another.

Great sages, such as the four bachelor-devotees Sanaka, Sanatana, Sananda and Sanat-kumara, were attracted by the fragrance of flowers and tulasi leaves anointed with the pulp of sandalwood offered at the lotus feet of the Lord. Similarly, Sukadeva Gosvami was attracted by the transcendental pastimes of the Lord. Sukadeva Gosvami was already situated in the liberated stage, yet he was attracted by the pastimes of the Lord. This proves that the quality of His pastimes has nothing to do with material affinity. Similarly, the young cowherd damsels were attracted by the bodily features of the Lord, and Rukmini was attracted by hearing about the glories of the Lord. Lord Krsna attracts even the mind of the goddess of fortune. He attracts, in special cases, the minds of all young girls. He attracts the minds of the elderly ladies by paternal affection. He attracts the mind of the male in the humors of servitude and friendship.

The word hari conveys various meanings, but the chief import of the word is that He (the Lord) vanquishes everything inauspicious and takes away the mind of the devotee by awarding pure transcendental love. By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties. Gradually the Lord vanquishes all obstacles on the path of devotional service of a pure devotee, and the result of nine devotional activities, such as hearing and chanting, becomes manifested.

By His personal features and transcendental attributes, the Lord attracts all psychological activities of a pure devotee. Such is the attractive power of Lord Krsna. The attraction is so powerful that a pure devotee never hankers for any one of the four principles of religion. These are the attractive features of the transcendental attributes of the Lord. And adding to this the words api and ca, one can increase the imports unlimitedly. According to Sanskrit grammar there are seven synonyms for the word api.

So by interpreting each and every word of this sloka, one can see unlimited numbers of transcendental qualities of Lord Krsna that attract the mind of a pure devotee.

#### TEXT 11

#### TEXT

harer gunakṣipta-matir  
bhagavan badarayanih  
adhyagan mahad akhyanam  
nityam visnu-jana-priyah

#### SYNONYMS

hareh--of Hari, the Personality of Godhead; guna--transcendental attribute; akṣipta--being absorbed in; matih--mind; bhagavan--powerful; badarayanih--the son of Vyasadeva; adhyagat--underwent studies; mahat--great; akhyanam--narration; nityam--regularly; visnu-jana--devotees of the Lord; priyah--beloved.

#### TRANSLATION

Srila Sukadeva Gosvami, son of Srila Vyasadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration [Srimad-Bhagavatam].

#### PURPORT

According to Brahma-vaivarta Purana, Srila Sukadeva Gosvami was a liberated soul even within the womb of his mother. Srila Vyasadeva knew that the child, after his birth, would not stay at home. Therefore he (Vyasadeva) impressed upon him the synopsis of the Bhagavatam so that the child could be made attached to the transcendental activities of the Lord. After his birth, the child was still more educated in the subject of the Bhagavatam by recitation of the actual poems.

The idea is that generally the liberated souls are attached to the feature of impersonal Brahman with a monistic view of becoming one with the supreme whole. But by the association of pure devotees like Vyasadeva, even the liberated soul becomes attracted to the transcendental qualities of the Lord. By the mercy of Sri Narada, Srila Vyasadeva was able to narrate the great epic of Srimad-Bhagavatam, and by the mercy of Vyasadeva, Srila Sukadeva Gosvami was able to grasp the import. The transcendental qualities of the Lord are so attractive that Srila Sukadeva Gosvami became detached from being completely absorbed in impersonal Brahman and positively took up the personal activity of the Lord.

Practically he was thrown from the impersonal conception of the Absolute, thinking within himself that he had simply wasted so much time in devoting himself to the impersonal feature of the Supreme, or in other words, he realized more transcendental bliss with the personal feature than the impersonal. And from that time, not only did he himself become very dear to the visnu-janas, or the devotees of the Lord, but also the visnu-janas became very dear to him. The devotees of the Lord, who do not wish to kill the individuality of the living entities and who desire to become personal servitors of the Lord, do not very much like the impersonalists, and similarly the impersonalists, who desire to become one with the Supreme, are unable to evaluate the devotees of the Lord. Thus from time immemorial these two transcendental pilgrims have sometimes been competitors. In other words, each of them likes to keep separate from the other because of the ultimate personal and impersonal realizations. Therefore it appears that Srila Sukadeva Gosvami also had no liking for the devotees. But since he himself became a saturated devotee, he desired always the transcendental association of the visnu-janas, and the visnu-janas also liked his association, since he became a personal Bhagavata. Thus both the son and the father were completely cognizant of transcendental knowledge in Brahman, and afterwards both of them became absorbed in the personal features of the Supreme Lord. The question as to how Sukadeva Gosvami was attracted by the narration of the Bhagavatam is thus completely answered by this sloka.

#### TEXT 12

#### TEXT

pariksito 'tha rajarser  
janma-karma-vilapanam  
samstham ca pandu-putranam  
vaksye krsna-kathodayam

#### SYNONYMS

pariksitah--of King Pariksit; atha--thus; rajarseh--of the King who was the rsi among the kings; janma--birth; karma--activities; vilapanam--deliverance; samstham--renunciation of the world; ca--and; pandu-putranam--of the sons of Pandu; vaksye--I shall speak; krsna-katha-udayam--that which gives rise to the transcendental narration of Krsna, the Supreme Personality of Godhead.

#### TRANSLATION

Suta Gosvami thus addressed the rsis headed by Saunaka: Now I shall begin the transcendental narration of the Lord Sri Krsna and topics of the birth, activities and deliverance of King Pariksit, the sage amongst kings, as well as topics of the renunciation of the worldly order by the sons of Pandu.

#### PURPORT

Lord Krsna is so kind to the fallen souls that He personally incarnates Himself amongst the different kinds of living entities and takes part with them in daily activities. Any historical fact old or new which has a connection with the activities of the Lord is to be understood as a transcendental narration of the Lord. Without Krsna, all the supplementary literatures like the Puranas and Mahabharata are simply stories or historical facts. But with Krsna they become transcendental, and when we hear of them we at once become transcendently related with the Lord. Srimad-Bhagavatam is also a Purana, but the special

significance of this Purana is that the activities of the Lord are central and not just supplementary historical facts. Srimad-Bhagavatam is thus recommended by Lord Sri Caitanya Mahaprabhu as the spotless Purana. There is a class of less intelligent devotees of the Bhagavata Purana who desire to relish at once the activities of the Lord narrated in the Tenth Canto without first understanding the primary cantos. They are under the false impression that the other cantos are not concerned with Krsna, and thus more foolishly than intelligently they take to the reading of the Tenth Canto. These readers are specifically told herein that the other cantos of the Bhagavatam are as important as the Tenth Canto. No one should try to go into the matters of the Tenth Canto without having thoroughly understood the purport of the other nine cantos. Krsna and His pure devotees like the Pandavas are on the same plane. Krsna is not without His devotees of all the rasas, and the pure devotees like the Pandavas are not without Krsna. The devotees and the Lord are interlinked, and they cannot be separated. Therefore talks about them are all krsna-katha, or topics of the Lord.

#### TEXTS 13-14

#### TEXT

yada mrdhe kaurava-srnjayanam  
viresv atho vira-gatim gatesu  
vrkodaraviddha-gadabhimarsa-  
bhagnoru-dande dhrtarastra-putre

bhartuh priyam draunir iti sma pasyan  
krsna-sutanam svapatam siramsi  
upaharad vipriyam eva tasya  
jugupsitam karma vigarhayanti

#### SYNONYMS

yada--when; mrdhe--in the battlefield; kaurava--the party of Dhrtarastra; srnjayanam--of the party of the Pandavas; viresu--of the warriors; atho--thus; vira-gatim--the destination deserved by the warriors; gatesu--being obtained; vrkodara--Bhima (the second Pandava); aviddha--beaten; gada--by the club; abhimarsa--lamenting; bhagna--broken; uru-dande--spinal cord; dhrtarastra-putre--the son of King Dhrtarastra; bhartuh--of the master; priyam--pleasing; draunih--the son of Dronacarya; iti--thus; sma--shall be; pasyan--seeing; krsna--Draupadi; sutanam--of the sons; svapatam--while sleeping; siramsi--heads; upaharat--delivered as a prize; vipriyam--pleasing; eva--like; tasya--his; jugupsitam--most heinous; karma--act; vigarhayanti--disapproving.

#### TRANSLATION

When the respective warriors of both camps, namely the Kauravas and the Pandavas, were killed on the Battlefield of Kuruksetra and the dead warriors obtained their deserved destinations, and when the son of Dhrtarastra fell down lamenting, his spine broken, being beaten by the club of Bhimasena, the son of Dronacarya [Asvatthama] beheaded the five sleeping sons of Draupadi and delivered them as a prize to his master, foolishly thinking that he would be pleased. Duryodhana, however, disapproved of the heinous act, and he was not pleased in the least.

#### PURPORT

Transcendental topics of the activities of Lord Sri Krsna in the Srimad-Bhagavatam begin from the end of the battle at Kuruksetra, where the Lord Himself spoke about Himself in the Bhagavad-gita. Therefore, both the Bhagavad-gita and Srimad-Bhagavatam are transcendental topics of Lord Krsna. The Gita is krsna-katha, or topics of Krsna, because it is spoken by the Lord, and the Bhagavatam is also krsna-katha because it is spoken about the Lord. Lord Sri Caitanya Mahaprabhu wanted everyone to be informed of

both kṛṣṇa-kāthas by His order. Lord Kṛṣṇa Caitanya is Kṛṣṇa Himself in the garb of a devotee of Kṛṣṇa, and therefore the versions of both Lord Kṛṣṇa and Sri Kṛṣṇa Caitanya Mahāprabhu are identical. Lord Caitanya desired that all who are born in India seriously understand such kṛṣṇa-kāthas and then after full realization preach the transcendental message to everyone in all parts of the world. That will bring about the desired peace and prosperity of the stricken world.

#### TEXT 15

#### TEXT

mata sisunam nidhanam sutanam  
nisamya ghoram paritapyamana  
tadarudad vaspā-kalakulaksi  
tam santvayann aha kiritamali

#### SYNONYMS

mata--the mother; sisunam--of the children; nidhanam--massacre; sutanam--of the sons; nisamya--after hearing; ghoram--ghastly; paritapyamana--lamenting; tada--at that time; arudat--began to cry; vaspā-kalākula-akṣi--with tears in the eyes; tam--her; santvayan--pacifying; aha--said; kiritamali--Arjuna.

#### TRANSLATION

Draupadi, the mother of the five children of the Pandavas, after hearing of the massacre of her sons, began to cry in distress with eyes full of tears. Trying to pacify her in her great loss, Arjuna spoke to her thus:

#### TEXT 16

#### TEXT

tada sucas te pramjāmi bhadre  
yad brahma-bandhoh sira atatayinah  
gandiva-muktair visikhair upahare  
tvakramya yat snasyasi dagdha-putra

#### SYNONYMS

tada--at that time only; sūcah--tears in grief; te--your; pramjāmi--shall wipe away; bhadre--O gentle lady; yat--when; brahma-bandhoh--of a degraded brahmana; sira--head; atatayinah--of the aggressor; gandiva-muktaih--shot by the bow named Gandiva; visikhaih--by the arrows; upahare--shall present to you; tva--yourself; akramya--riding on it; yat--which; snasyasi--take your bath; dagdha-putra--after burning the sons.

#### TRANSLATION

O gentle lady, when I present you with the head of that brahmana, after beheading him with arrows from my Gandiva bow, I shall then wipe the tears from your eyes and pacify you. Then, after burning your sons' bodies, you can take your bath standing on his head.

#### PURPORT

An enemy who sets fire to the house, administers poison, attacks all of a sudden with deadly weapons, plunders wealth or usurps agricultural fields, or entices one's wife is called an aggressor. Such an

aggressor, though he be a brahmana or a so-called son of a brahmana, has to be punished in all circumstances. When Arjuna promised to behead the aggressor named Asvatthama, he knew well that Asvatthama was the son of a brahmana, but because the so-called brahmana acted like a butcher, he was taken as such, and there was no question of sin in killing such a brahmana's son who proved to be a villain.

#### TEXT 17

#### TEXT

iti priyam valgu-vicitra-jalpaih  
sa santvayitvacyuta-mitra-sutah  
anvadravad damsita ugra-dhanva  
kapi-dhvajo guru-putram rathena

#### SYNONYMS

iti--thus; priyam--unto the dear; valgu--sweet; vicitra--variegated; jalpaih--by statements; sah--he; santvayitva--satisfying; acyuta-mitra-sutah--Arjuna, who is guided by the infallible Lord as a friend and driver; anvadravat--followed; damsitah--being protected by kavaca; ugra-dhanva--equipped with furious weapons; kapi-dhvajah--Arjuna; guru-putram--the son of the martial teacher; rathena--getting on the chariot.

#### TRANSLATION

Arjuna, who is guided by the infallible Lord as friend and driver, thus satisfied the dear lady by such statements. Then he dressed in armor and armed himself with furious weapons, and getting into his chariot, he set out to follow Asvatthama, the son of his martial teacher.

#### TEXT 18

#### TEXT

tam apatantam sa vilaksya durat  
kumara-hodvigna-mana rathena  
paradravat prana-paripsur urvyam  
yavad-gamam rudra-bhayad yatha kah

#### SYNONYMS

tam--him; apatantam--coming over furiously; sah--he; vilaksya--seeing; durat--from a distance; kumara-ha--the murderer of the princes; udvigna-manah--disturbed in mind; rathena--on the chariot; paradravat--fled; prana--life; paripsuh--for protecting; urvyam--with great speed; yavat-gamam--as he fled; rudra-bhayat--by fear of Siva; yatha--as; kah--Brahma (or arkah--Surya).

#### TRANSLATION

Asvatthama, the murderer of the princes, seeing from a great distance Arjuna coming at him with great speed, fled in his chariot, panic stricken, just to save his life, as Brahma fled in fear from Siva.

#### PURPORT

According to the reading matter, either kah or arkah, there are two references in the Puranas. Kah means Brahma, who once became allured by his daughter and began to follow her, which infuriated Siva,

who attacked Brahma with his trident. Brahmaji fled in fear of his life. As far as arkah is concerned, there is a reference in the Vamana Purana. There was a demon by the name Vidyunmali who was gifted with a glowing golden airplane which traveled to the back of the sun, and night disappeared because of the glowing effulgence of this plane. Thus the sun-god became angry, and with his virulent rays he melted the plane. This enraged Lord Siva. Lord Siva then attacked the sun-god, who fled away and at last fell down at Kasi (Varanasi), and the place became famous as Lolarka.

#### TEXT 19

#### TEXT

yadasaranam atmanam  
aiksata sranta-vajinam  
astram brahma-siro mene  
atma-tranam dvijatmajah

#### SYNONYMS

yada--when; asaranam--without being alternatively protected; atmanam--his own self; aiksata--saw; sranta-vajinam--the horses being tired; astram--weapon; brahma-sirah--the topmost or ultimate (nuclear); mene--applied; atma-tranam--just to save himself; dvija-atma-jah--the son of a brahmana.

#### TRANSLATION

When the son of the brahmana [Asvatthama] saw that his horses were tired, he considered that there was no alternative for protection outside of his using the ultimate weapon, the brahmastra [nuclear weapon].

#### PURPORT

In the ultimate issue only, when there is no alternative, the nuclear weapon called the brahmastra is applied. The word dvijatmajah is significant here because Asvatthama, although the son of Dronacarya, was not exactly a qualified brahmana. The most intelligent man is called a brahmana, and it is not a hereditary title. Asvatthama was also formerly called the brahma-bandhu, or the friend of a brahmana. Being a friend of a brahmana does not mean that one is a brahmana by qualification. A friend or son of a brahmana, when fully qualified, can be called a brahmana and not otherwise. Since Asvatthama's decision is immature, he is purposely called herein the son of a brahmana.

#### TEXT 20

#### TEXT

athopasprasya salilam  
sandadhe tat samahitah  
ajanann api samharam  
prana-krcchra upasthite

#### SYNONYMS

atha--thus; upasprasya--touching in sanctity; salilam--water; sandadhe--chanted the hymns; tat--that; samahitah--being in concentration; ajanan--without knowing; api--although; samharam--withdrawal; prana-krcchre--life being put in danger; upasthite--being placed in such a position.

#### TRANSLATION



Since his life was in danger, he touched water in sanctity and concentrated upon the chanting of the hymns for throwing nuclear weapons, although he did not know how to withdraw such weapons.

#### PURPORT

The subtle forms of material activities are finer than grosser methods of material manipulation. Such subtle forms of material activities are effected through purification of sound. The same method is adopted here by chanting hymns to act as nuclear weapons.

#### TEXT 21

##### TEXT

tatah praduskrtam tejah  
pracandam sarvato disam  
pranapadam abhipreksya  
visnum jisnur uvaca ha

##### SYNONYMS

tatah--thereafter; praduskrtam--disseminated; tejah--glare; pracandam--fierce; sarvatah--all around; disam--directions; prana-apadam--affecting life; abhipreksya--having observed it; visnum--unto the Lord; jisnuh--Arjuna; uvaca--said; ha--in the past.

##### TRANSLATION

Thereupon a glaring light spread in all directions. It was so fierce that Arjuna thought his own life in danger, and so he began to address Lord Sri Krsna.

#### TEXT 22

##### TEXT

arjuna uvaca  
krsna krsna maha-baho  
bhaktanam abhayankara  
tvam eko dahyamananam  
apavargo 'si samsrteh

##### SYNONYMS

arjunah uvaca--Arjuna said; krsna--O Lord Krsna; krsna--O Lord Krsna; maha-baho--He who is the Almighty; bhaktanam--of the devotees; abhayankara--eradicating the fears of; tvam--You; ekah--alone; dahyamananam--those who are suffering from; apavargah--the path of liberation; asi--are; samsrteh--in the midst of material miseries.

##### TRANSLATION

Arjuna said: O my Lord Sri Krsna, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find the path of liberation in You only.

#### PURPORT

Arjuna was aware of the transcendental qualities of Lord Sri Krsna, as he had already experienced them during the Kuruksetra War, in which both of them were present. Therefore, Arjuna's version of Lord Krsna is authoritative. Krsna is almighty and is especially the cause of fearlessness for the devotees. A devotee of the Lord is always fearless because of the protection given by the Lord. Material existence is something like a blazing fire in the forest, which can be extinguished by the mercy of the Lord Sri Krsna. The spiritual master is the mercy representative of the Lord. Therefore, a person burning in the flames of material existence may receive the rains of mercy of the Lord through the transparent medium of the self-realized spiritual master. The spiritual master, by his words, can penetrate into the heart of the suffering person and inject knowledge transcendental, which alone can extinguish the fire of material existence.

#### TEXT 23

#### TEXT

tvam adyah purusah saksad  
isvarah prakrteh parah  
mayam vyudasya cic-chaktya  
kaivalye sthita atmani

#### SYNONYMS

tvam adyah--You are the original; purusah--the enjoying personality; saksat--directly; isvarah--the controller; prakrteh--of material nature; parah--transcendental; mayam--the material energy; vyudasya--one who has thrown aside; cit-saktya--by dint of internal potency; kaivalye--in pure eternal knowledge and bliss; sthitah--placed; atmani--own self.

#### TRANSLATION

You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.

#### PURPORT

The Lord states in the Bhagavad-gita that one who surrenders unto the lotus feet of the Lord can get release from the clutches of nescience. Krsna is just like the sun, and maya or material existence is just like darkness. Wherever there is the light of the sun, darkness or ignorance at once vanishes. The best means to get out of the world of ignorance is suggested here. The Lord is addressed herein as the original Personality of Godhead. From Him all other Personalities of Godhead expand. The all-pervasive Lord Visnu is Lord Krsna's plenary portion or expansion. The Lord expands Himself in innumerable forms of Godhead and living beings, along with His different energies. But Sri Krsna is the original primeval Lord from whom everything emanates. The all-pervasive feature of the Lord experienced within the manifested world is also a partial representation of the Lord. Paramatma, therefore, is included within Him. He is the Absolute Personality of Godhead. He has nothing to do with the actions and reactions of the material manifestation because He is far above the material creation. Darkness is a perverse representation of the sun, and therefore the existence of darkness depends on the existence of the sun, but in the sun proper there is no trace of darkness. As the sun is full of light only, similarly the Absolute Personality of Godhead, beyond the material existence, is full of bliss. He is not only full of bliss, but also full of transcendental variegatedness. Transcendence is not at all static, but full of dynamic variegatedness. He is distinct from the material nature, which is complicated by the three modes of material nature. He is parama, or the chief. Therefore He is absolute. He has manifold energies, and through His diverse energies He creates, manifests, maintains and destroys the material world. In His own abode, however, everything

is eternal and absolute. The world is not conducted by the energies or powerful agents by themselves, but by the potent all-powerful with all energies.

#### TEXT 24

#### TEXT

sa eva jiva-lokasya  
maya-mohita-cetasah  
vidhatse svena viryena  
sreyo dharmadi-laksanam

#### SYNONYMS

sah--that Transcendence; eva--certainly; jiva-lokasya--of the conditioned living beings; maya-mohita--captivated by the illusory energy; cetasah--by the heart; vidhatse--execute; svena--by Your own; viryena--influence; sreyah--ultimate good; dharmadi--four principles of liberation; laksanam--characterized by.

#### TRANSLATION

And yet, though You are beyond the purview of the material energy, You execute the four principles of liberation characterized by religion and so on for the ultimate good of the conditioned souls.

#### PURPORT

The Personality of Godhead Sri Krsna, out of His causeless mercy, descends on the manifested world without being influenced by the material modes of nature. He is eternally beyond the material manifestations. He descends out of His causeless mercy only to reclaim the fallen souls who are captivated by the illusory energy. They are attacked by the material energy, and they want to enjoy her under false pretexts, although in essence the living entity is unable to enjoy. One is eternally the servitor of the Lord, and when he forgets this position he thinks of enjoying the material world, but factually he is in illusion. The Lord descends to eradicate this false sense of enjoyment and thus reclaim conditioned souls back to Godhead. That is the all-merciful nature of the Lord for the fallen souls.

#### TEXT 25

#### TEXT

tathayam cavataras te  
bhavo bhara-jihirsaya  
svanam cananya-bhavanam  
anudhyanaya casakt

#### SYNONYMS

tatha--thus; ayam--this; ca--and; avatah--incarnation; te--Your; bhava--of the material world; bhara--burden; jihirsaya--for removing; svanam--of the friends; ca ananya-bhavanam--and of the exclusive devotees; anudhyanaya--for remembering repeatedly; ca--and; asakt--fully satisfied.

#### TRANSLATION

Thus You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.

## PURPORT

It appears that the Lord is partial to His devotees. Everyone is related with the Lord. He is equal to everyone, and yet He is more inclined to His own men and devotees. The Lord is everyone's father. No one can be His father, and yet no one can be His son. His devotees are His kinsmen, and His devotees are His relations. This is His transcendental pastime. It has nothing to do with mundane ideas of relations, fatherhood or anything like that. As mentioned above, the Lord is above the modes of material nature, and thus there is nothing mundane about His kinsmen and relations in devotional service.

## TEXT 26

### TEXT

kim idam svit kuto veti  
deva-deva na vedmy aham  
sarvato mukham ayati  
tejah parama-darunam

### SYNONYMS

kim--what is; idam--this; svit--does it come; kutah--wherefrom; va iti--be either; deva-deva--O Lord of lords; na--not; vedmi--do I know; aham--I; sarvatah--all around; mukham--directions; ayati--coming from; tejah--effulgence; parama--very much; darunam--dangerous.

### TRANSLATION

O Lord of lords, how is it that this dangerous effulgence is spreading all around? Where does it come from? I do not understand it.

## PURPORT

Anything that is presented before the Personality of Godhead should be so done after due presentation of respectful prayers. That is the standard procedure, and Sri Arjuna, although an intimate friend of the Lord, is observing this method for general information.

## TEXT 27

### TEXT

sri-bhagavan uvaca  
vetthedam drona-putrasya  
brahmam astram pradarsitam  
naivasau veda samharam  
prana-badha upasthite

### SYNONYMS

sri-bhagavan--the Supreme Personality of Godhead; uvaca--said; vettha--just know from Me; idam--this; drona-putrasya--of the son of Drona; brahmam astram--hymns of the brahma (nuclear) weapon; pradarsitam--exhibited; na--not; eva--even; asau--he; veda--know it; samharam--retraction; prana-badhe--extinction of life; upasthite--being imminent.

### TRANSLATION

The Supreme Personality of Godhead said: Know from Me that this is the act of the son of Drona. He has thrown the hymns of nuclear energy [brahmastra], and he does not know how to retract the glare. He has helplessly done this, being afraid of imminent death.

#### PURPORT

The brahmastra is similar to the modern nuclear weapon manipulated by atomic energy. The atomic energy works wholly on total combustibility, and so the brahmastra also acts. It creates an intolerable heat similar to atomic radiation, but the difference is that the atomic bomb is a gross type of nuclear weapon, whereas the brahmastra is a subtle type of weapon produced by chanting hymns. It is a different science, and in the days gone by such science was cultivated in the land of Bharata-varsa. The subtle science of chanting hymns is also material, but it has yet to be known by the modern material scientists. Subtle material science is not spiritual, but it has a direct relationship with the spiritual method, which is still subtler. A chanter of hymns knew how to apply the weapon as well as how to retract it. That was perfect knowledge. But the son of Dronacarya, who made use of this subtle science, did not know how to retract. He applied it, being afraid of his imminent death, and thus the practice was not only improper but also irreligious. As the son of a brahmana, he should not have made so many mistakes, and for such gross negligence of duty he was to be punished by the Lord Himself.

#### TEXT 28

#### TEXT

na hy asyanyatamam kincid  
astram pratyavakarsanam  
jahy astra-teja unnaddham  
astra-jno hy astra-tejasa

#### SYNONYMS

na--not; hi--certainly; asya--of it; anyatamam--other; kincit--anything; astram--weapon; prati--counter; avakarsanam--reactionary; jahi--subdue it; astra-tejah--the glare of this weapon; unnaddham--very powerful; astra-jnah--expert in military science; hi--as a matter of fact; astra-tejasa--by the influence of your weapon.

#### TRANSLATION

O Arjuna, only another brahmastra can counteract this weapon. Since you are expert in the military science, subdue this weapon's glare with the power of your own weapon.

#### PURPORT

For the atomic bombs there is no counterweapon to neutralize the effects. But by subtle science the action of a brahmastra can be counteracted, and those who were expert in the military science in those days could counteract the brahmastra. The son of Dronacarya did not know the art of counteracting the weapon, and therefore Arjuna was asked to counteract it by the power of his own weapon.

#### TEXT 29

#### TEXT

suta uvaca  
srutva bhagavata proktam  
phalgunah para-vira-ha

sprstvapasa tam parikramya  
brahmam brahmastram sandadhe

#### SYNONYMS

sutah--Suta Gosvami; uvaca--said; srutva--after hearing; bhagavata--by the Personality of Godhead; proktam--what was said; phalgunah--another name of Sri Arjuna; para-vira-ha--the killer of the opposing warrior; sprstva--after touching; apah--water; tam--Him; parikramya--circumambulating; brahmam--the Supreme Lord; brahma-astam--the supreme weapon; sandadhe--acted on.

#### TRANSLATION

Sri Suta Gosvami said: Hearing this from the Personality of Godhead, Arjuna touched water for purification, and after circumambulating Lord Sri Krsna, he cast his brahmastra weapon to counteract the other one.

#### TEXT 30

#### TEXT

samhatyanyonyam ubhayos  
tejasi sara-samvrte  
avrtya rodasi kham ca  
vavrdhate 'rka-vahnivat

#### SYNONYMS

samhatya--by combination of; anyonyam--one another; ubhayoh--of both; tejasi--the glares; sara--weapons; samvrte--covering; avrtya--covering; rodasi--the complete firmament; kham ca--outer space also; vavrdhate--increasing; arka--the sun globe; vahni-vat--like fire.

#### TRANSLATION

When the rays of the two brahmastras combined, a great circle of fire, like the disc of the sun, covered all outer space and the whole firmament of planets.

#### PURPORT

The heat created by the flash of a brahmastra resembles the fire exhibited in the sun globe at the time of cosmic annihilation. The radiation of atomic energy is very insignificant in comparison to the heat produced by a brahmastra. The atomic bomb explosion can at utmost blow up one globe, but the heat produced by the brahmastra can destroy the whole cosmic situation. The comparison is therefore made to the heat at the time of annihilation.

#### TEXT 31

#### TEXT

drstvastra-tejas tu tayos  
tril lokan pradahan mahat  
dahyamanah prajah sarvah  
samvartakam amamsata

#### SYNONYMS

drstva--thus seeing; astra--weapon; tejah--heat; tu--but; tayoh--of both; trin--three; lokan--planets; pradahat--blazing; mahat--severely; dahyamanah--burning; prajah--population; sarvah--all over; samvartakam--the name of the fire which devastates during the annihilation of the universe; amamsata--began to think.

#### TRANSLATION

All the population of the three worlds was scorched by the combined heat of the weapons. Everyone was reminded of the samvartaka fire which takes place at the time of annihilation.

#### PURPORT

The three worlds are the upper, lower and intermediate planets of the universe. Although the brahmastra was released on this earth, the heat produced by the combination of both weapons covered all the universe, and all the populations on all the different planets began to feel the heat excessively and compared it to that of the samvartaka fire. No planet, therefore, is without living beings, as less intelligent materialistic men think.

#### TEXT 32

#### TEXT

prajopadravam alaksya  
loka-vyatikaram ca tam  
matam ca vasudevasya  
sanjahaarjunano dvayam

#### SYNONYMS

praja--the people in general; upadravam--disturbance; alaksya--having seen it; loka--the planets; vyatikaram--destruction; ca--also; tam--that; matam ca--and the opinion; vasudevasya--of Vasudeva, Sri Krsna; sanjaha--retracted; arjunah--Arjuna; dvayam--both the weapons.

#### TRANSLATION

Thus seeing the disturbance of the general populace and the imminent destruction of the planets, Arjuna at once retracted both brahmastra weapons, as Lord Sri Krsna desired.

#### PURPORT

The theory that the modern atomic bomb explosions can annihilate the world is childish imagination. First of all, the atomic energy is not powerful enough to destroy the world. And secondly, ultimately it all rests on the supreme will of the Supreme Lord because without His will or sanction nothing can be built up or destroyed. It is foolish also to think that natural laws are ultimately powerful. Material nature's law works under the direction of the Lord, as confirmed in the Bhagavad-gita. The Lord says there that natural laws work under His supervision. The world can be destroyed only by the will of the Lord and not by the whims of tiny politicians. Lord Sri Krsna desired that the weapons released by both Drauni and Arjuna be withdrawn, and it was carried out by Arjuna at once. Similarly, there are many agents of the all-powerful Lord, and by His will only can one execute what He desires.

#### TEXT 33

#### TEXT

tata asadya tarasa  
darunam gautami-sutam  
babandhamarsa-tamraksah  
pasum rasanaya yatha

#### SYNONYMS

tatah--thereupon; asadya--arrested; tarasa--dexterously; darunam--dangerous; gautami-sutam--the son of Gautami; babandha--bound up; amarsa--angry; tamra-aksah--with copper-red eyes; pasum--animal; rasanaya--by ropes; yatha--as it were.

#### TRANSLATION

Arjuna, his eyes blazing in anger like two red balls of copper, dexterously arrested the son of Gautami and bound him with ropes like an animal.

#### PURPORT

Asvatthama's mother, Krpi, was born in the family of Gautama. The significant point in this sloka is that Asvatthama was caught and bound up with ropes like an animal. According to Sridhara Svami, Arjuna was obliged to catch this son of a brahmana like an animal as a part of his duty (dharma). This suggestion by Sridhara Svami is also confirmed in the later statement of Sri Krsna. Asvatthama was a bona fide son of Dronacarya and Krpi, but because he had degraded himself to a lower status of life, it was proper to treat him as an animal and not as a brahmana.

#### TEXT 34

#### TEXT

sibiraya ninisantam  
rajjva baddhva ripum balat  
praharjunam prakupito  
bhagavan ambujeksanah

#### SYNONYMS

sibiraya--on the way to the military camp; ninisantam--while bringing him; rajjva--by the ropes; baddhva--bound up; ripum--the enemy; balat--by force; praha--said; arjunam--unto Arjuna; prakupitah--in an angry mood; bhagavan--the Personality of Godhead; ambuja-iksanah--who looks with His lotus eyes.

#### TRANSLATION

After binding Asvatthama, Arjuna wanted to take him to the military camp. The Personality of Godhead Sri Krsna, looking on with His lotus eyes, spoke to angry Arjuna.

#### PURPORT

Both Arjuna and Lord Sri Krsna are described here in an angry mood, but Arjuna's eyes were like balls of red copper whereas the eyes of the Lord were like lotuses. This means that the angry mood of Arjuna and that of the Lord are not on the same level. The Lord is Transcendence, and thus He is absolute in any stage. His anger is not like the anger of a conditioned living being within the modes of qualitative material nature. Because He is absolute, both His anger and pleasure are the same. His anger is not exhibited in the three modes of material nature. It is only a sign of His bent of mind towards the cause of His devotee



because that is His transcendental nature. Therefore, even if He is angry, the object of anger is blessed. He is unchanged in all circumstances.

#### TEXT 35

#### TEXT

mainam partharhasi tratum  
brahma-bandhum imam jahi  
yo 'sav anagasah suptan  
avadhin nisi balakan

#### SYNONYMS

ma enam--never unto him; partha--O Arjuna; arhasi--ought to; tratum--give release; brahma-bandhum--a relative of a brahmana; imam--him; jahi--kill; yah--he (who has); asau--those; anagasah--faultless; suptan--while sleeping; avadhit--killed; nisi--at night; balakan--the boys.

#### TRANSLATION

Lord Sri Kṛṣṇa said: O Arjuna, you should not show mercy by releasing this relative of a brahmana [brahma-bandhu], for he has killed innocent boys in their sleep.

#### PURPORT

The word brahma-bandhu is significant. A person who happens to take birth in the family of a brahmana but is not qualified to be called a brahmana is addressed as the relative of a brahmana, and not as a brahmana. The son of a high court judge is not virtually a high court judge, but there is no harm in addressing a high court judge's son as a relative of the Honorable Justice. Therefore, as by birth only one does not become a high court judge, so also one does not become a brahmana simply by birthright but by acquiring the necessary qualifications of a brahmana. As the high court judgeship is a post for the qualified man, so also the post of a brahmana is attainable by qualification only. The sastra enjoins that even if good qualifications are seen in a person born in a family other than that of a brahmana, the qualified man has to be accepted as a brahmana, and similarly if a person born in the family of a brahmana is void of brahminical qualification, then he must be treated as a non-brahmana or, in better terms, a relative of a brahmana. Lord Sri Kṛṣṇa, the supreme authority of all religious principles, the Vedas, has personally pointed out these differences, and He is about to explain the reason for this in the following slokas.

#### TEXT 36

#### TEXT

mattam pramattam unmattam  
suptam balam striyam jadam  
prapannam viratham bhitam  
na ripum hanti dharmavit

#### SYNONYMS

mattam--careless; pramattam--intoxicated; unmattam--insane; suptam--asleep; balam--boy; striyam--woman; jadam--foolish; prapannam--surrendered; viratham--one who has lost his chariot; bhitam--afraid; na--not; ripum--enemy; hanti--kill; dharmavit--one who knows the principles of religion.

## TRANSLATION

A person who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, afraid or devoid of his chariot. Nor does he kill a boy, a woman, a foolish creature or a surrendered soul.

## PURPORT

An enemy who does not resist is never killed by a warrior who knows the principles of religion. Formerly battles were fought on the principles of religion and not for the sake of sense gratification. If the enemy happened to be intoxicated, asleep, etc., as above mentioned, he was never to be killed. These are some of the codes of religious war. Formerly war was never declared by the whims of selfish political leaders; it was carried out on religious principles free from all vices. Violence carried out on religious principles is far superior to so-called nonviolence.

## TEXT 37

### TEXT

sva-pranan yah para-pranaih  
prapusnaty aghrnah khalah  
tad-vadhas tasya hi sreyo  
yad-dosad yaty adhah puman

### SYNONYMS

sva-pranan--one's own life; yah--one who; para-pranaih--at the cost of others' lives; prapusnati--maintains properly; aghrnah--shameless; khalah--wretched; tad-vadhah--killing of him; tasya--his; hi--certainly; sreya--well-being; yat--by which; dosat--by the fault; yati--goes; adhah--downwards; puman--a person.

## TRANSLATION

A cruel and wretched person who maintains his existence at the cost of others' lives deserves to be killed for his own well-being, otherwise he will go down by his own actions.

## PURPORT

A life for a life is just punishment for a person who cruelly and shamelessly lives at the cost of another's life. Political morality is to punish a person by a death sentence in order to save a cruel person from going to hell. That a murderer is condemned to a death sentence by the state is good for the culprit because in his next life he will not have to suffer for his act of murder. Such a death sentence for the murderer is the lowest possible punishment offered to him, and it is said in the smṛti-sastras that men who are punished by the king on the principle of a life for a life are purified of all their sins, so much so that they may be eligible for being promoted to the planets of heaven. According to Manu, the great author of civic codes and religious principles, even the killer of an animal is to be considered a murderer because animal food is never meant for the civilized man, whose prime duty is to prepare himself for going back to Godhead. He says that in the act of killing an animal, there is a regular conspiracy by the party of sinners, and all of them are liable to be punished as murderers exactly like a party of conspirators who kill a human being combinedly. He who gives permission, he who kills the animal, he who sells the slaughtered animal, he who cooks the animal, he who administers distribution of the foodstuff, and at last he who eats such cooked animal food are all murderers, and all of them are liable to be punished by the laws of nature. No one can create a living being despite all advancement of material science, and therefore no one has the right to kill a living being by one's independent whims. For the animal-eaters, the scriptures have

sanctioned restricted animal sacrifices only, and such sanctions are there just to restrict the opening of slaughterhouses and not to encourage animal-killing. The procedure under which animal sacrifice is allowed in the scriptures is good both for the animal sacrificed and the animal-eaters. It is good for the animal in the sense that the sacrificed animal is at once promoted to the human form of life after being sacrificed at the altar, and the animal-eater is saved from grosser types of sins (eating meats supplied by organized slaughterhouses which are ghastly places for breeding all kinds of material afflictions to society, country and the people in general). The material world is itself a place always full of anxieties, and by encouraging animal slaughter the whole atmosphere becomes polluted more and more by war, pestilence, famine and many other unwanted calamities.

#### TEXT 38

#### TEXT

pratisrutam ca bhavata  
pancalyai srnvato mama  
aharisye siras tasya  
yas te manini putra-ha

#### SYNONYMS

pratisrutam--it is promised; ca--and; bhavata--by you; pancalyai--unto the daughter of the King of Pancala (Draupadi); srnvatah--which was heard; mama--by Me personally; aharisye--must I bring; sirah--the head; tasya--of him; yah--whom; te--your; manini--consider; putra-ha--the killer of your sons.

#### TRANSLATION

Furthermore, I have personally heard you promise Draupadi that you would bring forth the head of the killer of her sons.

#### TEXT 39

#### TEXT

tad asau vadhyatam papa  
atatayy atma-bandhu-ha  
bhartus ca vipriyam vira  
krtavan kula-pamsanah

#### SYNONYMS

tat--therefore; asau--this man; vadhyatam--will be killed; papah--the sinner; atatayi--assaulter; atma--own; bandhu-ha--killer of sons; bhartuh--of the master; ca--also; vipriyam--having not satisfied; vira--O warrior; krtavan--one who has done it; kula-pamsanah--the burnt remnants of the family.

#### TRANSLATION

This man is an assassin and murderer of your own family members. Not only that, but he has also dissatisfied his master. He is but the burnt remnants of his family. Kill him immediately.

#### PURPORT

The son of Dronacarya is condemned here as the burnt remnants of his family. The good name of Dronacarya was very much respected. Although he joined the enemy camp, the Pandavas held him always

in respect, and Arjuna saluted him before beginning the fight. There was nothing wrong in that way. But the son of Dronacarya degraded himself by committing acts which are never done by the dvijas, or the twice-born higher castes. Asvatthama, the son of Dronacarya, committed murder by killing the five sleeping sons of Draupadi, by which he dissatisfied his master Duryodhana, who never approved of the heinous act of killing the five sleeping sons of the Pandavas. This means that Asvatthama became an assaulter of Arjuna's own family members, and thus he was liable to be punished by him. In the sastras, he who attacks without notice or kills from behind or sets fire to another's house or kidnaps one's wife is condemned to death. Krsna reminded Arjuna of these facts so that he might take notice of them and do the needful.

#### TEXT 40

#### TEXT

suta uvaca  
evam pariksata dharmam  
parthah krsnena coditah  
naicchad dhantum guru-sutam  
yadyapy atma-hanam mahan

#### SYNONYMS

sutah--Suta Gosvami; uvaca--said; evam--this; pariksata--being examined; dharmam--in the matter of duty; parthah--Sri Arjuna; krsnena--by Lord Krsna; coditah--being encouraged; na icchat--did not like; hantum--to kill; guru-sutam--the son of his teacher; yadyapi--although; atma-hanam--murderer of sons; mahan--very great.

#### TRANSLATION

Suta Gosvami said: Although Krsna, who was examining Arjuna in religion, encouraged Arjuna to kill the son of Dronacarya, Arjuna, a great soul, did not like the idea of killing him, although Asvatthama was a heinous murderer of Arjuna's family members.

#### PURPORT

Arjuna was a great soul undoubtedly, which is proved here also. He is encouraged herein personally by the Lord to kill the son of Drona, but Arjuna considers that the son of his great teacher should be spared, for he happens to be the son of Dronacarya, even though he is an unworthy son, having done all sorts of heinous acts whimsically for no one's benefit.

Lord Sri Krsna encouraged Arjuna outwardly just to test Arjuna's sense of duty. It is not that Arjuna was incomplete in the sense of his duty, nor was Lord Sri Krsna unaware of Arjuna's sense of duty. But Lord Sri Krsna put to test many of His pure devotees just to magnify the sense of duty. The gopis were put to such tests as well. Prahlada Maharaja also was put to such a test. All pure devotees come out successful in the respective tests by the Lord.

#### TEXT 41

#### TEXT

athopetya sva-sibiram  
govinda-priya-sarathih  
nyavedayat tam priyayai  
socantya atma-jan hatan

## SYNONYMS

atha--thereafter; upetya--having reached; sva--own; sibiram--camp; govinda--one who enlivens the senses (Lord Sri Krsna); priya--dear; sarathih--the charioteer; nyavedayat--entrusted to; tam--him; priyayai--unto the dear; socantyai--lamenting for; atma-jan--own sons; hatan--murdered.

## TRANSLATION

After reaching his own camp, Arjuna, along with his dear friend and charioteer [Sri Krsna], entrusted the murderer unto his dear wife, who was lamenting for her murdered sons.

## PURPORT

The transcendental relation of Arjuna with Krsna is of the dearest friendship. In the Bhagavad-gita the Lord Himself has claimed Arjuna as His dearest friend. Every living being is thus related with the Supreme Lord by some sort of affectionate relation, either as servant or as friend or as parent or as an object of conjugal love. Everyone thus can enjoy the company of the Lord in the spiritual realm if he at all desires and sincerely tries for it by the process of bhakti-yoga.

## TEXT 42

### TEXT

tatahrtam pasuvat pasa-baddham  
avan-mukham karma-jugupsitena  
niriksyā krsnapakrtam guroh sutam  
vama-svabhava krpaya nanama ca

## SYNONYMS

tatha--thus; ahrtam--brought in; pasu-vat--like an animal; pasa-baddham--tied with ropes; avak-mukham--without a word in his mouth; karma--activities; jugupsitena--being heinous; niriksyā--by seeing; krsna--Draupadi; apakrtam--the doer of the degrading; guroh--the teacher; sutam--son; vama--beautiful; svabhava--nature; krpaya--out of compassion; nanama--offered obeisances; ca--and.

## TRANSLATION

Sri Suta Gosvami said: Draupadi then saw Asvatthama, who was bound with ropes like an animal and silent for having enacted the most inglorious murder. Due to her female nature, and due to her being naturally good and well-behaved, she showed him due respects as a brahmana.

## PURPORT

Asvatthama was condemned by the Lord Himself, and he was treated by Arjuna just like a culprit, not like the son of a brahmana or teacher. But when he was brought before Srimati Draupadi, she, although begrieved for the murder of her sons, and although the murderer was present before her, could not withdraw the due respect generally offered to a brahmana or to the son of a brahmana. This is due to her mild nature as a woman. Women as a class are no better than boys, and therefore they have no discriminatory power like that of a man. Asvatthama proved himself to be an unworthy son of Dronacarya or of a brahmana, and for this reason he was condemned by the greatest authority, Lord Sri Krsna, and yet a mild woman could not withdraw her natural courtesies for a brahmana.

Even to date, in a Hindu family a woman shows proper respect to the brahmana caste, however fallen and heinous a brahma-bandhu may be. But the men have begun to protest against brahma-bandhus who are born in families of good brahmanas but by action are less than sudras.

The specific words used in this sloka are vama-svabhava, "mild and gentle by nature." A good man or woman accepts anything very easily, but a man of average intelligence does not do so. But, anyway, we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine. Asvatthama may be respected by a good-natured woman, but that does not mean that he is as good as a genuine brahmana.

#### TEXT 43

#### TEXT

uvaca casahanty asya  
bandhananayanam sati  
mucyatam mucyatam esa  
brahmano nitaram guruh

#### SYNONYMS

uvaca--said; ca--and; asahanti--being unbearable for her; asya--his; bandhana--being bound; anayanam--bringing him; sati--the devoted; mucyatam mucyatam--just get him released; esah--this; brahmanah--a brahmana; nitaram--our; guruh--teacher.

#### TRANSLATION

She could not tolerate Asvatthama's being bound by ropes, and being a devoted lady, she said: Release him, for he is a brahmana, our spiritual master.

#### PURPORT

As soon as Asvatthama was brought before Draupadi, she thought it intolerable that a brahmana should be arrested like a culprit and brought before her in that condition, especially when the brahmana happened to be a teacher's son.

Arjuna arrested Asvatthama knowing perfectly well that he was the son of Dronacarya. Krsna also knew him to be so, but both of them condemned the murderer without consideration of his being the son of a brahmana. According to revealed scriptures, a teacher or spiritual master is liable to be rejected if he proves himself unworthy of the position of a guru or spiritual master. A guru is called also an acarya, or a person who has personally assimilated all the essence of sastras and has helped his disciples to adopt the ways. Asvatthama failed to discharge the duties of a brahmana or teacher, and therefore he was liable to be rejected from the exalted position of a brahmana. On this consideration, both Lord Sri Krsna and Arjuna were right in condemning Asvatthama. But to a good lady like Draupadi, the matter was considered not from the angle of sastric vision, but as a matter of custom. By custom, Asvatthama was offered the same respect as offered to his father. It was so because generally the people accept the son of a brahmana as a real brahmana, by sentiment only. Factually the matter is different. A brahmana is accepted on the merit of qualification and not on the merit of simply being the son of a brahmana.

But in spite of all this, Draupadi desired that Asvatthama be at once released, and it was all the same a good sentiment for her. This means that a devotee of the Lord can tolerate all sorts of tribulation personally, but still such devotees are never unkind to others, even to the enemy. These are the characteristics of one who is a pure devotee of the Lord.

#### TEXT 44

#### TEXT

sarahasyo dhanur-vedah

savisargopasamyamah  
astra-gramas ca bhavata  
siksito yad-anugrahat

#### SYNONYMS

sa-rahasyah--confidential; dhanuh-vedah--knowledge in the art of manipulating bows and arrows; sa-visarga--releasing; upasamyamah--controlling; astra--weapons; gramah--all kinds of; ca--and; bhavata--by yourself; siksitah--learned; yat--by whose; anugrahat--mercy of.

#### TRANSLATION

It was by Dronacarya's mercy that you learned the military art of throwing arrows and the confidential art of controlling weapons.

#### PURPORT

Dhanur-veda, or military science, was taught by Dronacarya with all its confidential secrets of throwing and controlling by Vedic hymns. Gross military science is dependent on material weapons, but finer than that is the art of throwing the arrows saturated with Vedic hymns, which act more effectively than gross material weapons like machine guns or atomic bombs. The control is by Vedic mantras, or the transcendental science of sound. It is said in the Ramayana that Maharaja Dasaratha, the father of Lord Sri Rama, used to control arrows by sound only. He could pierce his target with his arrow by only hearing the sound, without seeing the object. So this is a finer military science than that of the gross material military weapons used nowadays. Arjuna was taught all this, and therefore Draupadi wished that Arjuna feel obliged to Acarya Drona for all these benefits. And in the absence of Dronacarya, his son was his representative. That was the opinion of the good lady Draupadi. It may be argued why Dronacarya, a rigid brahmana, should be a teacher in military science. But the reply is that a brahmana should become a teacher, regardless of what his department of knowledge is. A learned brahmana should become a teacher, a priest and a recipient of charity. A bona fide brahmana is authorized to accept such professions.

#### TEXT 45

#### TEXT

sa esa bhagavan dronah  
praja-rupena vartate  
tasyatmano 'rdham patny aste  
navagad virasuh krpi

#### SYNONYMS

sah--he; esah--certainly; bhagavan--lord; dronah--Dronacarya; praja-rupena--in the form of his son Asvatthama; vartate--is existing; tasya--his; atmanah--of the body; ardham--half; patni--wife; aste--living; na--not; anvagat--undertook; virasuh--having the son present; krpi--the sister of Krpacarya.

#### TRANSLATION

He [Dronacarya] is certainly still existing, being represented by his son. His wife Krpi did not undergo a sati with him because she had a son.

#### PURPORT

The wife of Dronacarya, Krpi, is the sister of Krpacarya. A devoted wife, who is according to revealed scripture the better half of her husband, is justified in embracing voluntary death along with her husband if she is without issue. But in the case of the wife of Dronacarya, she did not undergo such a trial because she had her son, the representative of her husband. A widow is a widow only in name if there is a son of her husband existing. So in either case Asvatthama was the representative of Dronacarya, and therefore killing Asvatthama would be like killing Dronacarya. That was the argument of Draupadi against the killing of Asvatthama.

#### TEXT 46

#### TEXT

tad dharmajna maha-bhaga  
bhavadbhir gauravam kulam  
vrjinam narhati praptum  
pujyam vandyam abhiksnasah

#### SYNONYMS

tat--therefore; dharmajna--one who is aware of the principles of religion; maha-bhaga--the most fortunate; bhavadbhir--by your good self; gauravam--glorified; kulam--the family; vrjinam--that which is painful; na--not; arhati--does deserve; praptum--for obtaining; pujyam--the worshipable; vandyam--respectable; abhiksnasah--constantly.

#### TRANSLATION

O most fortunate one who knows the principles of religion, it is not good for you to cause grief to glorious family members who are always respectable and worshipful.

#### PURPORT

A slight insult for a respectable family is sufficient to invoke grief. Therefore, a cultured man should always be careful in dealing with worshipful family members.

#### TEXT 47

#### TEXT

ma rodid asya janani  
gautami pati-devata  
yathaham mrta-vatsarta  
rodimy asru-mukhi muhuh

#### SYNONYMS

ma--do not; rodit--make cry; asya--his; janani--mother; gautami--the wife of Drona; pati-devata--chaste; yatha--as has; aham--myself; mrta-vatsa--one whose child is dead; arta--distressed; rodimi--crying; asru-mukhi--tears in the eyes; muhuh--constantly.

#### TRANSLATION

My lord, do not make the wife of Dronacarya cry like me. I am aggrieved for the death of my sons. She need not cry constantly like me.



## PURPORT

Sympathetic good lady as she was, Srimati Draupadi did not want to put the wife of Dronacarya in the same position of childlessness, both from the point of motherly feelings and from the respectable position held by the wife of Dronacarya.

## TEXT 48

### TEXT

yaih kopitam brahma-kulam  
rajanyair ajitatmabhih  
tat kulam pradahaty asu  
sanubandham sucarpitam

### SYNONYMS

yaih--by those; kopitam--enraged; brahma-kulam--the order of the brahmanas; rajanyaih--by the administrative order; ajita--unrestricted; atmabhih--by oneself; tat--that; kulam--family; pradahati--is burnt up; asu--within no time; sa-anubandham--together with family members; suca-arpitam--being put into grief.

### TRANSLATION

If the kingly administrative order, being unrestricted in sense control, offends the brahmana order and enrages them, then the fire of that rage burns up the whole body of the royal family and brings grief upon all.

## PURPORT

The brahmana order of society, or the spiritually advanced caste or community, and the members of such highly elevated families, were always held in great esteem by the other, subordinate castes, namely the administrative kingly order, the mercantile order and the laborers.

## TEXT 49

### TEXT

suta uvaca  
dharmyam nyayam sakarunam  
nirvyalikam samam mahat  
raja dharmasuto rajnyah  
pratyandad vaco dvijah

### SYNONYMS

suta uvaca--Suta Gosvami said; dharmyam--in accordance with the principles of religion; nyayam--justice; sa-karunam--full of mercy; nirvyalikam--without duplicity in dharma; saman--equity; mahat--glorious; raja--the King; dharmasuta--son; rajnyah--by the Queen; pratyandata--supported; vacah--statements; dvijah--O brahmanas.

### TRANSLATION

Suta Gosvami said: O brahmanas, King Yudhisthira fully supported the statements of the Queen, which were in accordance with the principles of religion and were justified, glorious, full of mercy and equity, and without duplicity.

#### PURPORT

Maharaja Yudhisthira, who was the son of Dharmaraja, or Yamaraja, fully supported the words of Queen Draupadi in asking Arjuna to release Asvatthama. One should not tolerate the humiliation of a member of a great family. Arjuna and his family were indebted to the family of Dronacarya because of Arjuna's learning the military science from him. If ingratitude were shown to such a benevolent family, it would not be at all justified from the moral standpoint. The wife of Dronacarya, who was the half body of the great soul, must be treated with compassion, and she should not be put into grief because of her son's death. That is compassion. Such statements by Draupadi are without duplicity because actions should be taken with full knowledge. The feeling of equality was there because Draupadi spoke out of her personal experience. A barren woman cannot understand the grief of a mother. Draupadi was herself a mother, and therefore her calculation of the depth of Kṛpi's grief was quite to the point. And it was glorious because she wanted to show proper respect to a great family.

#### TEXT 50

##### TEXT

nakulah sahadēvas ca  
yuyudhano dhananjayah  
bhagavan devaki-putro  
ye canye yas ca yositah

##### SYNONYMS

nakulah--Nakula; sahadēvah--Sahadeva; ca--and; yuyudhanah--Satyaki; dhananjayah--Arjuna; bhagavan--the Personality of Godhead; devaki-putrah--the son of Devaki, Lord Sri Kṛṣṇa; ye--those; ca--and; anye--others; yah--those; ca--and; yositah--ladies.

##### TRANSLATION

Nakula and Sahadeva [the younger brothers of the King] and also Satyaki, Arjuna, the Personality of Godhead Lord Sri Kṛṣṇa, son of Devaki, and the ladies and others all unanimously agreed with the King.

#### TEXT 51

##### TEXT

tatrahamsito bhimas  
tasya sreyaṇ vadhah smrtah  
na bhartur natmanas carthe  
yo 'han sūptan sisun vrtha

##### SYNONYMS

tatra--thereupon; aha--said; amarsitah--in an angry mood; bhimah--Bhima; tasya--his; sreyaṇ--ultimate good; vadhah--killing; smrtah--recorded; na--not; bhartuh--of the master; na--nor; atmanah--of his own self; ca--and; arthe--for the sake of; yah--one who; ahan--killed; sūptan--sleeping; sisun--children; vrtha--without purpose.

## TRANSLATION

Bhima, however, disagreed with them and recommended killing this culprit who, in an angry mood, had murdered sleeping children for no purpose and for neither his nor his master's interest.

### TEXT 52

#### TEXT

nisamya bhima-gaditam  
draupadyas ca catur-bhujah  
alokya vadanam sakhyur  
idam aha hasann iva

#### SYNONYMS

nisamya--just after hearing; bhima--Bhima; gaditam--spoken by; draupadyah--of Draupadi; ca--and; catur-bhujah--the four-handed (Personality of Godhead); alokya--having seen; vadanam--the face; sakhyuh--of His friend; idam--this; aha--said; hasan--smiling; iva--as it.

## TRANSLATION

Caturbhujah [the four-armed one], or the Personality of Godhead, after hearing the words of Bhima, Draupadi and others, saw the face of His dear friend Arjuna, and He began to speak as if smiling.

### PURPORT

Lord Sri Krsna had two arms, and why He is designated as four-armed is explained by Sridhara Svami. Both Bhima and Draupadi held opposite views about killing Asvatthama. Bhima wanted him to be immediately killed, whereas Draupadi wanted to save him. We can imagine Bhima ready to kill while Draupadi is obstructing him. And in order to prevent both of them, the Lord discovered another two arms. Originally, the primeval Lord Sri Krsna displays only two arms, but in His Narayana feature He exhibits four. In His Narayana feature He resides with His devotees in the Vaikuntha planets, while in His original Sri Krsna feature He resides in the Krsnaloka planet far, far above the Vaikuntha planets in the spiritual sky. Therefore, if Sri Krsna is called caturbhujah, there is no contradiction. If need be He can display hundreds of arms, as He exhibited in His visva-rupa shown to Arjuna. Therefore, one who can display hundreds and thousands of arms can also manifest four whenever needed.

When Arjuna was perplexed about what to do with Asvatthama, Lord Sri Krsna, as the very dear friend of Arjuna, voluntarily took up the matter just to make a solution. And He was smiling also.

### TEXTS 53-54

#### TEXT

sri-bhagavan uvaca  
brahma-bandhur na hantavya  
atatayi vadharhanah  
mayaivobhayam amnatam  
paripahy anusasanam

kuru pratisrutam satyam  
yat tat santvayata priyam  
priyam ca bhimasenasya  
pancalya mahyam eva ca

## SYNONYMS

sri-bhagavan--the Personality of Godhead; uvaca--said; brahma-bandhuh--the relative of a brahmana; na--not; hantavyah--to be killed; atatayi--the aggressor; vadha-arhanah--is due to be killed; maya--by Me; eva--certainly; ubhayam--both; amnatam--described according to rulings of the authority; paripahi--carry out; anusasanam--rulings; kuru--abide by; pratisrutam--as promised by; satyam--truth; yat tat--that which; santvayata--while pacifying; priyam--dear wife; priyam--satisfaction; ca--also; bhimasenasya--of Sri Bhimasena; pancalyah--of Draupadi; mahyam--unto Me also; eva--certainly; ca--and.

## TRANSLATION

The Personality of Godhead Sri Krsna said: A friend of a brahmana is not to be killed, but if he is an aggressor he must be killed. All these rulings are in the scriptures, and you should act accordingly. You have to fulfill your promise to your wife, and you must also act to the satisfaction of Bhimasena and Me.

## PURPORT

Arjuna was perplexed because Asvatthama was to be killed as well as spared according to different scriptures cited by different persons. As a brahma-bandhu, or a worthless son of a brahmana, Asvatthama was not to be killed, but he was at the same time an aggressor also. And according to the rulings of Manu, an aggressor, even though he be a brahmana (and what to speak of an unworthy son of a brahmana), is to be killed. Dronacarya was certainly a brahmana in the true sense of the term, but because he stood in the battlefield he was killed. But although Asvatthama was an aggressor, he stood without any fighting weapons. The ruling is that an aggressor, when he is without weapon or chariot, cannot be killed. All these were certainly perplexities. Besides that, Arjuna had to keep the promise he had made before Draupadi just to pacify her. And he also had to satisfy both Bhima and Krsna, who advised killing him. This dilemma was present before Arjuna, and the solution was awarded by Krsna.

## TEXT 55

### TEXT

suta uvaca  
arjunah sahasajnaya  
harer hardam athasina  
manim jahara murdhanyam  
dvijasya saha-murdhajam

## SYNONYMS

sutah--Suta Gosvami; uvaca--said; arjunah--Arjuna; sahasa--just at that time; ajnaya--knowing it; hareh--of the Lord; hardam--motive; atha--thus; asina--by the sword; manim--the jewel; jahara--separated; murdhanyam--on the head; dvijasya--of the twice-born; saha--with; murdhajam--hairs.

## TRANSLATION

Just then Arjuna could understand the motive of the Lord by His equivocal orders, and thus with his sword he severed both hair and jewel from the head of Asvatthama.

## PURPORT

Contradictory orders of different persons are impossible to carry out. Therefore a compromise was selected by Arjuna by his sharp intelligence, and he separated the jewel from the head of Asvatthama. This

was as good as cutting off his head, and yet his life was saved for all practical purposes. Here Asvatthama is indicated as twice-born. Certainly he was twice-born, but he fell down from his position, and therefore he was properly punished.

#### TEXT 56

#### TEXT

vimucya rasana-baddham  
bala-hatya-hata-prabham  
tejasa manina hinam  
sibirana nirayapayat

#### SYNONYMS

vimucya--after releasing him; rasana-baddham--from the bondage of ropes; bala-hatya--infanticide; hata-prabham--loss of bodily luster; tejasa--of the strength of; manina--by the jewel; hinam--being deprived of; sibirana--from the camp; nirayapayat--drove him out.

#### TRANSLATION

He [Asvatthama] had already lost his bodily luster due to infanticide, and now, moreover, having lost the jewel from his head, he lost even more strength. Thus he was unbound and driven out of the camp.

#### PURPORT

Thus being insulted, the humiliated Asvatthama was simultaneously killed and not killed by the intelligence of Lord Krsna and Arjuna.

#### TEXT 57

#### TEXT

vapanam dravinadanam  
sthanan niryapanam tatha  
esa hi brahma-bandhunam  
vadho nanyo 'sti daihikah

#### SYNONYMS

vapanam--cleaving the hairs from the head; dravina--wealth; adanam--forfeiting; sthanat--from the residence; niryapanam--driving away; tatha--also; esah--all these; hi--certainly; brahma-bandhunam--of the relatives of a brahmana; vadhah--killing; na--not; anyah--any other method; asti--there is; daihikah--in the matter of the body.

#### TRANSLATION

Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brahmana. There is no injunction for killing the body.

#### TEXT 58

#### TEXT

putra-sokaturah sarve  
pandavah saha krsnaya  
svanam mrtanam yat krtyam  
cakrur nirharanadikam

#### SYNONYMS

putra--son; soka--bereavement; aturah--overwhelmed with; sarve--all of them; pandavah--the sons of Pandu; saha--along with; krsnaya--with Draupadi; svanam--of the kinsmen; mrtanam--of the dead; yat--what; krtyam--ought to be done; cakruh--did perform; nirharana-adikam--undertakable.

#### TRANSLATION

Thereafter, the sons of Pandu and Draupadi, overwhelmed with grief, performed the proper rituals for the dead bodies of their relatives.

Thus end the Bhaktivedanta purports of the First Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "The Son of Drona Punished."

Chapter Eight

Prayers by Queen Kunti and Pariksit Saved

#### TEXT 1

#### TEXT

suta uvaca  
atha te samparetanam  
svanam udakam icchatam  
datum sakrsna gangayam  
puraskrtya yayuh striyah

#### SYNONYMS

sutah uvaca--Suta said; atha--thus; te--the Pandavas; samparetanam--of the dead; svanam--of the relatives; udakam--water; icchatam--willing to have; datum--to deliver; sa-krsnah--along with Draupadi; gangayam--on the Ganges; puraskrtya--putting in the front; yayuh--went; striyah--the women.

#### TRANSLATION

Suta Gosvami said: Thereafter the Pandavas, desiring to deliver water to the dead relatives who had desired it, went to the Ganges with Draupadi. The ladies walked in front.

#### PURPORT

To date it is the custom in Hindu society to go to the Ganges or any other sacred river to take bath when death occurs in the family. Each of the family members pours out a potful of the Ganges water for the departed soul and walks in a procession, with the ladies in the front. The Pandavas also followed the rules more than five thousand years ago. Lord Krsna, being a cousin of the Pandavas, was also amongst the family members.

#### TEXT 2

#### TEXT

te niniyodakam sarve

vilapya ca bhram punah  
apluta hari-padabja-  
rajah-puta-sarij-jale

#### SYNONYMS

te--all of them; niniya--having offered; udakam--water; sarve--every one of them; vilapya--having lamented; ca--and; bhram--sufficiently; punah--again; aputah--took bath; hari-padabja--the lotus feet of the Lord; rajah--dust; puta--purified; sarit--of the Ganges; jale--in the water.

#### TRANSLATION

Having lamented over them and sufficiently offered Ganges water, they bathed in the Ganges, whose water is sanctified due to being mixed with the dust of the lotus feet of the Lord.

#### TEXT 3

#### TEXT

tatrasinam kuru-patim  
dhrtastram sahanujam  
gandharim putra-sokartam  
prtham krsnam ca madhavah

#### SYNONYMS

tatra--there; asinam--sitting; kuru-patim--the King of the Kurus; dhrtastram--Dhrtastra; sahanujam--with his younger brothers; gandharim--Gandhari; putra--son; soka-artam--overtaken by bereavement; prtham--Kunti; krsnam--Draupadi; ca--also; madhavah--Lord Sri Krsna.

#### TRANSLATION

There sat the King of the Kurus, Maharaja Yudhishthira, along with his younger brothers and Dhrtastra, Gandhari, Kunti and Draupadi, all overwhelmed with grief. Lord Krsna was also there.

#### PURPORT

The Battle of Kuruksetra was fought between family members, and thus all affected persons were also family members like Maharaja Yudhishthira and brothers, Kunti, Draupadi, Subhadra, Dhrtastra, Gandhari and her daughters-in-law, etc. All the principal dead bodies were in some way or other related with each other, and therefore the family grief was combined. Lord Krsna was also one of them as a cousin of the Pandavas and nephew of Kunti, as well as brother of Subhadra, etc. The Lord, therefore, was equally sympathetic toward all of them, and therefore he began to pacify them befittingly.

#### TEXT 4

#### TEXT

santvayam asa munibhir  
hata-bandhun sucarpitan  
bhutesu kalasya gatim  
darsayan na pratikriyam

#### SYNONYMS

santvayam asa--pacified; munibhih--along with the munis present there; hata-bandhun--those who lost their friends and relatives; sucarpitan--all shocked and affected; bhutesu--unto the living beings; kalasya--of the supreme law of the Almighty; gatim--reactions; darsayan--demonstrated; na--no; pratikriyam--remedial measures.

#### TRANSLATION

Citing the stringent laws of the Almighty and their reactions upon living beings, Lord Sri Krsna and the munis began to pacify those who were shocked and affected.

#### PURPORT

The stringent laws of nature, under the order of the Supreme Personality of Godhead, cannot be altered by any living entity. The living entities are eternally under the subjugation of the almighty Lord. The Lord makes all the laws and orders, and these laws and orders are generally called dharma or religion. No one can create any religious formula. Bona fide religion is to abide by the orders of the Lord. The Lord's orders are clearly declared in the Bhagavad-gita. Everyone should follow Him only or His orders, and that will make all happy, both materially and spiritually. As long as we are in the material world, our duty is to follow the orders of the Lord, and if by the grace of the Lord we are liberated from the clutches of the material world, then in our liberated stage also we can render transcendental loving service unto the Lord. In our material stage we can see neither ourselves nor the Lord for want of spiritual vision. But when we are liberated from material affection and are situated in our original spiritual form we can see both ourselves and the Lord face to face. Mukti means to be reinstated in one's original spiritual status after giving up the material conception of life. Therefore, human life is specifically meant for qualifying ourselves for this spiritual liberty. Unfortunately, under the influence of illusory material energy, we accept this spot-life of only a few years as our permanent existence and thus become illusioned by possessing so-called country, home, land, children, wife, community, wealth, etc., which are false representations created by maya (illusion). And under the dictation of maya, we fight with one another to protect these false possessions. By cultivating spiritual knowledge, we can realize that we have nothing to do with all this material paraphernalia. Then at once we become free from material attachment. This clearance of the misgivings of material existence at once takes place by association with the Lord's devotees, who are able to inject the transcendental sound into the depths of the bewildered heart and thus make one practically liberated from all lamentation and illusion. That is a summary of the pacifying measures for those affected by the reaction of stringent material laws, exhibited in the forms of birth, death, old age and disease, which are insoluble factors of material existence. The victims of war, namely, the family members of the Kurus, were lamenting the problems of death, and the Lord pacified them on the basis of knowledge.

#### TEXT 5

#### TEXT

sadhayitvajata-satroh  
svam rajyam kitavair hrtam  
ghatayitvasato rajnah  
kaca-sparsa-ksatayusah

#### SYNONYMS

sadhayitva--having executed; ajata-satroh--of one who has no enemy; svam rajyam--own kingdom; kitavaih--by the clever (Duryodhana and party); hrtam--usurped; ghatayitva--having killed; asatah--the unscrupulous; rajnah--of the queen's; kaca--bunch of hair; sparsa--roughly handled; ksata--decreased; ayusah--by the duration of life.



## TRANSLATION

The clever Duryodhana and his party cunningly usurped the kingdom of Yudhisthira, who had no enemy. By the grace of the Lord, the recovery was executed, and the unscrupulous kings who joined with Duryodhana were killed by Him. Others also died, their duration of life having decreased for their rough handling of the hair of Queen Draupadi.

## PURPORT

In the glorious days, or before the advent of the age of Kali, the brahmanas, the cows, the women, the children and the old men were properly given protection.

1. The protection of the brahmanas maintains the institution of varna and asrama, the most scientific culture for attainment of spiritual life.

2. The protection of cows maintains the most miraculous form of food, i.e., milk for maintaining the finer tissues of the brain for understanding higher aims of life.

3. The protection of women maintains the chastity of society, by which we can get a good generation for peace, tranquillity and progress of life.

4. The protection of children gives the human form of life its best chance to prepare the way of liberty from material bondage. Such protection of children begins from the very day of begetting a child by the purificatory process of garbhadhana-samskara, the beginning of pure life.

5. The protection of the old men gives them a chance to prepare themselves for better life after death.

This complete outlook is based on factors leading to successful humanity as against the civilization of polished cats and dogs. The killing of the above-mentioned innocent creatures is totally forbidden because even by insulting them one loses one's duration of life. In the age of Kali they are not properly protected, and therefore the duration of life of the present generation has shortened considerably. In the Bhagavad-gita it is stated that when the women become unchaste for want of proper protection, there are unwanted children called varna-sankara. To insult a chaste woman means to bring about disaster in the duration of life. Duhsasana, a brother of Duryodhana, insulted Draupadi, an ideal chaste lady, and therefore the miscreants died untimely. These are some of the stringent laws of the Lord mentioned above.

## TEXT 6

### TEXT

yajayitvasvamedhais tam  
tribhir uttama-kalpakaih  
tad-yasah pavanam diksu  
sata-manyor ivatanot

## SYNONYMS

yajayitva--by performing; asvamedhah--yajna in which a horse is sacrificed; tam--him (King Yudhisthira); tribhir--three; uttama--best; kalpakaih--supplied with proper ingredients and performed by able priests; tat--that; yasah--fame; pavanam--virtuous; diksu--all directions; sata-manyoh--Indra, who performed one hundred such sacrifices; iva--like; atanot--spread.

## TRANSLATION

Lord Sri Krsna caused three well-performed Asvamedha-yajnas [horse sacrifices] to be conducted by Maharaja Yudhisthira and thus caused his virtuous fame to be glorified in all directions, like that of Indra, who had performed one hundred such sacrifices.

## PURPORT

This is something like the preface to the performances of Asvamedha-yajna by Maharaja Yudhisthira. The comparison of Maharaja Yudhisthira to the King of heaven is significant. The King of heaven is thousands and thousands of times greater than Maharaja Yudhisthira in opulence, yet the fame of Maharaja Yudhisthira was not less. The reason is that Maharaja Yudhisthira was a pure devotee of the Lord, and by His grace only was King Yudhisthira on the level of the King of heaven, even though he performed only three yajnas whereas the King of heaven performed hundreds. That is the prerogative of the devotee of the Lord. The Lord is equal to everyone, but a devotee of the Lord is more glorified because he is always in touch with the all-great. The sun rays are equally distributed, but still there are some places which are always dark. This is not due to the sun but to the receptive power. Similarly, those who are cent percent devotees of the Lord get the full-fledged mercy of the Lord, which is always equally distributed everywhere.

#### TEXT 7

#### TEXT

amantrya pandu-putrams ca  
saineyoddhava-samyutah  
dvaipayanaadibhir vipraih  
pujitaih pratipujitah

#### SYNONYMS

amantrya--inviting; pandu-putran--all the sons of Pandu; ca--also; saineya--Satyaki; uddhava--Uddhava; samyutah--accompanied; dvaipayana-adibih--by the rsis like Vedavyasa; vipraih--by the brahmanas; pujitaih--being worshiped; pratipujitah--the Lord also reciprocated equally.

#### TRANSLATION

Lord Sri Krsna then prepared for His departure. He invited the sons of Pandu, after having been worshiped by the brahmanas, headed by Srila Vyasadeva. The Lord also reciprocated greetings.

#### PURPORT

Apparently Lord Sri Krsna was a ksatriya and was not worshipable by the brahmanas. But the brahmanas present there, headed by Srila Vyasadeva, all knew Him to be the Personality of Godhead, and therefore they worshiped Him. The Lord reciprocated the greetings just to honor the social order that a ksatriya is obedient to the orders of the brahmanas. Although Lord Sri Krsna was always offered the respects due the Supreme Lord from all responsible quarters, the Lord never deviated from the customary usages between the four orders of society. The Lord purposely observed all these social customs so that others would follow Him in the future.

#### TEXT 8

#### TEXT

gantum krtamatir brahman  
dvarakam ratham asthitah  
upalebhe 'bhidhavantim  
uttaram bhaya-vihvalam

#### SYNONYMS

gantum--just desiring to start; krtamatih--having decided; brahman--O brahmana; dvarakam--towards Dvaraka; ratham--on the chariot; asthitah--seated; upalebhe--saw; abhidhavantim--coming hurriedly; uttaram--Uttara; bhaya-vihvalam--being afraid.

#### TRANSLATION

As soon as He seated Himself on the chariot to start for Dvaraka, He saw Uttara hurrying toward Him in fear.

#### PURPORT

All the members of the family of the Pandavas were completely dependent on the protection of the Lord, and therefore the Lord protected all of them in all circumstances. The Lord protects everyone, but one who depends completely upon Him is especially looked after by the Lord. The father is more attentive to the little son who is exclusively dependent on the father.

#### TEXT 9

#### TEXT

uttarovaca  
pahi pahi maha-yogin  
deva-deva jagat-pate  
nanyam tvad abhayam pasye  
yatra mrtyuh parasparam

#### SYNONYMS

uttara uvaca--Uttara said; pahi pahi--protect, protect; maha-yogin--the greatest mystic; deva-deva--the worshipable of the worshiped; jagat-pate--O Lord of the universe; na--not; anyam--anyone else; tvat--than You; abhayam--fearlessness; pasye--do I see; yatra--where there is; mrtyuh--death; parasparam--in the world of duality.

#### TRANSLATION

Uttara said: O Lord of lords, Lord of the universe! You are the greatest of mystics. Please protect me, for there is no one else who can save me from the clutches of death in this world of duality.

#### PURPORT

This material world is the world of duality, in contrast with the oneness of the absolute realm. The world of duality is composed of matter and spirit, whereas the absolute world is complete spirit without any tinge of the material qualities. In the dual world everyone is falsely trying to become the master of the world, whereas in the absolute world the Lord is the absolute Lord, and all others are His absolute servitors. In the world of duality everyone is envious of all others, and death is inevitable due to the dual existence of matter and spirit. The Lord is the only shelter of fearlessness for the surrendered soul. One cannot save himself from the cruel hands of death in the material world without having surrendered himself at the lotus feet of the Lord.

#### TEXT 10

#### TEXT

abhidravati mam isa

saras taptayaso vibho  
kamam dahatu mam natha  
ma me garbho nipatyatam

#### SYNONYMS

abhidravati--coming towards; mam--me; isa--O Lord; sarah--the arrow; tapta--fiery; ayasah--iron; vibho--O great one; kamam--desire; dahatu--let it burn; mam--me; natha--O protector; ma--not; me--my; garbhah--embryo; nipatyatam--be aborted.

#### TRANSLATION

O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.

#### PURPORT

This incident took place after the death of Abhimanyu, the husband of Uttara. Abhimanyu's widow, Uttara, should have followed the path of her husband, but because she was pregnant, and Maharaja Pariksit, a great devotee of the Lord, was lying in embryo, she was responsible for his protection. The mother of a child has a great responsibility in giving all protection to the child, and therefore Uttara was not ashamed to express this frankly before Lord Krsna. Uttara was the daughter of a great king, the wife of a great hero, and student of a great devotee, and later she was the mother of a good king also. She was fortunate in every respect.

#### TEXT 11

#### TEXT

suta uvaca  
upadharya vacas tasya  
bhagavan bhakta-vatsalah  
apandavam idam kartum  
drauner astram abudhyata

#### SYNONYMS

suta uvaca--Suta Gosvami said; upadharya--by hearing her patiently; vacah--words; tasyah--her; bhagavan--the Personality of Godhead; bhakta-vatsalah--He who is very much affectionate towards His devotees; apandavam--without the existence of the Pandavas' descendants; idam--this; kartum--to do it; drauneh--of the son of Dronacarya; astram--weapon; abudhyata--understood.

#### TRANSLATION

Suta Gosvami said: Having patiently heard her words, Lord Sri Krsna, who is always very affectionate to His devotees, could at once understand that Asvatthama, the son of Dronacarya, had thrown the brahmastra to finish the last life in the Pandava family.

#### PURPORT

The Lord is impartial in every respect, but still He is inclined towards His devotees because there is a great necessity of this for everyone's wellbeing. The Pandava family was a family of devotees, and therefore the Lord wanted them to rule the world. That was the reason He vanquished the rule of the

company of Duryodhana and established the rule of Maharaja Yudhisthira. Therefore, He also wanted to protect Maharaja Pariksit, who was lying in embryo. He did not like the idea that the world should be without the Pandavas, the ideal family of devotees.

#### TEXT 12

#### TEXT

tarhy evatha muni-srestha  
pandavah panca sayakan  
atmano 'bhimukhan diptan  
alaksyastrany upadaduh

#### SYNONYMS

tarhi--then; eva--also; atha--therefore; muni-srestha--O chief amongst the munis; pandavah--all the sons of Pandu; panca--five; sayakan--weapons; atmanah--own selves; abhimukhan--towards; diptan--glaring; alaksya--seeing it; astrani--weapons; upadaduh--took up.

#### TRANSLATION

O foremost among the great thinkers [munis] [Saunaka], seeing the glaring brahmastra proceeding towards them, the Pandavas took up their five respective weapons.

#### PURPORT

The brahmastras are finer than the nuclear weapons. Asvatthama discharged the brahmastra simply to kill the Pandavas, namely the five brothers headed by Maharaja Yudhisthira and their only grandson, who was lying within the womb of Uttara. Therefore the brahmastra, more effective and finer than the atomic weapons, was not as blind as the atomic bombs. When the atomic bombs are discharged they do not discriminate between the target and others. Mainly the atomic bombs do harm to the innocent because there is no control. The brahmastra is not like that. It marks out the target and proceeds accordingly without harming the innocent.

#### TEXT 13

#### TEXT

vyasanam viksyat tat tesam  
ananya-visayatmanam  
sudarsanena svastrena  
svanam raksam vyadhad vibhuh

#### SYNONYMS

vyasanam--great danger; viksyat--having observed; tat--that; tesam--their; ananya--no other; visaya--means; atmanam--thus inclined; sudarsanena--by the wheel of Sri Krsna; sva-astrena--by the weapon; svanam--of His own devotees; raksam--protection; vyadhat--did it; vibhuh--the Almighty.

#### TRANSLATION

The almighty Personality of Godhead, Sri Krsna, having observed that a great danger was befalling His unalloyed devotees, who were fully surrendered souls, at once took up His Sudarsana disc to protect them.

## PURPORT

The brahmastra, the supreme weapon released by Asvatthama, was something similar to the nuclear weapon but with more radiation and heat. This brahmastra is the product of a more subtle science, being the product of a finer sound, a mantra recorded in the Vedas. Another advantage of this weapon is that it is not blind like the nuclear weapon because it can be directed only to the target and nothing else. Asvatthama released the weapon just to finish all the male members of Pandu's family; therefore in one sense it was more dangerous than the atomic bombs because it could penetrate even the most protected place and would never miss the target. Knowing all this, Lord Sri Krsna at once took up His personal weapon to protect His devotees, who did not know anyone other than Krsna. In the Bhagavad-gita the Lord has clearly promised that His devotees are never to be vanquished. And He behaves according to the quality or degree of the devotional service rendered by the devotees. Here the word *ananya-visayatmanam* is significant. The Pandavas were cent percent dependent on the protection of the Lord, although they were all great warriors themselves. But the Lord neglects even the greatest warriors and also vanquishes them in no time. When the Lord saw that there was no time for the Pandavas to counteract the brahmastra of Asvatthama, He took up His weapon even at the risk of breaking His own vow. Although the Battle of Kuruksetra was almost finished, still, according to His vow, He should not have taken up His own weapon. But the emergency was more important than the vow. He is better known as the *bhakta-vatsala*, or the lover of His devotee, and thus He preferred to continue as *bhakta-vatsala* than to be a worldly moralist who never breaks his solemn vow.

## TEXT 14

### TEXT

antahstah sarva-bhutanam  
atma yogesvaro harih  
sva-mayayavrnod garbham  
vairatyah kuru-tantave

### SYNONYMS

antahstah--being within; sarva--all; bhutanam--of the living beings; atma--soul; yoga-isvarah--the Lord of all mysticism; harih--the Supreme Lord; sva-mayaya--by the personal energy; avrnot--covered; garbham--embryo; vairatyah--of Uttara; kuru-tantave--for the progeny of Maharaja Kuru.

### TRANSLATION

The Lord of supreme mysticism, Sri Krsna, resides within everyone's heart as the Paramatma. As such, just to protect the progeny of the Kuru dynasty, He covered the embryo of Uttara by His personal energy.

## PURPORT

The Lord of supreme mysticism can simultaneously reside within everyone's heart, or even within the atoms, by His Paramatma feature, His plenary portion. Therefore, from within the body of Uttara He covered the embryo to save Maharaja Pariksit and protect the progeny of Maharaja Kuru, of whom King Pandu was also a descendant. Both the sons of Dhrtarastra and those of Pandu belonged to the same dynasty of Maharaja Kuru; therefore both of them were generally known as Kurus. But when there were differences between the two families, the sons of Dhrtarastra were known as Kurus whereas the sons of Pandu were known as Pandavas. Since the sons and grandsons of Dhrtarastra were all killed in the Battle of Kuruksetra, the last son of the dynasty is designated as the son of the Kurus.

## TEXT 15

## TEXT

yadyapy astram brahma-siras  
tv amogham capratikriyam  
vaisnavam teja asadya  
samasamyad bhrgudvaha

## SYNONYMS

yadyapi--although; astram--weapon; brahma-sirah--supreme; tu--but; amogham--without check; ca--and; apratikriyam--not to be counteracted; vaisnavam--in relation with Visnu; tejah--strength; asadya--being confronted with; samasamyat--was neutralized; bhrgu-udvaha--O glory of the family of Bhrgu.

## TRANSLATION

O Saunaka, although the supreme brahmastra weapon released by Asvatthama was irresistible and without check or counteraction, it was neutralized and foiled when confronted by the strength of Visnu [Lord Krsna].

## PURPORT

In the Bhagavad-gita it is said that the brahmajyoti, or the glowing transcendental effulgence, is resting on Lord Sri Krsna. In other words, the glowing effulgence known as brahma-tejas is nothing but the rays of the Lord, just as the sun rays are rays of the sun disc. So this Brahma weapon also, although materially irresistible, could not surpass the supreme strength of the Lord. The weapon called brahmastra, released by Asvatthama, was neutralized and foiled by Lord Sri Krsna by His own energy; that is to say, He did not wait for any other's help because He is absolute.

## TEXT 16

## TEXT

ma mamstha hy etad ascaryam  
sarvascaryamaye 'cyute  
ya idam mayaya devya  
srjaty avati hanti ajah

## SYNONYMS

ma--do not; mamsthah--think; hi--certainly; etad--all these; ascaryam--wonderful; sarva--all; ascaryamaye--in the all-mysterious; acyute--the infallible; yah--one who; idam--this (creation); mayaya--by His energy; devya--transcendental; srjati--creates; avati--maintains; hanti--annihilates; ajah--unborn.

## TRANSLATION

O brahmanas, do not think this to be especially wonderful in the activities of the mysterious and infallible Personality of Godhead. By His own transcendental energy, He maintains and annihilates all material things, although He Himself is unborn.

## PURPORT

The activities of the Lord are always inconceivable to the tiny brain of the living entities. Nothing is impossible for the Supreme Lord, but all His actions are wonderful for us, and thus He is always beyond

the range of our conceivable limits. The Lord is the all-powerful, all-perfect Personality of Godhead. The Lord is cent percent perfect, whereas others, namely Narayana, Brahma, Siva, the demigods and all other living beings, possess only different percentages of such perfection. No one is equal to or greater than Him. He is unrivaled.

#### TEXT 17

#### TEXT

brahma-tejo-vinirmuktair  
atmajaih saha krsnaya  
prayanabhimukham krsnam  
idam aha prtha sati

#### SYNONYMS

brahma-tejah--the radiation of the brahmastra; vinirmuktaih--being saved from; atma-jaih--along with her sons; saha--with; krsnaya--Draupadi; prayana--outgoing; abhimukham--towards; krsnam--unto Lord Krsna; idam--this; aha--said; prtha--Kunti; sati--chaste, devoted to the Lord.

#### TRANSLATION

Thus saved from the radiation of the brahmastra, Kunti, the chaste devotee of the Lord, and her five sons and Draupadi addressed Lord Krsna as He started for home.

#### PURPORT

Kunti is described herein as sati, or chaste, due to her unalloyed devotion to Lord Sri Krsna. Her mind will now be expressed in the following prayers for Lord Krsna. A chaste devotee of the Lord does not look to others, namely any other living being or demigod, even for deliverance from danger. That was all along the characteristic of the whole family of the Pandavas. They knew nothing except Krsna, and therefore the Lord was also always ready to help them in all respects and in all circumstances. That is the transcendental nature of the Lord. He reciprocates the dependence of the devotee. One should not, therefore, look for help from imperfect living beings or demigods, but one should look for all help from Lord Krsna, who is competent to save His devotees. Such a chaste devotee also never asks the Lord for help, but the Lord, out of His own accord, is always anxious to render it.

#### TEXT 18

#### TEXT

kunty uvaca  
namasye purusam tvadyam  
isvaram prakrteh param  
alaksyam sarva-bhutanam  
antar bahir avasthitam

#### SYNONYMS

kunty uvaca--Srimati Kunti said; namasye--let me bow down; purusam--the Supreme Person; tva--You; adyam--the original; isvaram--the controller; prakrteh--of the material cosmos; param--beyond; alaksyam--the invisible; sarva--all; bhutanam--of living beings; antah--within; bahih--without; avasthitam--existing.



## TRANSLATION

Srimati Kunti said: O Krsna, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

## PURPORT

Srimati Kuntidevi was quite aware that Krsna is the original Personality of Godhead, although He was playing the part of her nephew. Such an enlightened lady could not commit a mistake by offering obeisances unto her nephew. Therefore, she addressed Him as the original purusa beyond the material cosmos. Although all living entities are also transcendental, they are neither original nor infallible. The living entities are apt to fall down under the clutches of material nature, but the Lord is never like that. In the Vedas, therefore, He is described as the chief among all living entities (nityo nityanam cetanas cetananam). Then again He is addressed as isvara, or the controller. The living entities or the demigods like Candra and Surya are also to some extent isvara, but none of them is the supreme isvara, or the ultimate controller. He is the paramesvara, or the Supersoul. He is both within and without. Although He was present before Srimati Kunti as her nephew, He was also within her and everyone else. In the Bhagavad-gita (15.15) the Lord says, "I am situated in everyone's heart, and only due to Me one remembers, forgets and is cognizant, etc. Through all the Vedas I am to be known because I am the compiler of the Vedas, and I am the teacher of the Vedanta." Queen Kunti affirms that the Lord, although both within and without all living beings, is still invisible. The Lord is, so to speak, a puzzle for the common man. Queen Kunti experienced personally that Lord Krsna was present before her, yet He entered within the womb of Uttara to save her embryo from the attack of Asvatthama's brahmastra. Kunti herself was puzzled about whether Sri Krsna is all-pervasive or localized. In fact, He is both, but He reserves the right of not being exposed to persons who are not surrendered souls. This checking curtain is called the maya energy of the Supreme Lord, and it controls the limited vision of the rebellious soul. It is explained as follows.

## TEXT 19

### TEXT

maya-javanikacchannam  
ajnadhoksajam avyayam  
na laksyase mudha-drsa  
nato natyadharo yatha

### SYNONYMS

maya--deluding; javanika--curtain; acchannam--covered by; ajna--ignorant; adhoksajam--beyond the range of material conception (transcendental); avyayam--irreproachable; na--not; laksyase--observed; mudha-drsa--by the foolish observer; natah--artist; natya-dharah--dressed as a player; yatha--as.

## TRANSLATION

Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

## PURPORT

In the Bhagavad-gita Lord Sri Krsna affirms that less intelligent persons mistake Him to be an ordinary man like us, and thus they deride Him. The same is confirmed herein by Queen Kunti. The less intelligent

persons are those who rebel against the authority of the Lord. Such persons are known as asuras. The asuras cannot recognize the Lord's authority. When the Lord Himself appears amongst us, as Rama, Nrsimha, Varaha or in His original form as Krsna, He performs many wonderful acts which are humanly impossible. As we shall find in the Tenth Canto of this great literature, Lord Sri Krsna exhibited His humanly impossible activities even from the days of His lying on the lap of His mother. He killed the Putana witch, although she smeared her breast with poison just to kill the Lord. The Lord sucked her breast like a natural baby, and He sucked out her very life also. Similarly, He lifted the Govardhana Hill, just as a boy picks up a frog's umbrella, and stood several days continuously just to give protection to the residents of Vrndavana. These are some of the superhuman activities of the Lord described in the authoritative Vedic literatures like the Puranas, Itihasas (histories) and Upanisads. He has delivered wonderful instructions in the shape of the Bhagavad-gita. He has shown marvelous capacities as a hero, as a householder, as a teacher and as a renouncer. He is accepted as the Supreme Personality of Godhead by such authoritative personalities as Vyasa, Devala, Asita, Narada, Madhva, Sankara, Ramanuja, Sri Caitanya Mahaprabhu, Jiva Gosvami, Visvanatha Cakravarti, Bhaktisiddhanta Sarasvati and all other authorities of the line. He Himself has declared as much in many places of the authentic literatures. And yet there is a class of men with demoniac mentality who are always reluctant to accept the Lord as the Supreme Absolute Truth. This is partially due to their poor fund of knowledge and partially due to their stubborn obstinacy, which results from various misdeeds in the past and present. Such persons could not recognize Lord Sri Krsna even when He was present before them. Another difficulty is that those who depend more on their imperfect senses cannot realize Him as the Supreme Lord. Such persons are like the modern scientist. They want to know everything by their experimental knowledge. But it is not possible to know the Supreme Person by imperfect experimental knowledge. He is described herein as adhoksaja, or beyond the range of experimental knowledge. All our senses are imperfect. We claim to observe everything and anything, but we must admit that we can observe things under certain material conditions only, which are also beyond our control. The Lord is beyond the observation of sense perception. Queen Kunti accepts this deficiency of the conditioned soul, especially of the woman class, who are less intelligent. For less intelligent men there must be such things as temples, mosques or churches so that they may begin to recognize the authority of the Lord and hear about Him from authorities in such holy places. For less intelligent men, this beginning of spiritual life is essential, and only foolish men decry the establishment of such places of worship, which are required to raise the standard of spiritual attributes for the mass of people. For less intelligent persons, bowing down before the authority of the Lord, as generally done in the temples, mosques or churches, is as beneficial as it is for the advanced devotees to meditate upon Him by active service.

#### TEXT 20

#### TEXT

tatha paramahamsanam  
muninam amatmanam  
bhakti-yoga-vidhanartham  
katham pasyema hi striyah

#### SYNONYMS

tatha--besides that; paramahamsanam--of the advanced transcendentalists; muninam--of the great philosophers or mental speculators; amala-atmanam--those whose minds are competent to discern between spirit and matter; bhakti-yoga--the science of devotional service; vidhana-artham--for executing; katham--how; pasyema--can observe; hi--certainly; striyah--women.

#### TRANSLATION

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

#### PURPORT

Even the greatest philosophical speculators cannot have access to the region of the Lord. It is said in the Upanisads that the Supreme Truth, the Absolute Personality of Godhead, is beyond the range of the thinking power of the greatest philosopher. He is unknowable by great learning or by the greatest brain. He is knowable only by one who has His mercy. Others may go on thinking about Him for years together, yet He is unknowable. This very fact is corroborated by the Queen, who is playing the part of an innocent woman. Women in general are unable to speculate like philosophers, but they are blessed by the Lord because they believe at once in the superiority and almightiness of the Lord, and thus they offer obeisances without reservation. The Lord is so kind that He does not show special favor only to one who is a great philosopher. He knows the sincerity of purpose. For this reason only, women generally assemble in great number in any sort of religious function. In every country and in every sect of religion it appears that the women are more interested than the men. This simplicity of acceptance of the Lord's authority is more effective than showy insincere religious fervor.

#### TEXT 21

#### TEXT

krsnaya vasudevaya  
devaki-nandanaya ca  
nanda-gopa-kumaraya  
govindaya namo namah

#### SYNONYMS

krsnaya--the Supreme Lord; vasudevaya--unto the son of Vasudeva; devaki-nandanaya--unto the son of Devaki; ca--and; nanda-gopa--Nanda and the cowherd men; kumaraya--unto their son; govindaya--unto the Personality of Godhead, who enlivens the cows and the senses; namah--respectful obeisances; namah--obeisances.

#### TRANSLATION

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devaki, the boy of Nanda and the other cowherd men of Vrndavana, and the enlivener of the cows and the senses.

#### PURPORT

The Lord, being thus unapproachable by any material assets, out of unbounded and causeless mercy descends on the earth as He is in order to show His special mercy upon His unalloyed devotees and to diminish the upsurges of the demoniac persons. Queen Kunti specifically adores the incarnation or descent of Lord Krsna above all other incarnations because in this particular incarnation He is more approachable. In the Rama incarnation He remained a king's son from His very childhood, but in the incarnation of Krsna, although He was the son of a king, He at once left the shelter of His real father and mother (King Vasudeva and Queen Devaki) just after His appearance and went to the lap of Yasodamayi to play the part of an ordinary cowherd boy in the blessed Vrajabhumi, which is very sanctified because of His childhood pastimes. Therefore Lord Krsna is more merciful than Lord Rama. He was undoubtedly very kind to Kunti's brother Vasudeva and the family. Had He not become the son of Vasudeva and Devaki, Queen Kunti could not claim Him to be her nephew and thus address Krsna in parental affection.

But Nanda and Yasoda are more fortunate because they could relish the Lord's childhood pastimes, which are more attractive than all other pastimes. There is no parallel to His childhood pastimes as exhibited at Vrajabhumi, which are the prototypes of His eternal affairs in the original Krsnaloka described as the cintamani-dhama in the Brahma-samhita. Lord Sri Krsna descended Himself at Vrajabhumi with all His transcendental entourage and paraphernalia. Sri Caitanya Mahaprabhu therefore confirmed that no one is as fortunate as the residents of Vrajabhumi, and specifically the cowherd girls, who dedicated their everything for the satisfaction of the Lord. His pastimes with Nanda and Yasoda and His pastimes with the cowherd men and especially with the cowherd boys and the cows have caused Him to be known as Govinda. Lord Krsna as Govinda is more inclined to the brahmanas and the cows, indicating thereby that human prosperity depends more on these two items, namely brahminical culture and cow protection. Lord Krsna is never satisfied where these are lacking.

#### TEXT 22

#### TEXT

namah pankaja-nabhaya  
namah pankaja-maline  
namah pankaja-netraya  
namas te pankajanghraye

#### SYNONYMS

namah--all respectful obeisances; pankaja-nabhaya--unto the Lord who has a specific depression resembling a lotus flower in the center of His abdomen; namah--obeisances; pankaja-maline--one who is always decorated with a garland of lotus flowers; namah--obeisances; pankaja-netraya--one whose glance is as cooling as a lotus flower; namah te--respectful obeisances unto You; pankaja-anghraye--unto You, the soles of whose feet are engraved with lotus flowers (and who are therefore said to possess lotus feet).

#### TRANSLATION

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

#### PURPORT

Here are some of the specific symbolical marks on the spiritual body of the Personality of Godhead which distinguish His body from the bodies of all others. They are all special features of the body of the Lord. The Lord may appear as one of us, but He is always distinct by His specific bodily features. Srimati Kunti claims herself unfit to see the Lord because of her being a woman. This is claimed because women, sudras (the laborer class) and the dvija-bandhus, or the wretched descendants of the higher three classes, are unfit by intelligence to understand transcendental subject matter concerning the spiritual name, fame, attributes, forms, etc., of the Supreme Absolute Truth. Such persons, although they are unfit to enter into the spiritual affairs of the Lord, can see Him as the arca-vigraha, who descends on the material world just to distribute favors to the fallen souls, including the above-mentioned women, sudras and dvija-bandhus. Because such fallen souls cannot see anything beyond matter, the Lord condescends to enter into each and every one of the innumerable universes as the Garbhodakasayi Visnu, who grows a lotus stem from the lotuslike depression in the center of His transcendental abdomen, and thus Brahma, the first living being in the universe, is born. Therefore, the Lord is known as the Pankajanabhi. The Pankajanabhi Lord accepts the arca-vigraha (His transcendental form) in different elements, namely a form within the mind, a form made of wood, a form made of earth, a form made of metal, a form made of jewel, a form made of paint, a form drawn on sand, etc. All such forms of the Lord are always decorated with garlands of lotus flowers, and there should be a soothing atmosphere in the temple of worship to attract the burning

attention of the nondevotees always engaged in material wranglings. The meditators worship a form within the mind. Therefore, the Lord is merciful even to the women, sudras and dvija-bandhus, provided they agree to visit the temple of worship in different forms made for them. Such temple visitors are not idolaters, as alleged by some men with a poor fund of knowledge. All the great acaryas established such temples of worship in all places just to favor the less intelligent, and one should not pose himself as transcending the stage of temple worship while one is actually in the category of the sudras and the women or less. One should begin to see the Lord from His lotus feet, gradually rising to the thighs, waist, chest and face. One should not try to look at the face of the Lord without being accustomed to seeing the lotus feet of the Lord. Srimati Kunti, because of her being the aunt of the Lord, did not begin to see the Lord from the lotus feet because the Lord might feel ashamed, and thus Kuntidevi, just to save a painful situation for the Lord, began to see the Lord just above His lotus feet, i.e., from the waist of the Lord, gradually rising to the face, and then down to the lotus feet. In the round, everything there is in order.

#### TEXT 23

#### TEXT

yatha hrsikesa khalena devaki  
kamsena ruddhaticiram sucarpita  
vimocitaham ca sahatmaja vibho  
tvayaiva nathena muhur vipad-ganat

#### SYNONYMS

yatha--as it were; hrsikesa--the master of the senses; khalena--by the envious; devaki--Devaki (the mother of Sri Krsna); kamsena--by King Kamsa; ruddha--imprisoned; ati-ciram--for a long time; suca-arpita--distressed; vimocita--released; aham ca--also myself; saha-atma-ja--along with my children; vibho--O great one; tvaya eva--by Your Lordship; nathena--as the protector; muhur--constantly; vipat-ganat--from a series of dangers.

#### TRANSLATION

O Hrsikesa, master of the senses and Lord of lords, You have released Your mother, Devaki, who was long imprisoned and distressed by the envious King Kamsa, and me and my children from a series of constant dangers.

#### PURPORT

Devaki, the mother of Krsna and sister of King Kamsa, was put into prison along with her husband, Vasudeva, because the envious King was afraid of being killed by Devaki's eighth son (Krsna). He killed all the sons of Devaki who were born before Krsna, but Krsna escaped the danger of child-slaughter because He was transferred to the house of Nanda Maharaja, Lord Krsna's foster father. Kuntidevi, along with her children, was also saved from a series of dangers. But Kuntidevi was shown far more favor because Lord Krsna did not save the other children of Devaki, whereas He saved the children of Kuntidevi. This was done because Devaki's husband, Vasudeva, was living, whereas Kuntidevi was a widow, and there was none to help her except Krsna. The conclusion is that Krsna endows more favor to a devotee who is in greater dangers. Sometimes He puts His pure devotees in such dangers because in that condition of helplessness the devotee becomes more attached to the Lord. The more the attachment is there for the Lord, the more success is there for the devotee.

#### TEXT 24

#### TEXT

visan mahagneh purusada-darsanad  
asat-sabhaya vana-vasa-krcchratah  
mrdhe mrdhe 'neka-maharathastrato  
drauny-astratas casma hare 'bhiraksitah

#### SYNONYMS

visat--from poison; maha-agneh--from the great fire; purusa-ada--the man-eaters; darsanat--by combating; asat--vicious; sabhayah--assembly; vana-vasa--exiled to the forest; krcchratah--sufferings; mrdhe mrdhe--again and again in battle; aneka--many; maha-ratha--great generals; astratah--weapons; drauni--the son of Dronacarya; astratah--from the weapon of; ca--and; asma--indicating past tense; hare--O my Lord; abhiraksitah--protected completely.

#### TRANSLATION

My dear Krsna, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Asvatthama.

#### PURPORT

The list of dangerous encounters is submitted herein. Devaki was once put into difficulty by her envious brother, otherwise she was well. But Kuntidevi and her sons were put into one difficulty after another for years and years together. They were put into trouble by Duryodhana and his party due to the kingdom, and each and every time the sons of Kunti were saved by the Lord. Once Bhima was administered poison in a cake, once they were put into the house made of shellac and set afire, and once Draupadi was dragged out, and attempts were made to insult her by stripping her naked in the vicious assembly of the Kurus. The Lord saved Draupadi by supplying an immeasurable length of cloth, and Duryodhana's party failed to see her naked. Similarly, when they were exiled in the forest, Bhima had to fight with the man-eater demon Hidimba Raksasa, but the Lord saved him. So it was not finished there. After all these tribulations, there was the great Battle of Kuruksetra, and Arjuna had to meet such great generals as Drona, Bhisma and Karna, all powerful fighters. And at last, even when everything was done away with, there was the brahmastra released by the son of Dronacarya to kill the child within the womb of Uttara, and so the Lord saved the only surviving descendant of the Kurus, Maharaja Pariksit.

#### TEXT 25

#### TEXT

vipadah santu tah sasvat  
tatra tatra jagad-guro  
bhavato darsanam yat syad  
apunar bhava-darsanam

#### SYNONYMS

vipadah--calamities; santu--let there be; tah--all; sasvat--again and again; tatra--there; tatra--and there; jagad-guro--O Lord of the universe; bhavatah--Your; darsanam--meeting; yat--that which; syat--is; apunah--not again; bhava-darsanam--seeing repetition of birth and death.

#### TRANSLATION

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

## PURPORT

Generally the distressed, the needy, the intelligent and the inquisitive, who have performed some pious activities, worship or begin to worship the Lord. Others, who are thriving on misdeeds only, regardless of status, cannot approach the Supreme due to being misled by the illusory energy. Therefore, for a pious person, if there is some calamity there is no other alternative than to take shelter of the lotus feet of the Lord. Constantly remembering the lotus feet of the Lord means preparing for liberation from birth and death. Therefore, even though there are so-called calamities, they are welcome because they give us an opportunity to remember the Lord, which means liberation.

One who has taken shelter of the lotus feet of the Lord, which are accepted as the most suitable boat for crossing the ocean of nescience, can achieve liberation as easily as one leaps over the holes made by the hoofs of a calf. Such persons are meant to reside in the abode of the Lord, and they have nothing to do with a place where there is danger in every step.

This material world is certified by the Lord in the Bhagavad-gita as a dangerous place full of calamities. Less intelligent persons prepare plans to adjust to those calamities without knowing that the nature of this place is itself full of calamities. They have no information of the abode of the Lord, which is full of bliss and without trace of calamity. The duty of the sane person, therefore, is to be undisturbed by worldly calamities, which are sure to happen in all circumstances. Suffering all sorts of unavoidable misfortunes, one should make progress in spiritual realization because that is the mission of human life. The spirit soul is transcendental to all material calamities; therefore, the so-called calamities are called false. A man may see a tiger swallowing him in a dream, and he may cry for this calamity. Actually there is no tiger and there is no suffering; it is simply a case of dreams. In the same way, all calamities of life are said to be dreams. If someone is lucky enough to get in contact with the Lord by devotional service, it is all gain. Contact with the Lord by any one of the nine devotional services is always a forward step on the path going back to Godhead.

## TEXT 26

### TEXT

janmaisvarya-sruta-sribhir  
edhamana-madah puman  
naivarhaty abhidhatum vai  
tvam akincana-gocaram

### SYNONYMS

janma--birth; aisvarya--opulence; sruta--education; sribhir--by the possession of beauty; edhamana--progressively increasing; madah--intoxication; puman--the human being; na--never; eva--ever; arhati--deserves; abhidhatum--to address in feeling; vai--certainly; tvam--You; akincana-gocaram--one who is approached easily by the materially exhausted man.

### TRANSLATION

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

## PURPORT

Being materially advanced means taking birth in an aristocratic family and possessing great wealth, an education and attractive personal beauty. All materialistic men are mad after possessing all these material opulences, and this is known as the advancement of material civilization. But the result is that by

possessing all these material assets one becomes artificially puffed up, intoxicated by such temporary possessions. Consequently, such materially puffed up persons are incapable of uttering the holy name of the Lord by addressing Him feelingly, "O Govinda, O Krsna." It is said in the sastras that by once uttering the holy name of the Lord, the sinner gets rid of a quantity of sins that he is unable to commit. Such is the power of uttering the holy name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is a quality to such utterances also. It depends on the quality of feeling. A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere. A materially puffed up person may utter the holy name of the Lord occasionally, but he is incapable of uttering the name in quality. Therefore, the four principles of material advancement, namely (1) high parentage, (2) good wealth, (3) high education and (4) attractive beauty, are, so to speak, disqualifications for progress on the path of spiritual advancement. The material covering of the pure spirit soul is an external feature, as much as fever is an external feature of the unhealthy body. The general process is to decrease the degree of the fever and not to aggravate it by maltreatment. Sometimes it is seen that spiritually advanced persons become materially impoverished. This is no discouragement. On the other hand, such impoverishment is a good sign as much as the falling of temperature is a good sign. The principle of life should be to decrease the degree of material intoxication which leads one to be more and more illusioned about the aim of life. Grossly illusioned persons are quite unfit for entrance into the kingdom of God.

#### TEXT 27

#### TEXT

namo 'kincana-vittaya  
nivrta-guna-vrttaye  
atmaramaya santaya  
kaivalya-pataye namah

#### SYNONYMS

namah--all obeisances unto You; akincana-vittaya--unto the property of the materially impoverished; nivrta--completely transcendental to the actions of the material modes; guna--material modes; vrttaye--affection; atma-aramaya--one who is self-satisfied; santaya--the most gentle; kaivalya-pataye--unto the master of the monists; namah--bowing down.

#### TRANSLATION

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

#### PURPORT

A living being is finished as soon as there is nothing to possess. Therefore a living being cannot be, in the real sense of the term, a renouncer. A living being renounces something for gaining something more valuable. A student sacrifices his childish proclivities to gain better education. A servant gives up his job for a better job. Similarly, a devotee renounces the material world not for nothing but for something tangible in spiritual value. Srila Rupa Gosvami, Sanatana Gosvami and Srila Raghunatha dasa Gosvami and others gave up their worldly pomp and prosperity for the sake of the service of the Lord. They were big men in the worldly sense. The Gosvamis were ministers in the government service of Bengal, and Srila Raghunatha dasa Gosvami was the son of a big zamindar of his time. But they left everything to gain something superior to what they previously possessed. The devotees are generally without material prosperity, but they have a very secret treasure-house in the lotus feet of the Lord. There is a nice story about Srila Sanatana Gosvami. He had a touchstone with him, and this stone was left in a pile of refuse. A



needy man took it, but later on wondered why the valuable stone was kept in such a neglected place. He therefore asked him for the most valuable thing, and then he was given the holy name of the Lord. Akincana means one who has nothing to give materially. A factual devotee, or mahatma, does not give anything material to anyone because he has already left all material assets. He can, however, deliver the supreme asset, namely the Personality of Godhead, because He is the only property of a factual devotee. The touchstone of Sanatana Gosvami, which was thrown in the rubbish, was not the property of the Gosvami, otherwise it would not have been kept in such a place. This specific example is given for the neophyte devotees just to convince them that material hankerings and spiritual advancement go ill together. Unless one is able to see everything as spiritual in relation with the Supreme Lord, one must always distinguish between spirit and matter. A spiritual master like Srila Sanatana Gosvami, although personally able to see everything as spiritual, set this example for us only because we have no such spiritual vision.

Advancement of material vision or material civilization is a great stumbling block for spiritual advancement. Such material advancement entangles the living being in the bondage of a material body followed by all sorts of material miseries. Such material advancement is called anartha, or things not wanted. Actually this is so. In the present context of material advancement one uses lipstick at a cost of fifty cents, and there are so many unwanted things which are all products of the material conception of life. By diverting attention to so many unwanted things, human energy is spoiled without achievement of spiritual realization, the prime necessity of human life. The attempt to reach the moon is another example of spoiling energy because even if the moon is reached, the problems of life will not be solved. The devotees of the Lord are called akincanas because they have practically no material assets. Such material assets are all products of the three modes of material nature. They foil spiritual energy, and thus the less we possess such products of material nature, the more we have a good chance for spiritual progress.

The Supreme Personality of Godhead has no direct connection with material activities. All His acts and deeds, which are exhibited even in this material world, are spiritual and without affection for the modes of material nature. In the Bhagavad-gita the Lord says that all His acts, even His appearance and disappearance in and out of the material world, are transcendental, and one who knows this perfectly shall not take his birth again in this material world, but will go back to Godhead.

The material disease is due to hankering after and lording it over material nature. This hankering is due to an interaction of the three modes of nature, and neither the Lord nor the devotees have attachment for such false enjoyment. Therefore, the Lord and the devotees are called nivrta-guna-vrtti. The perfect nivrta-guna-vrtti is the Supreme Lord because He never becomes attracted by the modes of material nature, whereas the living beings have such a tendency. Some of them are entrapped by the illusory attraction of material nature.

Because the Lord is the property of the devotees, and the devotees are the property of the Lord reciprocally, the devotees are certainly transcendental to the modes of material nature. That is a natural conclusion. Such unalloyed devotees are distinct from the mixed devotees who approach the Lord for mitigation of miseries and poverty or because of inquisitiveness and speculation. The unalloyed devotees and the Lord are transcendently attached to one another. For others, the Lord has nothing to reciprocate, and therefore He is called atmarama, self-satisfied. Self-satisfied as He is, He is the master of all monists who seek to merge into the existence of the Lord. Such monists merge within the personal effulgence of the Lord called the brahmajyoti, but the devotees enter into the transcendental pastimes of the Lord, which are never to be misunderstood as material.

TEXT 28

TEXT

manye tvam kalam isanam  
anadi-nidhanam vibhum  
samam carantam sarvatra  
bhutanam yan mithah kalih

SYNONYMS

manye--I consider; tvam--Your Lordship; kalam--the eternal time; isanam--the Supreme Lord; anadi-nidhanam--without beginning and end; vibhum--all-pervading; samam--equally merciful; carantam--distributing; sarvatra--everywhere; bhutanam--of the living beings; yat mithah--by intercourse; kalih--dissension.

#### TRANSLATION

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse.

#### PURPORT

Kuntidevi knew that Krsna was neither her nephew nor an ordinary family member of her paternal house. She knew perfectly well that Krsna is the primeval Lord who lives in everyone's heart as the Supersoul, Paramatma. Another name of the Paramatma feature of the Lord is kala, or eternal time. Eternal time is the witness of all our actions, good and bad, and thus resultant reactions are destined by Him. It is no use saying that we do not know why and for what we are suffering. We may forget the misdeed for which we may suffer at this present moment, but we must remember that Paramatma is our constant companion, and therefore He knows everything, past, present and future. And because the Paramatma feature of Lord Krsna destines all actions and reactions, He is the supreme controller also. Without His sanction not a blade of grass can move. The living beings are given as much freedom as they deserve, and misuse of that freedom is the cause of suffering. The devotees of the Lord do not misuse their freedom, and therefore they are the good sons of the Lord. Others, who misuse freedom, are put into miseries destined by the eternal kala. The kala offers the conditioned souls both happiness and miseries. It is all predestined by eternal time. As we have miseries uncalled-for, so we may have happiness also without being asked, for they are all predestined by kala. No one is therefore either an enemy or friend of the Lord. Everyone is suffering and enjoying the result of his own destiny. This destiny is made by the living beings in course of social intercourse. Everyone here wants to lord it over the material nature, and thus everyone creates his own destiny under the supervision of the Supreme Lord. He is all-pervading and therefore He can see everyone's activities. And because the Lord has no beginning or end, He is known also as the eternal time, kala.

#### TEXT 29

#### TEXT

na veda kascid bhagavams cikirsitam  
tavehamanasya nram vidambanam  
na yasya kascid dayito 'sti karhicid  
dvesyas ca yasmin visama matir nram

#### SYNONYMS

na--does not; veda--know; kascit--anyone; bhagavan--O Lord; cikirsitam--pastimes; tava--Your; ihamanasya--like the worldly men; nram--of the people in general; vidambanam--misleading; na--never; yasya--His; kascit--anyone; dayitah--object of specific favor; asti--there is; karhicit--anywhere; dvesyah--object of envy; ca--and; yasmin--unto Him; visama--partiality; matih--conception; nram--of the people.

#### TRANSLATION

O Lord, no one can understand Your transcendental pastimes, which appear to be human and are so misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

#### PURPORT

The Lord's mercy upon the fallen souls is equally distributed. He has no one as the specific object of hostility. The very conception of the Personality of Godhead as a human being is misleading. His pastimes appear to be exactly like a human being's, but actually they are transcendental and without any tinge of material contamination. He is undoubtedly known as partial to His pure devotees, but in fact He is never partial, as much as the sun is never partial to anyone. By utilizing the sun rays, sometimes even the stones become valuable, whereas a blind man cannot see the sun, although there are enough sun rays before him. Darkness and light are two opposite conceptions, but this does not mean that the sun is partial in distributing its rays. The sun rays are open to everyone, but the capacities of the receptacles differ. Foolish people think that devotional service is flattering the Lord to get special mercy. Factually the pure devotees who are engaged in the transcendental loving service of the Lord are not a mercantile community. A mercantile house renders service to someone in exchange for values. The pure devotee does not render service unto the Lord for such exchange, and therefore the full mercy of the Lord is open for him. Suffering and needy men, inquisitive persons or philosophers make temporary connections with the Lord to serve a particular purpose. When the purpose is served, there is no more relation with the Lord. A suffering man, if he is pious at all, prays to the Lord for his recovery. But as soon as the recovery is over, in most cases the suffering man no longer cares to keep any connection with the Lord. The mercy of the Lord is open for him, but he is reluctant to receive it. That is the difference between a pure devotee and a mixed devotee. Those who are completely against the service of the Lord are considered to be in abject darkness, those who ask for the Lord's favor only at the time of necessity are partial recipients of the mercy of the Lord, and those who are cent percent engaged in the service of the Lord are full recipients of the mercy of the Lord. Such partiality in receiving the Lord's mercy is relative to the recipient, and it is not due to the partiality of the all-merciful Lord.

When the Lord descends on this material world by His all-merciful energy, He plays like a human being, and therefore it appears that the Lord is partial to His devotees only, but that is not a fact. Despite such apparent manifestation of partiality, His mercy is equally distributed. In the Battlefield of Kuruksetra all persons who died in the fight before the presence of the Lord got salvation without the necessary qualifications because death before the presence of the Lord purifies the passing soul from the effects of all sins, and therefore the dying man gets a place somewhere in the transcendental abode. Somehow or other if someone puts himself open in the sun rays, he is sure to get the requisite benefit both by heat and by ultraviolet rays. Therefore, the conclusion is that the Lord is never partial. It is wrong for the people in general to think of Him as partial.

#### TEXT 30

#### TEXT

janma karma ca visvatmann  
ajasyakartur atmanah  
tiryak-nrsisu yadahsu  
tad atyanta-vidambanam

#### SYNONYMS

janma--birth; karma--activity; ca--and; visva-atman--O soul of the universe; ajasya--of the unborn; akartuh--of the inactive; atmanah--of the vital energy; tiryak--animal; nr--human being; rsisu--in the sages; yadahsu--in the water; tat--that; atyanta--veritable; vidambanam--bewildering.

#### TRANSLATION

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.

#### PURPORT

The transcendental pastimes of the Lord are not only bewildering but also apparently contradictory. In other words, they are all inconceivable to the limited thinking power of the human being. The Lord is the all-prevailing Supersoul of all existence, and yet He appears in the form of a boar amongst the animals, in the form of a human being as Rama, Krsna, etc., in the form of a rsi like Narayana, and in the form of an aquatic like a fish. Yet it is said that He is unborn, and He has nothing to do. In the sruti mantra it is said that the Supreme Brahman has nothing to do. No one is equal to or greater than Him. He has manifold energies, and everything is performed by Him perfectly by automatic knowledge, strength and activity. All these statements prove without any question that the Lord's activities, forms and deeds are all inconceivable to our limited thinking power, and because He is inconceivably powerful, everything is possible in Him. Therefore no one can calculate Him exactly; every action of the Lord is bewildering to the common man. He cannot be understood by the Vedic knowledge, but He can be easily understood by the pure devotees because they are intimately related with Him. The devotees therefore know that although He appears amongst the animals, He is not an animal, nor a man, nor a rsi, nor a fish. He is eternally the Supreme Lord, in all circumstances.

#### TEXT 31

#### TEXT

gopy adade tvayi krtagasi dama tavad  
ya te dasasru-kalilanjana-sambhramaksam  
vaktram niniya bhaya-bhavanaya sthitasya  
sa mam vimohayati bhir api yad bibheti

#### SYNONYMS

gopi--the cowherd lady (Yasoda); adade--took up; tvayi--on Your; krtagasi--creating disturbances (by breaking the butter pot); dama--rope; tavat--at that time; ya--that which; te--Your; dasa--situation; asru-kalila--overflowed with tears; anjana--ointment; sambhrama--perturbed; aksam--eyes; vaktram--face; niniya--downwards; bhaya-bhavanaya--by thoughts of fear; sthitasya--of the situation; sa--that; mam--me; vimohayati--bewilders; bhir api--even fear personified; yat--whom; bibheti--is afraid.

#### TRANSLATION

My dear Krsna, Yasoda took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

#### PURPORT

Here is another explanation of the bewilderment created by the pastimes of the Supreme Lord. The Supreme Lord is the Supreme in all circumstances, as already explained. Here is a specific example of the Lord's being the Supreme and at the same time a plaything in the presence of His pure devotee. The Lord's pure devotee renders service unto the Lord out of unalloyed love only, and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection, without anything of reverential admiration. Generally the Lord is worshiped by the

devotees in a reverential attitude, but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord to be less important than himself. The Lord's pastimes in the original abode of Goloka Vrndavana are exchanged in that spirit. The friends of Krsna consider Him one of them. They do not consider Him to be of reverential importance. The parents of the Lord (who are all pure devotees) consider Him a child only. The Lord accepts the chastisements of the parents more cheerfully than the prayers of the Vedic hymns. Similarly, He accepts the reproaches of His fiances more palatably than the Vedic hymns. When Lord Krsna was present in this material world to manifest His eternal pastimes of the transcendental realm of Goloka Vrndavana as an attraction for the people in general, He displayed a unique picture of subordination before His foster mother, Yasoda. The Lord, in His naturally childish playful activities, used to spoil the stocked butter of mother Yasoda by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vrndavana, who took advantage of the Lord's munificence. Mother Yasoda saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child. She took a rope and threatened the Lord that she would tie Him up, as is generally done in the ordinary household. Seeing the rope in the hands of mother Yasoda, the Lord bowed down His head and began to weep just like a child, and tears rolled down His cheeks, washing off the black ointment smeared about His beautiful eyes. This picture of the Lord is adored by Kuntidevi because she is conscious of the Lord's supreme position. He is feared often by fear personified, yet He is afraid of His mother, who wanted to punish Him just in an ordinary manner. Kunti was conscious of the exalted position of Krsna, whereas Yasoda was not. Therefore Yasoda's position was more exalted than Kunti's. Mother Yasoda got the Lord as her child, and the Lord made her forget altogether that her child was the Lord Himself. If mother Yasoda had been conscious of the exalted position of the Lord, she would certainly have hesitated to punish the Lord. But she was made to forget this situation because the Lord wanted to make a complete gesture of childishness before the affectionate Yasoda. This exchange of love between the mother and the son was performed in a natural way, and Kunti, remembering the scene, was bewildered, and she could do nothing but praise the transcendental filial love. Indirectly mother Yasoda is praised for her unique position of love, for she could control even the all-powerful Lord as her beloved child.

#### TEXT 32

#### TEXT

kecid ahur ajam jatam  
 punya-slokasya kirtaye  
 yadoh priyasyanvavaye  
 malayasyeva candanam

#### SYNONYMS

kecit--someone; ahuh--says; ajam--the unborn; jatam--being born; punya-slokasya--of the great pious king; kirtaye--for glorifying; yadoh--of King Yadu; priyasya--of the dear; anvavaye--in the family of; malayasya--Malaya hills; iva--as; candanam--sandalwood.

#### TRANSLATION

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.

#### PURPORT

Because the Lord's appearance in this material world is bewildering, there are different opinions about the birth of the Unborn. In the Bhagavad-gita the Lord says that He takes His birth in the material world, although He is the Lord of all creations and He is unborn. So there cannot be any denial of the birth of the

Unborn because He Himself establishes the truth. But still there are different opinions as to why He takes His birth. That is also declared in the Bhagavad-gita. He appears by His own internal potency to reestablish the principles of religion and to protect the pious and to annihilate the impious. That is the mission of the appearance of the Unborn. Still, it is said that the Lord is there to glorify the pious King Yudhisthira. Lord Sri Krsna certainly wanted to establish the kingdom of the Pandavas for the good of all in the world. When there is a pious king ruling over the world, the people are happy. When the ruler is impious, the people are unhappy. In the age of Kali in most cases the rulers are impious, and therefore the citizens are also continuously unhappy. But in the case of democracy, the impious citizens themselves elect their representative to rule over them, and therefore they cannot blame anyone for their unhappiness. Maharaja Nala was also celebrated as a great pious king, but he had no connection with Lord Krsna. Therefore Maharaja Yudhisthira is meant here to be glorified by Lord Krsna. He had also glorified King Yadu, having taken His birth in the family. He is known as Yadava, Yaduvira, Yadunandana, etc., although the Lord is always independent of such obligation. He is just like the sandalwood that grows in the Malaya hills. Trees can grow anywhere and everywhere, yet because the sandalwood trees grow mostly in the area of the Malaya hills, the name sandalwood and the Malaya hills are interrelated. Therefore, the conclusion is that the Lord is ever unborn like the sun, and yet He appears as the sun rises on the eastern horizon. As the sun is never the sun of the eastern horizon, so the Lord is no one's son, but He is the father of everything that be.

#### TEXT 33

#### TEXT

apare vasudevasya  
devakyam yacito 'bhyagat  
ajas tvam asya ksemaya  
vadhaya ca sura-dvisam

#### SYNONYMS

apare--others; vasudevasya--of Vasudeva; devakyam--of Devaki; yacitah--being prayed for; abhyagat--took birth; ajah--unborn; tvam--You are; asya--of him; ksemaya--for the good; vadhaya--for the purpose of killing; ca--and; sura-dvisam--of those who are envious of the demigods.

#### TRANSLATION

Others say that since both Vasudeva and Devaki prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

#### PURPORT

It is also said that Vasudeva and Devaki, in their previous birth as Sutapa and Prsni, underwent a severe type of penance to get the Lord as their son, and as a result of such austerities the Lord appeared as their son. It is already declared in the Bhagavad-gita that the Lord appears for the welfare of all people of the world and to vanquish the asuras, or the materialistic atheists.

#### TEXT 34

#### TEXT

bharavatanayane  
bhuvo nava ivodadhau  
sidantya bhuri-bharena

jato hy atma-bhuvarthitah

#### SYNONYMS

bhara-avatananaya--just to reduce the burden to the world; anye--others; bhuvah--of the world; navah--boat; iva--like; udadhau--on the sea; sidantyah--aggrieved; bhuri--extremely; bharena--by the burden; jatah--You were born; hi--certainly; atma-bhuva--by Brahma; arthitah--being prayed for.

#### TRANSLATION

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahma, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

#### PURPORT

Brahma, or the first living being born just after the creation, is the direct son of Narayana. Narayana, as Garbhodakasayi Visnu, first of all entered the material universe. Without spiritual contact, matter cannot create. This principle was followed from the very beginning of the creation. The Supreme Spirit entered the universe, and the first living being, Brahma, was born on a lotus flower grown out of the transcendental abdomen of Visnu. Visnu is therefore known as Padmanabha. Brahma is known as atma-bhu because he was begotten directly from the father without any contact of mother Laksmiji. Laksmiji was present near Narayana, engaged in the service of the Lord, and still, without contact with Laksmiji, Narayana begot Brahma. That is the omnipotency of the Lord. One who foolishly considers Narayana like other living beings should take a lesson from this. Narayana is not an ordinary living being. He is the Personality of Godhead Himself, and He has all the potencies of all the senses in all parts of His transcendental body. An ordinary living being begets a child by sexual intercourse, and he has no other means to beget a child other than the one designed for him. But Narayana, being omnipotent, is not bound to any condition of energy. He is complete and independent to do anything and everything by His various potencies, very easily and perfectly. Brahma is therefore directly the son of the father and was not put into the womb of a mother. Therefore he is known as atma-bhu. This Brahma is in charge of further creations in the universe, secondarily reflected by the potency of the Omnipotent. Within the halo of the universe there is a transcendental planet known as Svetadvipa, which is the abode of the Ksirodakasayi Visnu, the Paramatma feature of the Supreme Lord. Whenever there is trouble in the universe that cannot be solved by the administrative demigods, they approach Brahmaji for a solution, and if it is not to be solved even by Brahmaji, then Brahmaji consults and prays to the Ksirodakasayi Visnu for an incarnation and solution to the problems. Such a problem arose when Kamsa and others were ruling over the earth and the earth became too much overburdened by the misdeeds of the asuras. Brahmaji, along with other demigods, prayed at the shore of the Ksirodaka Ocean, and they were advised of the descent of Krsna as the son of Vasudeva and Devaki. So some people say that the Lord appeared because of the prayers of Brahmaji.

#### TEXT 35

#### TEXT

bhave 'smin klisyamananam  
avidya-kama-karmabhih  
sravana-smaranarhani  
karisyann iti kecana

#### SYNONYMS

bhave--in the material creation; asmin--this; klisyamananam--of those who are suffering from; avidya--nescience; kama--desire; karmabhih--by execution of fruitive work; sravana--hearing; smarana--remembering; arhani--worshipping; karisyan--may perform; iti--thus; kecana--others.

#### TRANSLATION

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshipping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

#### PURPORT

In the Srimad Bhagavad-gita the Lord asserts that He appears in every millennium just to reestablish the way of religion. The way of religion is made by the Supreme Lord. No one can manufacture a new path of religion, as is the fashion for certain ambitious persons. The factual way of religion is to accept the Lord as the supreme authority and thus render service unto Him in spontaneous love. A living being cannot help but render service because he is constitutionally made for that purpose. The only function of the living being is to render service to the Lord. The Lord is great, and living beings are subordinate to Him. Therefore, the duty of the living being is just to serve Him only. Unfortunately the illusioned living beings, out of misunderstanding only, become servants of the senses by material desire. This desire is called avidya, or nescience. And out of such desire the living being makes different plans for material enjoyment centered about a perverted sex life. He therefore becomes entangled in the chain of birth and death by transmigrating into different bodies on different planets under the direction of the Supreme Lord. Unless, therefore, one is beyond the boundary of this nescience, one cannot get free from the threefold miseries of material life. That is the law of nature.

The Lord, however, out of His causeless mercy, because He is more merciful to the suffering living beings than they can expect, appears before them and renovates the principles of devotional service comprised of hearing, chanting, remembering, serving, worshipping, praying, cooperating and surrendering unto Him. Adoption of all the above-mentioned items, or any one of them, can help a conditioned soul get out of the tangle of nescience and thus become liberated from all material sufferings created by the living being illusioned by the external energy. This particular type of mercy is bestowed upon the living being by the Lord in the form of Lord Sri Caitanya Mahaprabhu.

#### TEXT 36

#### TEXT

srnvanti gayanti grnanti abhiksnasah  
smaranti nandanti tavehitam janah  
ta eva pasyanti acirena tavakam  
bhava-pravahoparamam padambujam

#### SYNONYMS

srnvanti--hear; gayanti--chant; grnanti--take; abhiksnasah--continuously; smaranti--remember; nandanti--take pleasure; tava--Your; ihitam--activities; janah--people in general; te--they; eva--certainly; pasyanti--can see; acirena--very soon; tavakam--Your; bhava-pravaha--the current of rebirth; uparamam--cessation; pada-ambujam--lotus feet.

#### TRANSLATION

O Krsna, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.



## PURPORT

The Supreme Lord Sri Kṛṣṇa cannot be seen by our present conditional vision. In order to see Him, one has to change his present vision by developing a different condition of life full of spontaneous love of Godhead. When Sri Kṛṣṇa was personally present on the face of the globe, not everyone could see Him as the Supreme Personality of Godhead. Materialists like Ravana, Hiranyakasipu, Kamsa, Jarasandha and Sisupala, were highly qualified personalities by acquisition of material assets, but they were unable to appreciate the presence of the Lord. Therefore, even though the Lord may be present before our eyes, it is not possible to see Him unless we have the necessary vision. This necessary qualification is developed by the process of devotional service only, beginning with hearing about the Lord from the right sources. The Bhagavad-gīta is one of the popular literatures which are generally heard, chanted, repeated, etc., by the people in general, but in spite of such hearing, etc., sometimes it is experienced that the performer of such devotional service does not see the Lord eye to eye. The reason is that the first item, śravaṇa, is very important. If hearing is from the right sources, it acts very quickly. Generally people hear from unauthorized persons. Such unauthorized persons may be very learned by academic qualifications, but because they do not follow the principles of devotional service, hearing from them becomes a sheer waste of time. Sometimes the texts are interpreted fashionably to suit their own purposes. Therefore, first one should select a competent and bona fide speaker and then hear from him. When the hearing process is perfect and complete, the other processes become automatically perfect in their own way.

There are different transcendental activities of the Lord, and each and every one of them is competent to bestow the desired result, provided the hearing process is perfect. In the Bhagavatam the activities of the Lord begin from His dealings with the Pandavas. There are many other pastimes of the Lord in connection with His dealings with the asuras and others. And in the Tenth Canto the sublime dealings with His conjugal associates, the gopis, as well as with His married wives at Dvaraka are mentioned. Since the Lord is absolute, there is no difference in the transcendental nature of each and every dealing of the Lord. But sometimes people, in an unauthorized hearing process, take more interest in hearing about His dealings with the gopis. Such an inclination indicates the lusty feelings of the hearer, so a bona fide speaker of the dealings of the Lord never indulges in such hearings. One must hear about the Lord from the very beginning, as in the Srimad-Bhagavatam or any other scriptures, and that will help the hearer attain perfection by progressive development. One should not, therefore, consider that His dealings with the Pandavas are less important than His dealings with the gopis. We must always remember that the Lord is always transcendental to all mundane attachment. In all the above-mentioned dealings of the Lord, He is the hero in all circumstances, and hearing about Him or about His devotees or combatants is conducive to spiritual life. It is said that the Vedas and Puranas, etc., are all made to revive our lost relation with Him. Hearing of all these scriptures is essential.

## TEXT 37

### TEXT

apy adya na tvam sva-krteḥita prabho  
jihāsasi svit suhrdo 'nujivinaḥ  
yesam na canyad bhavataḥ padambujat  
parayanam rajasu yojitamhasam

### SYNONYMS

api--if; adya--today; na--us; tvam--You; sva-krta--self-executed; ihita--all duties; prabho--O my Lord; jihāsasi--giving up; svit--possibly; suhrdah--intimate friends; anujivinaḥ--living at the mercy of; yesam--of whom; na--nor; ca--and; anyat--anyone else; bhavataḥ--Your; pada-ambujat--from the lotus feet; parayanam--dependent; rajasu--unto the kings; yojita--engaged in; amhasam--enmity.

### TRANSLATION

O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us?

#### PURPORT

The Pandavas are most fortunate because with all good luck they were entirely dependent on the mercy of the Lord. In the material world, to be dependent on the mercy of someone else is the utmost sign of misfortune, but in the case of our transcendental relation with the Lord, it is the most fortunate case when we can live completely dependent on Him. The material disease is due to thinking of becoming independent of everything. But the cruel material nature does not allow us to become independent. The false attempt to become independent of the stringent laws of nature is known as material advancement of experimental knowledge. The whole material world is moving on this false attempt of becoming independent of the laws of nature. Beginning from Ravana, who wanted to prepare a direct staircase to the planets of heaven, down to the present age, they are trying to overcome the laws of nature. They are trying now to approach distant planetary systems by electronic mechanical power. But the highest goal of human civilization is to work hard under the guidance of the Lord and become completely dependent on Him. The highest achievement of perfect civilization is to work with valor but at the same time depend completely on the Lord. The Pandavas were the ideal executors of this standard of civilization. Undoubtedly they were completely dependent on the good will of Lord Sri Krsna, but they were not idle parasites of the Lord. They were all highly qualified both by personal character and by physical activities. Still they always looked for the mercy of the Lord because they knew that every living being is dependent by constitutional position. The perfection of life is, therefore, to become dependent on the will of the Lord, instead of becoming falsely independent in the material world. Those who try to become falsely independent of the Lord are called anatha, or without any guardian, whereas those who are completely dependent on the will of the Lord are called sanatha, or those having someone to protect them. Therefore we must try to be sanatha so that we can always be protected from the unfavorable condition of material existence. By the deluding power of the external material nature we forget that the material condition of life is the most undesirable perplexity. The Bhagavad-gita therefore directs us (7.19) that after many, many births one fortunate person becomes aware of the fact that Vasudeva is all in all and that the best way of leading one's life is to surrender unto Him completely. That is the sign of a mahatma. All the members of the Pandava family were mahatmas in household life. Maharaja Yudhisthira was the head of these mahatmas, and Queen Kuntidevi was the mother. The lessons of the Bhagavad-gita and all the Puranas, specifically the Bhagavata Purana, are therefore inevitably connected with the history of the Pandava mahatmas. For them, separation from the Lord was just like the separation of a fish from water. Srimati Kuntidevi, therefore, felt such separation like a thunderbolt, and the whole prayer of the Queen is to try to persuade the Lord to stay with them. After the Battle of Kuruksetra, although the inimical kings were killed, their sons and grandsons were still there to deal with the Pandavas. It is not only the Pandavas who were put into the condition of enmity, but all of us are always in such a condition, and the best way of living is to become completely dependent on the will of the Lord and thereby overcome all difficulties of material existence.

#### TEXT 38

#### TEXT

ke vayam nama-rupabhyam  
yadubhih saha pandavah  
bhavato 'darsanam yarhi  
hrsikanam ivesituh

#### SYNONYMS

ke--who are; vayam--we; nama-rupabhyam--without fame and ability; yadubhih--with the Yadus; saha--along with; pandavah--and the Pandavas; bhavatah--Your; adarsanam--absence; yarhi--as if; hrsikanam--of the senses; iva--like; isituh--of the living being.

#### TRANSLATION

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pandavas and Yadus, will end at once.

#### PURPORT

Kuntidevi is quite aware that the existence of the Pandavas is due to Sri Krsna only. The Pandavas are undoubtedly well established in name and fame and are guided by the great King Yudhisthira, who is morality personified, and the Yadus are undoubtedly great allies, but without the guidance of Lord Krsna all of them are nonentities, as much as the senses of the body are useless without the guidance of consciousness. No one should be proud of his prestige, power and fame without being guided by the favor of the Supreme Lord. The living beings are always dependent, and the ultimate dependable object is the Lord Himself. We may, therefore, invent by our advancement of material knowledge all sorts of counteracting material resources, but without being guided by the Lord all such inventions end in fiasco, however strong and stout the reactionary elements may be.

#### TEXT 39

#### TEXT

neyam sobhisyate tatra  
yathedanim gadadhara  
tvat-padair ankita bhati  
sva-laksana-vilaksitaih

#### SYNONYMS

na--not; iyam--this land of our kingdom; sobhisyate--will appear beautiful; tatra--then; yatha--as it is now; idanim--how; gadadhara--O Krsna; tvat--Your; padaih--by the feet; ankita--marked; bhati--is dazzling; sva-laksana--Your own marks; vilaksitaih--by the impressions.

#### TRANSLATION

O Gadadhara [Krsna], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

#### PURPORT

There are certain particular marks on the feet of the Lord which distinguish the Lord from others. The marks of a flag, thunderbolt, and instrument to drive an elephant, umbrella, lotus, disc, etc., are on the bottom of the Lord's feet. These marks are impressed upon the soft dust of the land where the Lord traverses. The land of Hastinapura was thus marked while Lord Sri Krsna was there with the Pandavas, and the kingdom of the Pandavas thus flourished by such auspicious signs. Kuntidevi pointed out these distinguished features and was afraid of ill luck in the absence of the Lord.

#### TEXT 40

#### TEXT

ime jana-padah svrddhah  
supakvausadhi-virudhah  
vanadri-nady-udanvanto  
hy edhante tava viksitaih

#### SYNONYMS

ime--all these; jana-padah--cities and towns; svrddhah--flourished; supakva--nature; ausadhi--herbs; virudhah--vegetables; vana--forests; adri--hills; nadi--rivers; udanvantah--seas; hi--certainly; edhante--increasing; tava--by You; viksitaih--seen.

#### TRANSLATION

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them.

#### PURPORT

Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises. The gigantic industrial enterprises are products of a godless civilization, and they cause the destruction of the noble aims of human life. The more we go on increasing such troublesome industries to squeeze out the vital energy of the human being, the more there will be unrest and dissatisfaction of the people in general, although a few only can live lavishly by exploitation. The natural gifts such as grains and vegetables, fruits, rivers, the hills of jewels and minerals, and the seas full of pearls are supplied by the order of the Supreme, and as He desires, material nature produces them in abundance or restricts them at times. The natural law is that the human being may take advantage of these godly gifts by nature and satisfactorily flourish on them without being captivated by the exploitative motive of lording it over material nature. The more we attempt to exploit material nature according to our whims of enjoyment, the more we shall become entrapped by the reaction of such exploitative attempts. If we have sufficient grains, fruits, vegetables and herbs, then what is the necessity of running a slaughterhouse and killing poor animals? A man need not kill an animal if he has sufficient grains and vegetables to eat. The flow of river waters fertilizes the fields, and there is more than what we need. Minerals are produced in the hills, and the jewels in the ocean. If the human civilization has sufficient grains, minerals, jewels, water, milk, etc., then why should it hanker after terrible industrial enterprises at the cost of the labor of some unfortunate men? But all these natural gifts are dependent on the mercy of the Lord. What we need, therefore, is to be obedient to the laws of the Lord and achieve the perfection of human life by devotional service. The indications by Kuntidevi are just to the point. She desires that God's mercy be bestowed upon them so that natural prosperity be maintained by His grace.

#### TEXT 41

#### TEXT

atha visvesa visvatman  
visva-murte svakesu me  
sneha-pasam imam chindhi  
drdham pandusu vrsnisu

#### SYNONYMS

atha--therefore; visva-isa--O Lord of the universe; visva-atman--O soul of the universe; visva-murte--O personality of the universal form; svakesu--unto my own kinsmen; me--my; sneha-pasam--tie of affection; imam--this; chindhi--cut off; drdham--deep; pandusu--for the Pandavas; vrsnisu--for the Vrsnis also.

#### TRANSLATION

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pandavas and the Vrsnis.

#### PURPORT

A pure devotee of the Lord is ashamed to ask anything in self-interest from the Lord. But the householders are sometimes obliged to ask favors from the Lord, being bound by the tie of family affection. Srimati Kuntidevi was conscious of this fact, and therefore she prayed to the Lord to cut off the affectionate tie from her own kinsmen, the Pandavas and the Vrsnis. The Pandavas are her own sons, and the Vrsnis are the members of her paternal family. Krsna was equally related to both the families. Both the families required the Lord's help because both were dependent devotees of the Lord. Srimati Kuntidevi wished Sri Krsna to remain with her sons the Pandavas, but by His doing so her paternal house would be bereft of the benefit. All these partialities troubled the mind of Kunti, and therefore she desired to cut off the affectionate tie.

A pure devotee cuts off the limited ties of affection for his family and widens his activities of devotional service for all forgotten souls. The typical example is the band of six Gosvamis, who followed the path of Lord Caitanya. All of them belonged to the most enlightened and cultured rich families of the higher castes, but for the benefit of the mass of population they left their comfortable homes and became mendicants. To cut off all family affection means to broaden the field of activities. Without doing this, no one can be qualified as a brahmana, a king, a public leader or a devotee of the Lord. The Personality of Godhead, as an ideal king, showed this by example. Sri Ramacandra cut off the tie of affection for His beloved wife to manifest the qualities of an ideal king.

Such personalities as a brahmana, a devotee, a king or a public leader must be very broadminded in discharging their respective duties. Srimati Kuntidevi was conscious of this fact, and being weak she prayed to be free from such bondage of family affection. The Lord is addressed as the Lord of the universe, or the Lord of the universal mind, indicating His all-powerful ability to cut the hard knot of family affection. Therefore, it is sometimes experienced that the Lord, out of His special affinity towards a weak devotee, breaks the family affection by force of circumstances arranged by His all-powerful energy. By doing so He causes the devotee to become completely dependent on Him and thus clears the path for his going back to Godhead.

#### TEXT 42

#### TEXT

tvayi me 'nanya-visaya  
matir madhu-pate 'sakrt  
ratim udvahatad addha  
gangevaugham udanvati

#### SYNONYMS

tvayi--unto You; me--my; ananya-visaya--unalloyed; matih--attention; madhu-pate--O Lord of Madhu; asakrt--continuously; ratim--attraction; udvahatad--may overflow; addha--directly; ganga--the Ganges; iva--like; ogham--flows; udanvati--down to the sea.

#### TRANSLATION

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.

#### PURPORT

Perfection of pure devotional service is attained when all attention is diverted towards the transcendental loving service of the Lord. To cut off the tie of all other affections does not mean complete negation of the finer elements, like affection for someone else. This is not possible. A living being, whoever he may be, must have this feeling of affection for others because this is a symptom of life. The symptoms of life, such as desire, anger, hankerings, feelings of attraction, etc., cannot be annihilated. Only the objective has to be changed. Desire cannot be negated, but in devotional service the desire is changed only for the service of the Lord in place of desire for sense gratification. The so-called affection for family, society, country, etc., consists of different phases of sense gratification. When this desire is changed for the satisfaction of the Lord, it is called devotional service.

In the Bhagavad-gita we can see that Arjuna desired not to fight with his brothers and relations just to satisfy his own personal desires. But when he heard the message of the Lord, Srimad Bhagavad-gita, he changed his decision and served the Lord. And for his doing so, he became a famous devotee of the Lord, for it is declared in all the scriptures that Arjuna attained spiritual perfection by devotional service to the Lord in friendship. The fighting was there, the friendship was there, Arjuna was there, and Krsna was there, but Arjuna became a different person by devotional service. Therefore, the prayers of Kunti also indicate the same categorical changes in activities. Srimati Kunti wanted to serve the Lord without diversion, and that was her prayer. This unalloyed devotion is the ultimate goal of life. Our attention is usually diverted to the service of something which is nongodly or not in the program of the Lord. When the program is changed into the service of the Lord, that is to say when the senses are purified in relation with the service of the Lord, it is called pure unalloyed devotional service. Srimati Kuntidevi wanted that perfection and prayed for it from the Lord.

Her affection for the Pandavas and the Vrsnis is not out of the range of devotional service because the service of the Lord and the service of the devotees are identical. Sometimes service to the devotee is more valuable than service to the Lord. But here the affection of Kuntidevi for the Pandavas and the Vrsnis was due to family relation. This tie of affection in terms of material relation is the relation of maya because the relations of the body or the mind are due to the influence of the external energy. Relations of the soul, established in relation with the Supreme Soul, are factual relations. When Kuntidevi wanted to cut off the family relation, she meant to cut off the relation of the skin. The skin relation is the cause of material bondage, but the relation of the soul is the cause of freedom. This relation of the soul to the soul can be established by the via medium of the relation with the Supersoul. Seeing in the darkness is not seeing. But seeing by the light of the sun means to see the sun and everything else which was unseen in the darkness. That is the way of devotional service.

#### TEXT 43

#### TEXT

sri-krsna krsna-sakha vrsny-rsabhavani-dhruk-  
rajanya-vamsa-dahananapavarga-virya  
govinda go-dvija-surarti-haravatara  
yogesvarakhila-guro bhagavan namas te

#### SYNONYMS

sri-krsna--O Sri Krsna; krsna-sakha--O friend of Arjuna; vrsni--of descendants of Vrsni; rsabha--O chief; avani--the earth; dhruk--rebellious; rajanya-vamsa--dynasties of the kings; dahana--O annihilator; anapavarga--without deterioration of; virya--prowess; govinda--O proprietor of Golokadhama; go--of the cows; dvija--the brahmanas; sura--the demigods; arti-hara--to relieve distress; avatara--O Lord who

descends; yoga-isvara--O master of all mystic powers; akhila--universal; guro--O preceptor; bhagavan--O possessor of all opulences; namah te--respectful obeisances unto You.

#### TRANSLATION

O Krsna, O friend of Arjuna, O chief amongst the descendants of Vrsni, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brahmanas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.

#### PURPORT

A summary of the Supreme Lord Sri Krsna is made herein by Srimati Kuntidevi. The almighty Lord has His eternal transcendental abode where He is engaged in keeping surabhi cows. He is served by hundreds and thousands of goddesses of fortune. He descends on the material world to reclaim His devotees and to annihilate the disturbing elements in groups of political parties and kings who are supposed to be in charge of administration work. He creates, maintains and annihilates by His unlimited energies, and still He is always full with prowess and does not deteriorate in potency. The cows, the brahmanas and the devotees of the Lord are all objects of His special attention because they are very important factors for the general welfare of living beings.

#### TEXT 44

#### TEXT

suta uvaca  
prhayettham kala-padaih  
parinutakhilodayah  
mandam jahasa vaikuntho  
mohayann iva mayaya

#### SYNONYMS

sutah uvaca--Suta said; prthaya--by Prtha (Kunti); ittham--this; kala-padaih--by chosen words; parinuta--being worshiped; akhila--universal; udayah--glories; mandam--mildly; jahasa--smiled; vaikunthah--the Lord; mohayan--captivating; iva--like; mayaya--His mystic power.

#### TRANSLATION

Suta Gosvami said: The Lord, thus hearing the prayers of Kuntidevi, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power.

#### PURPORT

Anything that is enchanting in the world is said to be a representation of the Lord. The conditioned souls, who are engaged in trying to lord it over the material world, are also enchanted by His mystic powers, but His devotees are enchanted in a different way by the glories of the Lord, and His merciful blessings are upon them. His energy is displayed in different ways, as electrical energy works in manifold capacities. Srimati Kuntidevi has prayed to the Lord just to enunciate a fragment of His glories. All His devotees worship Him in that way, by chosen words, and therefore the Lord is known as Uttamasloka. No amount of chosen words is sufficient to enumerate the Lord's glory, and yet He is satisfied by such prayers as the father is satisfied even by the broken linguistic attempts of the growing child. The word maya is

used both in the sense of delusion and mercy. Herein the word maya is used in the sense of the Lord's mercy upon Kuntidevi.

#### TEXT 45

#### TEXT

tam badham ity upamantrya  
pravisyā gajasahvayam  
striyas ca sva-puram yasyan  
premna rajna nivaritah

#### SYNONYMS

tam--all those; badham--accepted; iti--thus; upamantrya--subsequently informed; pravisyā--entering; gajasahvayam--the palace of Hastinapura; striyah ca--other ladies; sva-puram--own residence; yasyan--while starting for; premna--with love; rajna--by the King; nivaritah--stopped.

#### TRANSLATION

Thus accepting the prayers of Srimati Kuntidevi, the Lord subsequently informed other ladies of His departure by entering the palace of Hastinapura. But upon preparing to leave, He was stopped by King Yudhisthira, who implored Him lovingly.

#### PURPORT

No one could make Lord Kṛṣṇa stay at Hastinapura when He decided to start for Dvārakā, but the simple request of King Yudhisthira that the Lord remain there for a few days more was immediately effective. This signifies that the power of King Yudhisthira was loving affection, which the Lord could not deny. The almighty God is thus conquered only by loving service and nothing else. He is fully independent in all His dealings, but He voluntarily accepts obligations by the loving affection of His pure devotees.

#### TEXT 46

#### TEXT

vyasadyair isvarehajnaih  
kṛṣṇenadbhuta-karmana  
prabodhito 'pitihāsair  
nabudhyata sucarpitah

#### SYNONYMS

vyasa-adyaih--by great sages headed by Vyasa; isvara--the almighty God; iha--by the will of; jnaih--by the learned; kṛṣṇena--by Kṛṣṇa Himself; adbhuta-karmana--by one who performs all superhuman work; prabodhitah--being solaced; api--although; itihāsaih--by evidences from the histories; na--not; abudhyata--satisfied; suca-pitah--distressed.

#### TRANSLATION

King Yudhisthira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyasa and the Lord Kṛṣṇa Himself, the performer of superhuman feats, and despite all historical evidence.



## PURPORT

The pious King Yudhisthira was mortified because of the mass massacre of human beings in the Battle of Kuruksetra, especially on his account. Duryodhana was there on the throne, and he was doing well in his administration, and in one sense there was no need of fighting. But on the principle of justice Yudhisthira was to replace him. The whole clique of politics centered around this point, and all the kings and residents of the whole world became involved in this fight between the rival brothers. Lord Krsna was also there on the side of King Yudhisthira. It is said in the Mahabharata, Adi-parva (20) that 640,000,000 men were killed in the eighteen days of the Battle of Kuruksetra, and some hundreds of thousands were missing. Practically this was the greatest battle in the world within five thousand years.

This mass killing simply to enthrone Maharaja Yudhisthira was too mortifying, so he tried to be convinced with evidences from histories by great sages like Vyasa and the Lord Himself that the fight was just because the cause was just. But Maharaja Yudhisthira would not be satisfied, even though he was instructed by the greatest personalities of the time. Krsna is designated herein as the performer of superhuman actions, but in this particular instance neither He nor Vyasa could convince King Yudhisthira. Does it mean that He failed to be a superhuman actor? No, certainly not. The interpretation is that the Lord as isvara, or the Supersoul in the hearts of both King Yudhisthira and Vyasa, performed still more superhuman action because the Lord desired it. As Supersoul of King Yudhisthira, He did not allow the King to be convinced by the words of Vyasa and others, including Himself, because He desired that the King hear instructions from the dying Bhismadeva, who was another great devotee of the Lord. The Lord wanted that at the last stage of his material existence the great warrior Bhismadeva see Him personally and see his beloved grandchildren, King Yudhisthira, etc., now situated on the throne, and thus pass away very peacefully. Bhismadeva was not at all satisfied to fight against the Pandavas, who were his beloved fatherless grandchildren. But the ksatriyas are also very stern people, and therefore he was obliged to take the side of Duryodhana because he was maintained at the expense of Duryodhana. Besides this, the Lord also desired that King Yudhisthira be pacified by the words of Bhismadeva so that the world could see that Bhismadeva excelled all in knowledge, including the Lord Himself.

## TEXT 47

### TEXT

aha raja dharma-sutas  
cintayan suhrdam vadham  
prakrtenatmana viprah  
sneha-moha-vasam gatah

### SYNONYMS

aha--said; raja--King Yudhisthira; dharma-sutah--the son of Dharma (Yamaraja); cintayan--thinking of; suhrdam--of the friends; vadham--killing; prakrtena--by material conception only; atmana--by the self; viprah--O brahmana; sneha--affection; moha--delusion; vasam--being carried away by; gatah--having gone.

### TRANSLATION

King Yudhisthira, son of Dharma, overwhelmed by the death of his friends, was aggrieved just like a common, materialistic man. O sages, thus deluded by affection, he began to speak.

## PURPORT

King Yudhisthira, though he was not expected to become aggrieved like a common man, became deluded by worldly affection by the will of the Lord (just as Arjuna was apparently deluded). A man who

sees knows well that the living entity is neither the body nor the mind, but is transcendental to the material conception of life. The common man thinks of violence and nonviolence in terms of the body, but that is a kind of delusion. Everyone is duty-bound according to one's occupational duties. A ksatriya is bound to fight for the right cause, regardless of the opposite party. In such discharge of duty, one should not be disturbed by annihilation of the material body, which is only an external dress of the living soul. All this was perfectly known to Maharaja Yudhisthira, but by the will of the Lord he became just like a common man because there was another great idea behind this delusion: the King would be instructed by Bhishma as Arjuna was instructed by the Lord Himself.

#### TEXT 48

#### TEXT

aho me pasyatajnanam  
hrdi rudham duratmanah  
parakyasyaiva dehasya  
bahvyo me 'ksauhini hatah

#### SYNONYMS

aho--O; me--my; pasyata--just see; ajnanam--ignorance; hrdi--in the heart; rudham--situated in; duratmanah--of the sinful; parakyasya--meant for others; eva--certainly; dehasya--of the body; bahvyah--many, many; me--by me; aksauhinih--combination of military phalanxes; hatah--killed.

#### TRANSLATION

King Yudhisthira said: O my lot! I am the most sinful man! Just see my heart, which is full of ignorance! This body, which is ultimately meant for others, has killed many, many phalanxes of men.

#### PURPORT

A solid phalanx of 21,870 chariots, 21,870 elephants, 109,650 infantry and 65,600 cavalry is called an aksauhini. And many aksauhinis were killed on the Battlefield of Kuruksetra. Maharaja Yudhisthira, as the most pious king of the world, takes for himself the responsibility for killing such a huge number of living beings because the battle was fought to reinstate him on the throne. This body is, after all, meant for others. While there is life in the body, it is meant for the service of others, and when it is dead it is meant to be eaten by dogs and jackals or maggots. He is sorry because for such a temporary body such a huge massacre was committed.

#### TEXT 49

#### TEXT

bala-dvija-suhrn-mitra-  
pitr-bhratr-guru-druhah  
na me syan nirayan mokso  
hy api varsayutayutaih

#### SYNONYMS

bala--boys; dvi-ja--the twice-born; suhrt--well-wishers; mitra--friends; pitr--parents; bhratr--brothers; guru--preceptors; druhah--one who has killed; na--never; me--my; syat--there shall be; nirayat--from hell; moksah--liberation; hi--certainly; api--although; varsa--years; ayuta--millions; ayutaih--being added.

## TRANSLATION

I have killed many boys, brahmanas, well-wishers, friends, parents, preceptors and brothers. Though I live millions of years, I will not be relieved from the hell that awaits me for all these sins.

## PURPORT

Whenever there is a war, there is certainly a massacre of many innocent living beings, such as boys, brahmanas and women, whose killing is considered to be the greatest of sins. They are all innocent creatures, and in all circumstances killing of them is forbidden in the scriptures. Maharaja Yudhisthira was aware of these mass killings. Similarly, there were friends, parents and preceptors also on both sides, and all of them were killed. It was simply horrible for him to think of such killing, and therefore he was thinking of residing in hell for millions and billions of years.

## TEXT 50

### TEXT

naino rajnah praja-bhartur  
dharma-yuddhe vadho dvisam  
iti me na tu bodhaya  
kalpate sasanam vacah

## SYNONYMS

na--never; enah--sins; rajnah--of the king; praja-bhartuh--of one who is engaged in the maintenance of the citizens; dharma--for the right cause; yuddhe--in the fight; vadhah--killing; dvisam--of the enemies; iti--all these; me--for me; na--never; tu--but; bodhaya--for satisfaction; kalpate--they are meant for administration; sasanam--injunction; vacah--words of.

## TRANSLATION

There is no sin for a king who kills for the right cause, who is engaged in maintaining his citizens. But this injunction is not applicable to me.

## PURPORT

Maharaja Yudhisthira thought that although he was not actually involved in the administration of the kingdom, which was being carried on well by Duryodhana without harm to the citizens, he caused the killing of so many living beings only for his personal gain of the kingdom from the hands of Duryodhana. The killing was committed not in the course of administration but for the sake of self-aggrandizement, and as such he thought himself responsible for all the sins.

## TEXT 51

### TEXT

strinam mad-dhata-bandhunam  
droho yo 'sav ihotthitah  
karmabhir grhamedhiyair  
naham kalpo vyapohitum

## SYNONYMS

strinam--of the women; mat--by me; hata-bandhunam--of the friends who are killed; drohah--enmity; yah--that; asau--all those; iha--herewith; utthitah--has accrued; karmabhih--by dint of work; grhamedhiyaih--by persons engaged in material welfare; na--never; aham--I; kalpah--can expect; vyapohitum--undoing the same.

#### TRANSLATION

I have killed many friends of women, and I have thus caused enmity to such an extent that it is not possible to undo it by material welfare work.

#### PURPORT

The grhamedhis are those whose only business is to perform welfare work for the sake of material prosperity. Such material prosperity is sometimes hampered by sinful activities, for the materialist is sure to commit sins, even unintentionally, in the course of discharging material duties. To get relief from such sinful reactions, the Vedas prescribe several kinds of sacrifices. It is said in the Vedas that by performing the Asvamedha-yajna (horse sacrifice) one can get relief from even brahma-hatya (killing of a brahmana).

Yudhisthira Maharaja performed this Asvamedha-yajna, but he thinks that even by performing such yajnas it is not possible to get relief from the great sins committed. In war either the husband or the brother or even the father or sons go to fight. And when they are killed, a fresh enmity is created, and thus a chain of actions and reactions increases which is not possible to be counteracted even by thousands of Asvamedha-yajnas.

The way of work (karma) is like that. It creates one action and another reaction simultaneously and thus increases the chain of material activities, binding the performer in material bondage. In the Bhagavad-gita (Bg. 9.27-28) the remedy is suggested that such actions and reactions of the path of work can be checked only when work is done on behalf of the Supreme Lord. The Battle of Kuruksetra was actually fought by the will of the Supreme Lord Sri Krsna, as it is evident from His version, and only by His will was Yudhisthira placed on the throne of Hastinapura. Therefore, factually no sin whatsoever touched the Pandavas, who were only the order carriers of the Lord. For others, who declare war out of personal interest, the whole responsibility lies on them.

#### TEXT 52

#### TEXT

yatha pankena pankambhah  
suraya va surakrtam  
bhuta-hatyam tathaivaikam  
na yajnair marstum arhati

#### SYNONYMS

yatha--as much as; pankena--by the mud; pankambhah--water mixed with mud; suraya--by wine; va--either; surakrtam--impurity caused by the slight touch of wine; bhuta-hatyam--killing of animals; tatha--like that; eva--certainly; ekam--one; na--never; yajnaih--by the prescribed sacrifices; marstum--to counteract; arhati--is worthwhile.

#### TRANSLATION

As it is not possible to filter muddy water through mud, or purify a wine-stained pot with wine, it is not possible to counteract the killing of men by sacrificing animals.

#### PURPORT

Asvamedha-yajnas or Gomedha-yajnas, sacrifices in which a horse or a bull is sacrificed, were not, of course, for the purpose of killing the animals. Lord Caitanya said that such animals sacrificed on the altar of yajna were rejuvenated and a new life was given to them. It was just to prove the efficacy of the hymns of the Vedas. By recitation of the hymns of the Vedas in the proper way, certainly the performer gets relief from the reactions of sins, but in case of such sacrifices improperly done under inexpert management, surely one has to become responsible for animal sacrifice. In this age of quarrel and hypocrisy there is no possibility of performing the yajnas perfectly for want of expert brahmanas who are able to conduct such yajnas. Maharaja Yudhisthira therefore gives a hint to performing sacrifices in the age of Kali. In the Kali-yuga the only sacrifice recommended is the performance of hari-nama-yajna inaugurated by Lord Sri Caitanya Mahaprabhu. But one should not indulge in animal killing and counteract it by performing the hari-nama yajna. Those who are devotees of the Lord never kill an animal for self-interest, and (as the Lord ordered Arjuna) they do not refrain from performing the duty of a ksatriya. The whole purpose, therefore, is served when everything is done for the will of the Lord. This is possible only for the devotees. Thus end the Bhaktivedanta purports of the First Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled "Prayers by Queen Kunti and Pariksit Saved."

#### Chapter Nine

#### The Passing Away of Bhismadeva in the Presence of Lord Krsna

#### TEXT 1

#### TEXT

suta uvaca  
iti bhitah praja-drohat  
sarva-dharma-vivitsaya  
tato vinasanam pragad  
yatra deva-vrato 'patat

#### SYNONYMS

sutah uvaca--Sri Suta Gosvami said; iti--thus; bhitah--being afraid of; praja-drohat--because of killing the subjects; sarva--all; dharma--acts of religion; vivitsaya--for understanding; tatah--thereafter; vinasanam--the place where the fight was held; pragat--he went; yatra--where; deva-vratah--Bhismadeva; apatat--lay down for passing away.

#### TRANSLATION

Suta Gosvami said: Being afraid for having killed so many subjects on the Battlefield of Kuruksetra, Maharaja Yudhisthira went to the scene of the massacre. There, Bhismadeva was lying on a bed of arrows, about to pass away.

#### PURPORT

In this Ninth Chapter, as it is willed by Lord Sri Krsna, Bhismadeva will impart instructions to King Yudhisthira on the subject of occupational duties. Bhismadeva will also offer his last prayer to the Lord on the verge of passing away from this mortal world and thus become liberated from the bondage of further material engagements. Bhismadeva was endowed with the power of leaving his material body at will, and his lying down on the bed of arrows was his own choice. This passing away of the great warrior attracted the attention of all the contemporary elites, and all of them assembled there to show their feelings of love, respect and affection for the great soul.

#### TEXT 2

#### TEXT

tada te bhratarah sarve  
sadasvaih svarna-bhusitaih  
anvagacchan rathair vipra  
vyasa-dhaumyadayas tatha

#### SYNONYMS

tada--at that time; te--all of them; bhratarah--the brothers; sarve--all together; sat-asvaih--drawn by first-class horses; svarna--gold; bhusitaih--being decorated with; anvagacchan--followed one after another; rathaih--on the chariots; viprah--O brahmanas; vyasa--the sage Vyasa; dhaumya--Dhaumya; adayah--and others; tatha--also.

#### TRANSLATION

At that time all his brothers followed him on beautiful chariots drawn by first-class horses decorated with gold ornaments. With them were Vyasa and rsis like Dhaumya [the learned priest of the Pandavas] and others.

#### TEXT 3

#### TEXT

bhagavan api viprarse  
rathena sa-dhananjayah  
sa tair vyarocata nrpah  
kuvera iva guhyakaih

#### SYNONYMS

bhagavan--the Personality of Godhead (Sri Krsna); api--also; vipra-rse--O sage among the brahmanas; rathena--on the chariot; sa-dhananjayah--with Dhananjaya (Arjuna); sah--He; taih--by them; vyarocata--appeared to be highly aristocratic; nrpah--the King (Yudhisthira); kuvera--Kuvera, the treasurer of the demigods; iva--as; guhyakaih--companions known as Guhyakas.

#### TRANSLATION

O sage amongst the brahmanas, Lord Sri Krsna, the Personality of Godhead, also followed, seated on a chariot with Arjuna. Thus King Yudhisthira appeared very aristocratic, like Kuvera surrounded by his companions [the Guhyakas].

#### PURPORT

Lord Sri Krsna wanted the Pandavas to be present before Bhismadeva in the most aristocratic order so that he might be pleased to see them happy at the time of his death. Kuvera is the richest of all the demigods, and herein King Yudhisthira appeared like him (Kuvera), for the procession along with Sri Krsna was quite appropriate to the royalty of King Yudhisthira.

#### TEXT 4

#### TEXT

drstva nipatitam bhumau  
divas cyutam ivamaram

pranemuh pandava bhisnam  
sanugah saha cakrina

#### SYNONYMS

drstva--thus seeing; nipatitam--lying down; bhumau--on the ground; divah--from the sky; cyutam--fallen; iva--like; amaram--demigod; pranemuh--bowed down; pandavah--the sons of Pandu; bhisnam--unto Bhisma; sa-anugah--with the younger brothers; saha--also with; cakrina--the Lord (carrying the disc).

#### TRANSLATION

Seeing him [Bhisma] lying on the ground, like a demigod fallen from the sky, the Pandava King Yudhisthira, along with his younger brothers and Lord Krsna, bowed down before him.

#### PURPORT

Lord Krsna was also a younger cousin of Maharaja Yudhisthira as well as the intimate friend of Arjuna. But all the family members of the Pandavas knew Lord Krsna as the Supreme Personality of Godhead. The Lord, although conscious of His supreme position, always behaved in a humanly custom, and so He also bowed down before the dying Bhismadeva as if He were one of the younger brothers of King Yudhisthira.

#### TEXT 5

#### TEXT

tatra brahmarsayah sarve  
devarsayas ca sattama  
rajarsayas ca tatasan  
drastum bharata-pungavam

#### SYNONYMS

tatra--there; brahma-rsayah--rsis among the brahmanas; sarve--all; deva-rsayah--rsis among the demigods; ca--and; sattama--situated in the quality of goodness; raja-rsayah--rsis among the kings; ca--and; tatra--in that place; asan--were present; drastum--just to see; bharata--the descendants of King Bharata; pungavam--the chief of.

#### TRANSLATION

Just to see the chief of the descendants of King Bharata [Bhisma], all the great souls in the universe, namely the rsis amongst the demigods, brahmanas and kings, all situated in the quality of goodness, were assembled there.

#### PURPORT

The rsis are those who have attained perfection by spiritual achievements. Such spiritual achievements can be earned by all, whether one is a king or a mendicant. Bhismadeva himself was also one of the brahmarsis and the chief of the descendants of King Bharata. All rsis are situated in the quality of goodness. All of them assembled there on hearing the news of the great warrior's impending death.

#### TEXTS 6-7

#### TEXT

parvato narado dhaumyo  
bhagavan badarayanah  
brhadasvo bharadvajah  
sasisyo renuka-sutah

vasistha indrapramadas  
trito grtsamado 'sitah  
kaksivan gautamo 'tris ca  
kausiko 'tha sudarsanah

#### SYNONYMS

parvatah--Parvata Muni; naradah--Narada Muni; dhaumyah--Dhaumya; bhagavan--incarnation of Godhead; badarayanah--Vyasa-deva; brhadasvah--Brhadasva; bharadvajah--Bharadvaja; sa-sisyah--along with disciples; renuka-sutah--Parasurama; vasisthah--Vasistha; indrapramadah--Indrapramada; tritah--Trita; grtsamadah--Grtsamada; asitah--Asita; kaksivan--Kaksivan; gautamah--Gautama; atri--Atri; ca--and; kausikah--Kausika; atha--as well as; sudarsanah--Sudarsana.

#### TRANSLATION

All the sages like Parvata Muni, Narada, Dhaumya, Vyasa the incarnation of God, Brhadasva, Bharadvaja and Parasurama and disciples, Vasistha, Indrapramada, Trita, Grtsamada, Asita, Kaksivan, Gautama, Atri, Kausika and Sudarsana were present.

#### PURPORT

Parvata Muni: is considered to be one of the oldest sages. He is almost always a constant companion of Narada Muni. They are also spacemen competent to travel in the air without the help of any material vehicle. Parvata Muni is also a devarsi, or a great sage amongst the demigods, like Narada. He was present along with Narada at the sacrificial ceremony of Maharaja Janamejaya, son of Maharaja Pariksit. In this sacrifice all the snakes of the world were to be killed. Parvata Muni and Narada Muni are called Gandharvas also because they can travel in the air singing the glories of the Lord. Since they can travel in the air, they observed Draupadi's svayamvara ceremony (selecting of her own husband) from the air. Like Narada Muni, Parvata Muni also used to visit the royal assembly in the heaven of King Indra. As a Gandharva, sometimes he visited the royal assembly of Kuvera, one of the important demigods. Both Narada and Parvata were once in trouble with the daughter of Maharaja Srnjaya. Maharaja Srnjaya got the benediction of a son by Parvata Muni.

Narada Muni: is inevitably associated with the narrations of the Puranas. He is described in the Bhagavatam. In his previous life he was the son of a maidservant, but by good association with pure devotees he became enlightened in devotional service, and in the next life he became a perfect man comparable with himself only. In the Mahabharata his name is mentioned in many places. He is the principle devarsi, or the chief sage amongst the demigods. He is the son and disciple of Brahmaji, and from him the disciplic succession in the line of Brahma has been spread. He initiated Pahlada Maharaja, Dhruva Maharaja and many celebrated devotees of the Lord. He initiated even Vyasadeva, the author of the Vedic literatures, and from Vyasadeva, Madhvacharya was initiated, and thus the Madhva-sampradaya, in which the Gaudiya-sampradaya is also included, has spread all over the universe. Sri Caitanya Mahaprabhu belonged to this Madhva-sampradaya; therefore, Brahmaji, Narada, Vyasa, down to Madhva, Caitanya and the Gosvamis all belonged to the same line of disciplic succession. Naradaji has instructed many kings from time immemorial. In the Bhagavatam we can see that he instructed Pahlada Maharaja while he was in the womb of his mother, and he instructed Vasudeva, father of Krsna, as well as Maharaja Yudhisthira.

Dhaumya: A great sage who practiced severe penances at Utkocaka Tirtha and was appointed royal priest of the Pandava kings. He acted as the priest in many religious functions of the Pandavas (samskara),



and also each of the Pandavas was attended by him at the betrothal of Draupadi. He was present even during the exile of the Pandavas and used to advise them in circumstances when they were perplexed. He instructed them how to live incognito for one year, and his instructions were strictly followed by the Pandavas during that time. His name is mentioned also when the general funeral ceremony was performed after the Battle of Kuruksetra. In the Anusasana-parva of Mahabharata (127.15-16), he gave religious instructions very elaborately to Maharaja Yudhishthira. He was actually the right type of priest of a householder, for he could guide the Pandavas on the right path of religion. A priest is meant for guiding the householder progressively in the right path of asrama-dharma, or the occupational duty of a particular caste. There is practically no difference between the family priest and the spiritual master. The sages, saints and brahmanas were especially meant for such functions.

**Badarayana (Vyasa):** He is known as Krsna, Krsna-dvaipayana, Dvaipayana, Satyavati-suta, Parasarya, Parasaratmaja, Badarayana, Vedavyasa, etc. He was the son of Mahamuni Parasara in the womb of Satyavati prior to her betrothal with Maharaja Santanu, the father of the great general Grandfather Bhismadeva. He is a powerful incarnation of Narayana, and he broadcasts the Vedic wisdom to the world. As such, Vyasa is offered respects before one chants the Vedic literature, especially the Puranas. Sukadeva Gosvami was his son, and rsis like Vaisampayana were his disciples for different branches of the Vedas. He is the author of the great epic Mahabharata and the great transcendental literature Bhagavatam. The Brahma-sutras--the Vedanta-sutras, or Badarayana-sutras--were compiled by him. Amongst sages he is the most respected author by dint of severe penances. When he wanted to record the great epic Mahabharata for the welfare of all people in the age of Kali, he was feeling the necessity of a powerful writer who could take up his dictation. By the order of Brahmaji, Sri Ganesaji took up the charge of noting down the dictation on the condition that Vyasa would not stop dictation for a moment. The Mahabharata was thus compiled by the joint endeavor of Vyasa and Ganesa.

By the order of his mother, Satyavati, who was later married to Maharaja Santanu, and by the request of Bhismadeva, the eldest son of Maharaja Santanu by his first wife, the Ganges, he begot three brilliant sons, whose names are Dhrtarastra, Pandu and Vidura. The Mahabharata was compiled by Vyasa after the Battle of Kuruksetra and after the death of all the heroes of Mahabharata. It was first spoken in the royal assembly of Maharaja Janamejaya, the son of Maharaja Pariksit.

**Brhadhasva:** An ancient sage who used to meet Maharaja Yudhishthira now and then. First of all he met Maharaja Yudhishthira at Kamyavana. This sage narrated the history of Maharaja Nala. There is another Brhadhasva, who is the son of the Ikshvaku dynasty (Mahabharata, Vana-parva 209.4-5)

**Bharadvaja:** He is one of the seven great rsis and was present at the time of the birth ceremony of Arjuna. The powerful rsi sometimes undertook severe penances on the shore of the Ganges, and his asrama is still celebrated at Prayagadhama. It is learned that this rsi, while taking bath in the Ganges, happened to meet Ghrtaci, one of the beautiful society girls of heaven, and thus he discharged semen, which was kept and preserved in an earthen pot and from which Drona was born. So Dronacharya is the son of Bharadvaja Muni. Others say that Bharadvaja the father of Drona is a different person from Maharsi Bharadvaja. He was a great devotee of Brahma. Once he approached Dronacharya and requested him to stop the Battle of Kuruksetra.

**Parasurama, or Renukasuta:** He is the son of Maharsi Jamadagni and Srimati Renuka. Thus he is also known as Renukasuta. He is one of the powerful incarnations of God, and he killed the ksatriya community as a whole twenty-one times. With the blood of the ksatriyas he pleased the souls of his forefathers. Later on he underwent severe penances at the Mahendra Parvata. After taking the whole earth from the ksatriyas, he gave it in charity to Kasyapa Muni. Parasurama instructed the Dhanur-veda, or the science of fighting, to Dronacharya because he happened to be a brahmana. He was present during the coronation of Maharaja Yudhishthira, and he celebrated the function along with other great rsis.

Parasurama is so old that he met both Rama and Krsna at different times. He fought with Rama, but he accepted Krsna as the Supreme Personality of Godhead. He also praised Arjuna when he saw him with Krsna. When Bhishma refused to marry Amba, who wanted him to become her husband, Amba met Parasurama, and by her request only, he asked Bhismadeva to accept her as his wife. Bhishma refused to obey his order, although he was one of the spiritual masters of Bhismadeva. Parasurama fought with Bhismadeva when Bhishma neglected his warning. Both of them fought very severely, and at last Parasurama was pleased with Bhishma and gave him the benediction of becoming the greatest fighter in the world.

Vasistha: The great celebrated sage among the brahmanas, well known as the Brahmarsi Vasisthadeva. He is a prominent figure in both the Ramayana and Mahabharata periods. He celebrated the coronation ceremony of the Personality of Godhead Sri Rama. He was present also on the Battlefield of Kuruksetra. He could approach all the higher and lower planets, and his name is also connected with the history of Hiranyakasipu. There was a great tension between him and Visvamitra, who wanted his kamadhenu, wish-fulfilling cow. Vasistha Muni refused to spare his kamadhenu, and for this Visvamitra killed his one hundred sons. As a perfect brahmana he tolerated all the taunts of Visvamitra. Once he tried to commit suicide on account of Visvamitra's torture, but all his attempts were unsuccessful. He jumped from a hill, but the stones on which he fell became a stack of cotton, and thus he was saved. He jumped into the ocean, but the waves washed him ashore. He jumped into the river, but the river also washed him ashore. Thus all his suicide attempts were unsuccessful. He is also one of the seven rsis and husband of Arundhati, the famous star.

Indrapramada: Another celebrated rsi.

Trita: One of the three sons of Prajapati Gautama. He was the third son, and his other two brothers were known as Ekata and Dvita. All the brothers were great sages and strict followers of the principles of religion. By dint of severe penances they were promoted to Brahmaloaka (the planet where Brahmaji lives). Once Trita Muni fell into a well. He was an organizing worker of many sacrifices, and as one of the great sages he also came to show respect to Bhismaji at his deathbed. He was one of the seven sages in the Varunaloka. He hailed from the Western countries of the world. As such, most probably he belonged to the European countries. At that time the whole world was under one Vedic culture.

Grtsamada: One of the sages of the heavenly kingdom. He was a close friend of Indra, the King of heaven, and was as great as Brhaspati. He used to visit the royal assembly of Maharaja Yudhisthira, and he also visited the place where Bhismadeva breathed his last. Sometimes he explained the glories of Lord Siva before Maharaja Yudhisthira. He was the son of Vitahavya, and he resembled in features the body of Indra. Sometimes the enemies of Indra mistook him to be Indra and arrested him. He was a great scholar of the Rg-veda, and thus he was highly respected by the brahmana community. He lived a life of celibacy and was powerful in every respect.

Asita: There was a king of the same name, but herein the Asita mentioned is the Asita Devala Rsi, a great powerful sage of the time. He explained to his father 1,500,000 verses from the Mahabharata. He was one of the members in the snake sacrifice of Maharaja Janamejaya. He was also present during the coronation ceremony of Maharaja Yudhisthira along with other great rsis. He also gave Maharaja Yudhisthira instructions while he was on the Anjana Hill. He was also one of the devotees of Lord Siva.

Kaksivan: One of the sons of Gautama Muni and the father of the great sage Candakausika. He was one of the members of Parliament of Maharaja Yudhisthira.

Atri: Atri Muni was a great brahmana sage and was one of the mental sons of Brahmaji. Brahmaji is so powerful that simply by thinking of a son he can have it. These sons are known as manasa-putras. Out of seven manasa-putras of Brahmaji and out of the seven great brahmana sages, Atri was one. In his family the great Pracetas were also born. Atri Muni had two ksatriya sons who became kings. King Arthama is one of them. He is counted as one of the twenty-one prajapatitis. His wife's name was Anasuya, and he helped Maharaja Pariksit in his great sacrifices.

Kausika: One of the permanent rsi members in the royal assembly of Maharaja Yudhisthira. He sometimes met Lord Krsna. There are several other sages of the same name.

Sudarsana: This wheel which is accepted by the Personality of Godhead (Visnu or Krsna) as His personal weapon is the most powerful weapon, greater than the brahmastras or similar other disastrous weapons. In some of the Vedic literatures it is said that Agnideva, the fire-god, presented this weapon to Lord Sri Krsna, but factually this weapon is eternally carried by the Lord. Agnideva presented this weapon to Krsna in the same way that Rukmini was given by Maharaja Rukma to the Lord. The Lord accepts such presentations from His devotees, even though such presentations are eternally His property. There is an elaborate description of this weapon in the Adi-parva of the Mahabharata. Lord Sri Krsna used this weapon to kill Sisupala, a rival of the Lord. He also killed Salva by this weapon, and sometimes He wanted His friend Arjuna to use it to kill his enemies (Mahabharata, Virata-parva 56.3).

## TEXT

anye ca munayo brahman  
brahmaratadayo 'malah  
sisyair upeta ajagmuh  
kasyapangirasadayah

## SYNONYMS

anye--many others; ca--also; munayah--sages; brahman--O brahmanas; brahmarata--Sukadeva Gosvami; adayah--and such others; amalah--completely purified; sisyaiah--by the disciples; upetah--accompanied; ajagmuh--arrived; kasyapa--Kasyapa; angirasa--Angirasa; adayah--others.

## TRANSLATION

And many others like Sukadeva Gosvami and other purified souls, Kasyapa and Angirasa and others, all accompanied by their respective disciples, arrived there.

## PURPORT

Sukadeva Gosvami (Brahmarata): The famous son and disciple of Sri Vyasadeva, who taught him first the Mahabharata and then Srimad-Bhagavatam. Sukadeva Gosvami recited 1,400,000 verses of the Mahabharata in the councils of the Gandharvas, Yaksas and Raksasas, and he recited Srimad-Bhagavatam for the first time in the presence of Maharaja Pariksit. He thoroughly studied all the Vedic literatures from his great father. Thus he was a completely purified soul by dint of his extensive knowledge in the principles of religion. From Mahabharata, Sabha-parva (4.11) it is understood that he was also present in the royal assembly of Maharaja Yudhishthira and at the fasting of Maharaja Pariksit. As a bona fide disciple of Sri Vyasadeva, he inquired from his father very extensively about religious principles and spiritual values, and his great father also satisfied him by teaching him the yoga system by which one can attain the spiritual kingdom, the difference between fruitive work and empiric knowledge, the ways and means of attaining spiritual realization, the four asramas (namely the student life, the householder's life, the retired life and the renounced life), the sublime position of the Supreme Personality of Godhead, the process of seeing Him eye to eye, the bona fide candidate for receiving knowledge, the consideration of the five elements, the unique position of intelligence, the consciousness of the material nature and the living entity, the symptoms of the self-realized soul, the working principles of the material body, the symptoms of the influential modes of nature, the tree of perpetual desire, and psychic activities. Sometimes he went to the sun planet with the permission of his father and Naradaji. Descriptions of his travel in space are given in the Santi-parva of the Mahabharata (332). At last he attained the transcendental realm. He is known by different names like Araneya, Arunisuta, Vaiyasaki and Vyasatmaja.

Kasyapa: One of the prajapatis, the son of Marici and one of the sons-in-law of Prajapati Daksa. He is the father of the gigantic bird Garuda, who was given elephants and tortoises as eatables. He married thirteen daughters of Prajapati Daksa, and their names are Aditi, Diti, Danu, Kastha, Arista, Surasa, Ila, Muni, Krodhavasa, Tamra, Surabhi, Sarama and Timi. He begot many children, both demigods and demons, by those wives. From his first wife, Aditi, all the twelve Adityas were born; one of them is Vamana, the incarnation of Godhead. This great sage, Kasyapa, was also present at the time of Arjuna's birth. He received a presentation of the whole world from Parasurama, and later on he asked Parasurama to go out of the world. His other name is Aristanemi. He lives on the northern side of the universe.

Angirasa: He is the son of Maharsi Angira and is known as Brhaspati, the priest of the demigods. It is said that Dronacarya was his partial incarnation. Sukracarya was the spiritual master of the demons, and Brhaspati challenged him. His son is Kaca, and he delivered the fire weapon first to Bharadvaja Muni. He begot six sons (like the fire-god) by his wife Candramasi, one of the reputed stars. He could travel in space, and therefore he could present himself even in the planets of Brahmaloaka and Indraloaka. He advised the King of heaven, Indra, about conquering the demons. Once he cursed Indra, who thus had to become a hog on the earth and was unwilling to return to heaven. Such is the power of the attraction of

the illusory energy. Even a hog does not wish to part with its earthly possessions in exchange for a heavenly kingdom. He was the religious preceptor of the natives of different planets.

#### TEXT 9

#### TEXT

tan sametan maha-bhagan  
upalabhya vasuttamah  
pujayam asa dharma-jno  
desa-kala-vibhagavit

#### SYNONYMS

tan--all of them; sametan--assembled together; maha-bhagan--all greatly powerful; upalabhya--having received; vasu-uttamah--the best among the Vasus (Bhismadeva); pujayam asa--welcomed; dharma-jnah--one who knows religious principles; desa--place; kala--time; vibhaga-vit--one who knows the adjustment of place and time.

#### TRANSLATION

Bhismadeva, who was the best amongst the eight Vasus, received and welcomed all the great and powerful sages who were assembled there, for he knew perfectly all the religious principles according to time and place.

#### PURPORT

Expert religionists know perfectly well how to adjust religious principles in terms of time and place. All the great acaryas or religious preachers or reformers of the world executed their mission by adjustment of religious principles in terms of time and place. There are different climates and situations in different parts of the world, and if one has to discharge his duties to preach the message of the Lord, he must be expert in adjusting things in terms of the time and place. Bhismadeva was one of the twelve great authorities in preaching this cult of devotional service, and therefore he could receive and welcome all the powerful sages assembled there at his deathbed from all parts of the universe. He was certainly unable at that time to welcome and receive them physically because he was neither at his home nor in a normal healthy condition. But he was quite fit by the activities of his sound mind, and therefore he could utter sweet words with hearty expressions, and all of them were well received. One can perform one's duty by physical work, by mind and by words. And he knew well how to utilize them in the proper place, and therefore there was no difficulty for him to receive them, although physically unfit.

#### TEXT 10

#### TEXT

krsnam ca tat-prabhava-jna  
asinam jagad-isvaram  
hrdi-stham pujayam asa  
mayayopatta-vigraham

#### SYNONYMS

krsnam--unto Lord Sri Krsna; ca--also; tat--of Him; prabhava-jnah--the knower of the glories (Bhisma); asinam--sitting; jagat-isvaram--the Lord of the universe; hrdi-stham--situated in the heart; pujayam asa--worshipped; mayaya--by internal potency; upatta--manifested; vigraham--a form.

## TRANSLATION

Lord Sri Kṛṣṇa is situated in everyone's heart, yet He manifests His transcendental form by His internal potency. This very Lord was sitting before Bhīsmadeva, and since Bhīsmadeva knew of His glories, he worshiped Him duly.

## PURPORT

The Lord's omnipotency is displayed by His simultaneous presence in every place. He is present always in His eternal abode Goloka Vṛndavana, and still He is present in everyone's heart and even within every invisible atom. When He manifests His eternal transcendental form in the material world, He does so by His internal potency. The external potency, or the material energy, has nothing to do with His eternal form. All these truths were known to Sri Bhīsmadeva, who worshiped Him accordingly.

## TEXT 11

### TEXT

pandu-putran upasīnan  
prasraya-prema-sangatan  
abhyacastanuragasrair  
andhibhutena caksusa

## SYNONYMS

pandu--the late father of Maharaja Yudhisthira and his brothers; putran--the sons of; upasīnan--sitting silently nearby; prasraya--being overtaken; prema--in feelings of love; sangatan--having gathered; abhyacasta--congratulated; anuraga--feelingly; asraih--by tears of ecstasy; andhibhutena--overwhelmed; caksusa--with his eyes.

## TRANSLATION

The sons of Maharaja Pandu were sitting silently nearby, overtaken with affection for their dying grandfather. Seeing this, Bhīsmadeva congratulated them with feeling. There were tears of ecstasy in his eyes, for he was overwhelmed by love and affection.

## PURPORT

When Maharaja Pandu died, his sons were all small children, and naturally they were brought up under the affection of elderly members of the royal family, specifically by Bhīsmadeva. Later on, when the Pandavas were grown up, they were cheated by cunning Duryodhana and company, and Bhīsmadeva, although he knew that the Pandavas were innocent and were unnecessarily put into trouble, could not take the side of the Pandavas for political reasons. At the last stage of his life, when Bhīsmadeva saw his most exalted grandsons, headed by Maharaja Yudhisthira, sitting very gently at his side, the great warrior-grandfather could not check his loving tears, which were automatically flowing from his eyes. He remembered the great tribulations suffered by his most pious grandsons. Certainly he was the most satisfied man because of Yudhisthira's being enthroned in place of Duryodhana, and thus he began to congratulate them.

## TEXT 12

### TEXT

aho kastam aho 'nyayyam  
yad yuyam dharma-nandanah  
jivitum narhatha klistam  
vipra-dharmacyutasrayah

#### SYNONYMS

aho--oh; kastam--what terrible sufferings; aho--oh; anyayyam--what terrible injustice; yat--because; yuyam--all of you good souls; dharma-nandanah--sons of religion personified; jivitum--to remain alive; na--never; arhatha--deserve; klistam--suffering; vipra--brahmanas; dharma--piety; acyuta--God; asrayah--being protected by.

#### TRANSLATION

Bhismadeva said: Oh, what terrible sufferings and what terrible injustices you good souls suffer for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the brahmanas, God and religion.

#### PURPORT

Maharaja Yudhisthira was disturbed due to the great massacre in the Battle of Kuruksetra. Bhismadeva could understand this, and therefore he spoke first of the terrible sufferings of Maharaja Yudhisthira. He was put into difficulty by injustice only, and the Battle of Kuruksetra was fought just to counteract this injustice. Therefore, he should not regret the great massacre. He wanted to point out particularly that they were always protected by the brahmanas, the Lord and religious principles. As long as they were protected by these three important items, there was no cause of disappointment. Thus Bhismadeva encouraged Maharaja Yudhisthira to dissipate his despondency. As long as a person is fully in cooperation with the wishes of the Lord, guided by the bona fide brahmanas and Vaisnavas and strictly following religious principles, one has no cause for despondency, however trying the circumstances of life. Bhismadeva, as one of the authorities in the line, wanted to impress this point upon the Pandavas.

#### TEXT 13

#### TEXT

samsthite 'tirathe pandau  
prtha bala-praja vadhuh  
yusmat-krte bahun klesan  
prapta tokavati muhuh

#### SYNONYMS

samsthite--after the demise; ati-rathe--of the great general; pandau--Pandu; prtha--Kunti; bala-praja--having young children; vadhuh--my daughter-in-law; yusmat-krte--on your account; bahun--multifarious; klesan--afflictions; prapta--underwent; toka-vati--in spite of having grown-up boys; muhuh--constantly.

#### TRANSLATION

As far as my daughter-in-law Kunti is concerned, upon the great General Pandu's death, she became a widow with many children, and therefore she suffered greatly. And when you were grown up she suffered a great deal also because of your actions.

#### PURPORT

The sufferings of Kuntidevi are doubly lamented. She suffered greatly because of early widowhood and to get her minor children brought up in the royal family. And when her children were grown up, she continued to suffer because of her sons' actions. So her sufferings continued. This means that she was destined to suffer by providence, and this one has to tolerate without being disturbed.

#### TEXT 14

#### TEXT

sarvam kala-krtam manye  
bhavatam ca yad-apriyam  
sapalo yad-vase loko  
vayor iva ghanavalih

#### SYNONYMS

sarvam--all this; kala-krtam--done by inevitable time; manye--I think; bhavatam ca--for you also; yat--whatever; apriyam--detestable; sa-palah--with the rulers; yat-vase--under the control of that time; lokah--everyone in every planet; vayoh--the wind carries; iva--as; ghana-avalih--a line of clouds.

#### TRANSLATION

In my opinion, this is all due to inevitable time, under whose control everyone in every planet is carried, just as the clouds are carried by the wind.

#### PURPORT

There is control by time all over the space within the universe, as there is control by time all over the planets. All the big gigantic planets, including the sun, are being controlled by the force of air, as the clouds are carried by the force of air. Similarly, the inevitable kala, or time, controls even the action of the air and other elements. Everything, therefore, is controlled by the supreme kala, a forceful representative of the Lord within the material world. Thus Yudhishthira should not be sorry for the inconceivable action of time. Everyone has to bear the actions and reactions of time as long as one is within the conditions of the material world. Yudhishthira should not think that he had committed sins in his previous birth and is suffering the consequence. Even the most pious has to suffer the condition of material nature. But a pious man is faithful to the Lord, for he is guided by the bona fide brahmana and Vaisnava following the religious principles. These three guiding principles should be the aim of life. One should not be disturbed by the tricks of eternal time. Even the great controller of the universe, Brahmaji, is also under the control of that time; therefore, one should not grudge being thus controlled by time despite being a true follower of religious principles.

#### TEXT 15

#### TEXT

yatra dharma-suto raja  
gada-panih vrkodarah  
krsno 'stri gandivam capam  
suhrt krsnas tato vipat

#### SYNONYMS

yatra--where there is; dharma-sutah--the son of Dharmaraja; raja--the King; gada-panih--with his mighty club in hand; vrkodarah--Bhima; krsnah--Arjuna; astri--carrier of the weapon; gandivam--Gandiva;

capam--bow; suhrt--well-wisher; krsnah--Lord Krsna, the Personality of Godhead; tatah--thereof; vipat--reverse.

#### TRANSLATION

O how wonderful is the influence of inevitable time. It is irreversible--otherwise, how can there be reverses in the presence of King Yudhisthira, the son of the demigod controlling religion; Bhima, the great fighter with a club; the great bowman Arjuna with his mighty weapon Gandiva; and above all, the Lord, the direct well-wisher of the Pandavas?

#### PURPORT

As far as the material or spiritual resources were required, there was no scarcity in the case of the Pandavas. Materially they were well equipped because two great warriors, namely Bhima and Arjuna, were there. Spiritually the King himself was the symbol of religion, and above all of them the Personality of Godhead, Lord Sri Krsna, was personally concerned with their affairs as the well-wisher. And yet there were so many reverses on the side of the Pandavas. Despite the power of pious acts, the power of personalities, the power of expert management and the power of weapons under the direct supervision of Lord Krsna, the Pandavas suffered so many practical reverses, which can only be explained as due to the influence of kala, inevitable time. Kala is identical with the Lord Himself, and therefore the influence of kala indicates the inexplicable wish of the Lord Himself. There is nothing to be lamented when a matter is beyond the control of any human being.

#### TEXT 16

#### TEXT

na hy asya karhicid rajan  
puman veda vidhitsitam  
yad vijijnasaya yukta  
muhyanti kavayo 'pi hi

#### SYNONYMS

na--never; hi--certainly; asya--His; karhicit--whatsoever; rajan--O King; puman--anyone; veda--knows; vidhitsitam--plan; yat--which; vijijnasaya--with exhaustive inquiries; yukta--being engaged; muhyanti--bewildered; kavayah--great philosophers; api--even; hi--certainly.

#### TRANSLATION

O King, no one can know the plan of the Lord [Sri Krsna]. Even though great philosophers inquire exhaustively, they are bewildered.

#### PURPORT

The bewilderment of Maharaja Yudhisthira over his past sinful acts and the resultant sufferings, etc., is completely negated by the great authority Bhisma (one of the twelve authorized persons). Bhisma wanted to impress upon Maharaja Yudhisthira that since time immemorial no one, including such demigods as Siva and Brahma, could ascertain the real plan of the Lord. So what can we understand about it? It is useless also to inquire about it. Even the exhaustive philosophical inquiries of sages cannot ascertain the plan of the Lord. The best policy is simply to abide by the orders of the Lord without argument. The sufferings of the Pandavas were never due to their past deeds. The Lord had to execute the plan of establishing the kingdom of virtue, and therefore His own devotees suffered temporarily in order to establish the conquest of virtue. Bhisma deva was certainly satisfied by seeing the triumph of virtue, and



he was glad to see King Yudhisthira on the throne, although he himself fought against him. Even a great fighter like Bhishma could not win the Battle of Kuruksetra because the Lord wanted to show that vice cannot conquer virtue, regardless of who tries to execute it. Bhismadeva was a great devotee of the Lord, but he chose to fight against the Pandavas by the will of the Lord because the Lord wanted to show that a fighter like Bhishma cannot win on the wrong side.

#### TEXT 17

#### TEXT

tasmad idam daiva-tantram  
vyavasya bharatarsabha  
tasyanuvihito 'natha  
natha pahi prajah prabho

#### SYNONYMS

tasmad--therefore; idam--this; daiva-tantram--enchantment of providence only; vyavasya--ascertaining; bharata-rsabha--O best among the descendants of Bharata; tasya--by Him; anuvihitah--as desired; anathah--helpless; natha--O master; pahi--just take care of; prajah--of the subjects; prabho--O Lord.

#### TRANSLATION

O best among the descendants of Bharata [Yudhisthira], I maintain, therefore, that all this is within the plan of the Lord. Accepting the inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head, and, my lord, you should now take care of those subjects who are now rendered helpless.

#### PURPORT

The popular saying is that a housewife teaches the daughter-in-law by teaching the daughter. Similarly, the Lord teaches the world by teaching the devotee. The devotee does not have to learn anything new from the Lord because the Lord teaches the sincere devotee always from within. Whenever, therefore, a show is made to teach the devotee, as in the case of the teachings of Bhagavad-gita, it is for teaching the less intelligent men. A devotee's duty, therefore, is to ungrudgingly accept tribulations from the Lord as a benediction. The Pandavas were advised by Bhismadeva to accept the responsibility of administration without hesitation. The poor subjects were without protection due to the Battle of Kuruksetra, and they were awaiting the assumption of power by Maharaja Yudhisthira. A pure devotee of the Lord accepts tribulations as favors from the Lord. Since the Lord is absolute, there is no mundane difference between the two.

#### TEXT 18

#### TEXT

esa vai bhagavan saksad  
adyo narayanah puman  
mohayan mayaya lokam  
gudhas carati vrsnisu

#### SYNONYMS

esah--this; vai--positively; bhagavan--the Personality of Godhead; saksat--original; adyah--the first; narayanah--the Supreme Lord (who lies down on the water); puman--the supreme enjoyer; mohayan--

bewildering; mayaya--by His self-created energy; lokam--the planets; gudhah--who is inconceivable; carati--moves; vrsnisu--among the Vrsni family.

#### TRANSLATION

This Sri Krsna is no other than the inconceivable, original Personality of Godhead. He is the first Narayana, the supreme enjoyer. But He is moving amongst the descendants of King Vrsni just like one of us and He is bewildering us with His self-created energy.

#### PURPORT

The Vedic system of acquiring knowledge is the deductive process. The Vedic knowledge is received perfectly by disciplic succession from authorities. Such knowledge is never dogmatic, as ill conceived by less intelligent persons. The mother is the authority to verify the identity of the father. She is the authority for such confidential knowledge. Therefore, authority is not dogmatic. In the Bhagavad-gita this truth is confirmed in the Fourth Chapter (Bg. 4.2), and the perfect system of learning is to receive it from authority. The very same system is accepted universally as truth, but only the false arguer speaks against it. For example, modern spacecraft fly in the sky, and when scientists say that they travel to the other side of the moon, men believe these stories blindly because they have accepted the modern scientists as authorities. The authorities speak, and the people in general believe them. But in the case of Vedic truths, they have been taught not to believe. Even if they accept them they give a different interpretation. Each and every man wants a direct perception of Vedic knowledge, but foolishly they deny it. This means that the misguided man can believe one authority, the scientist, but will reject the authority of the Vedas. The result is that people have degenerated.

Here is an authority speaking about Sri Krsna as the original Personality of Godhead and the first Narayana. Even such an impersonalist as Acarya Sankara has said in the beginning of his commentation on the Bhagavad-gita that Narayana, the Personality of Godhead, is beyond the material creation. The universe is one of the material creations, but Narayana is transcendental to such material paraphernalia.

Bhismadeva is one of the twelve mahajanas who know the principles of transcendental knowledge. His confirmation of Lord Sri Krsna's being the original Personality of Godhead is also corroborated by the impersonalist Sankara. All other acaryas have also confirmed this statement, and thus there is no chance of not accepting Lord Sri Krsna as the original Personality of Godhead. Bhismadeva says that He is the first Narayana. This is also confirmed by Brahmaji in the Bhagavatam (10.14.14). Krsna is the first Narayana. In the spiritual world (Vaikuntha) there are unlimited numbers of Narayanas, who are all the same Personality of Godhead and are considered to be the plenary expansions of the original Personality of Godhead, Sri Krsna. The first form of the Lord Sri Krsna first expands Himself as the form of Baladeva, and Baladeva expands in so many other forms, such as Sankarsana, Pradyumna, Aniruddha, Vasudeva, Narayana, Purusa, Rama and Nrsimha. All these expansions are one and the same visnu-tattva, and Sri Krsna is the original source of all the plenary expansions. He is therefore the direct Personality of Godhead. He is the creator of the material world, and He is the predominating Deity known as Narayana in all the Vaikuntha planets. Therefore, His movements amongst human beings is another sort of bewilderment. The Lord therefore says in the Bhagavad-gita that foolish persons consider Him to be one of the human beings without knowing the intricacies of His movements.

The bewilderment regarding Sri Krsna is due to the action of His twofold internal and external energies upon the third one, called marginal energy. The living entities are expansions of His marginal energy, and thus they are sometimes bewildered by the internal energy and sometimes by the external energy. By internal energetic bewilderment, Sri Krsna expands Himself into unlimited numbers of Narayanas and exchanges or accepts transcendental loving service from the living entities in the transcendental world. And by His external energetic expansions, He incarnates Himself in the material world amongst the men, animals or demigods to reestablish His forgotten relation with the living entities in different species of life. Great authorities like Bhisma, however, escape His bewilderment by the mercy of the Lord.

## TEXT

asyanubhavam bhagavan  
veda guhyatamam sivah  
devarsir naradah saksad  
bhagavan kapilo nrpa

## SYNONYMS

asya--of Him; anubhavam--glories; bhagavan--the most powerful; veda--knows; guhya-tamam--very confidentially; sivah--Lord Siva; deva-rsih--the great sage among the demigods; naradah--Narada; saksat--directly; bhagavan--the Personality of Godhead; kapilah--Kapila; nrpa--O King.

## TRANSLATION

O King, Lord Siva, Narada the sage amongst the demigods, and Kapila, the incarnation of Godhead, all know very confidentially about His glories through direct contact.

## PURPORT

Pure devotees of the Lord are all bhavas, or persons who know the glories of the Lord in different transcendental loving services. As the Lord has innumerable expansions of His plenary form, there are innumerable pure devotees of the Lord, who are engaged in the exchange of service of different humors. Ordinarily there are twelve great devotees of the Lord, namely Brahma, Narada, Siva, Kumara, Kapila, Manu, Prahlada, Bhisma, Janaka, Sukadeva Gosvami, Bali Maharaja and Yamaraja. Bhismadeva, although one of them, has mentioned only three important names of the twelve who know the glories of the Lord. Srila Visvanatha Cakravarti Thakura, one of the great acaryas in the modern age, explains that anubhava, or the glory of the Lord, is first appreciated by the devotee in ecstasy manifesting the symptoms of perspiring, trembling, weeping, bodily eruptions, etc., which are further enhanced by steady understanding of the glories of the Lord. Such different understandings of bhavas are exchanged between Yasoda and the Lord (binding the Lord by ropes) and in the chariot driving by the Lord in the exchange of love with Arjuna. These glories of the Lord are exhibited in His being subordinated before His devotees, and that is another feature of the glories of the Lord. Sukadeva Gosvami and the Kumaras, although situated in the transcendental position, became converted by another feature of bhava and turned into pure devotees of the Lord. Tribulations imposed upon the devotees by the Lord constitute another exchange of transcendental bhava between the Lord and the devotees. The Lord says "I put My devotee into difficulty, and thus the devotee becomes more purified in exchanging transcendental bhava with Me." Placing the devotee into material troubles necessitates delivering him from the illusory material relations. The material relations are based on reciprocation of material enjoyment, which depends mainly on material resources. Therefore, when material resources are withdrawn by the Lord, the devotee is cent percent attracted toward the transcendental loving service of the Lord. Thus the Lord snatches the fallen soul from the mire of material existence. Tribulations offered by the Lord to His devotee are different from the tribulations resulting from vicious action. All these glories of the Lord are especially known to the great mahajanas like Brahma, Siva, Narada, Kapila, Kumara and Bhisma, as mentioned above, and one is able to grasp it by their grace.

## TEXT 20

## TEXT

yam manyase matuleyam  
priyam mitram suhrttamam  
akaroh sacivam dutam  
sauhrdad atha sarathim

## SYNONYMS

yam--the person; manyase--you think; matuleyam--maternal cousin; priyam--very dear; mitram--friend; suhrt-tamam--ardent well-wisher; akaroh--executed; sacivam--counsel; dutam--messenger; sauhrdat--by good will; atha--thereupon; sarathim--charioteer.

## TRANSLATION

O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead, Sri Krsna.

## PURPORT

Lord Sri Krsna, although acting as the cousin, brother, friend, well-wisher, counselor, messenger, benefactor, etc., of the Pandavas, was still the Supreme Personality of Godhead. Out of His causeless mercy and favor upon His unalloyed devotees, He performs all kinds of service, but that does not mean that He has changed His position as the Absolute Person. To think of Him as an ordinary man is the grossest type of ignorance.

## TEXT 21

### TEXT

sarvatmanah sama-drso  
hy advayasyanahankrteh  
tat-krtam mati-vaisamyam  
niravadyasya na kvacit

## SYNONYMS

sarva-atmanah--of one who is present in everyone's heart; sama-drso--of one who is equally kind to one and all; hi--certainly; advayasya--of the Absolute; anahankrteh--free from all material identity of false ego; tat-krtam--everything done by Him; mati--consciousness; vaisamyam--differentiation; niravadyasya--freed from all attachment; na--never; kvacit--at any stage.

## TRANSLATION

Being the Absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.

## PURPORT

Because He is absolute, there is nothing different from Him. He is kaivalya; there is nothing except Himself. Everything and everyone is the manifestation of His energy, and thus He is present everywhere by His energy, being nondifferent from it. The sun is identified with every inch of the sun rays and every molecular particle of the rays. Similarly, the Lord is distributed by His different energies. He is Paramatma, or the Supersoul, present in everyone as the supreme guidance, and therefore He is already the chariot driver and counsel of all living beings. When He, therefore, exhibits Himself as chariot driver of Arjuna, there is no change in His exalted position. It is the power of devotional service only that demonstrates Him as the chariot driver or the messenger. Since He has nothing to do with the material conception of life because He is absolute spiritual identity, there is for Him no superior or inferior action.

Being the Absolute Personality of Godhead, He has no false ego, and so He does not identify Himself with anything different from Him. The material conception of ego is equibalanced in Him. He does not feel, therefore, inferior by becoming the chariot driver of His pure devotee. It is the glory of the pure devotee that only he can bring about service from the affectionate Lord.

#### TEXT 22

#### TEXT

tathapy ekanta-bhaktesu  
pasya bhupanukampitam  
yan me 'sums tyajatah saksat  
krsno darsanam agatah

#### SYNONYMS

tathapi--still; ekanta--unflinching; bhaktesu--unto the devotees; pasya--see here; bhu-pa--O King; anukampitam--how sympathetic; yat--for which; me--my; asun--life; tyajatah--ending; saksat--directly; krsnah--the Personality of Godhead; darsanam--in my view; agatah--has kindly come.

#### TRANSLATION

Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor.

#### PURPORT

The Supreme Lord, the Absolute Personality of Godhead, Sri Krsna, although equal to everyone, is still more inclined to His unflinching devotee who is completely surrendered and knows no one else as his protector and master. Having unflinching faith in the Supreme Lord as one's protector, friend and master is the natural condition of eternal life. A living entity is so made by the will of the Almighty that he is most happy when placing himself in a condition of absolute dependence.

The opposite tendency is the cause of falldown. The living entity has this tendency of falling down by dint of misidentifying himself as fully independent to lord it over the material world. The root cause of all troubles is there in false egotism. One must draw towards the Lord in all circumstances.

The appearance of Lord Krsna at the deathbed of Bhismaji is due to his being an unflinching devotee of the Lord. Arjuna had some bodily relation with Krsna because the Lord happened to be his maternal cousin. But Bhisma had no such bodily relation. Therefore the cause of attraction was due to the intimate relation of the soul. Yet because the relation of the body is very pleasing and natural, the Lord is more pleased when He is addressed as the son of Maharaja Nanda, the son of Yasoda, the lover of Radharani. This affinity by bodily relation with the Lord is another feature of reciprocating loving service with the Lord. Bhismadeva is conscious of this sweetness of transcendental humor, and therefore he likes to address the Lord as Vijaya-Sakhe, Partha-Sakhe, etc., exactly like Nanda-nandana or Yasoda-nandana. The best way to establish our relation in transcendental sweetness is to approach Him through His recognized devotees. One should not try to establish the relation directly; there must be a via medium which is transparent and competent to lead us to the right path.

#### TEXT 23

#### TEXT

bhaktyavesya mano yasmin  
vaca yan-nama kirtayan  
tyajan kalevaram yogi

mucyate kama-karmabhiih

#### SYNONYMS

bhaktiya--with devout attention; avesya--meditating; manah--mind; yasmin--in whose; vaca--by words; yat--Kṛṣṇa; nama--holy name; kirtayan--by chanting; tyajan--quitting; kalevaram--this material body; yogi--the devotee; mucyate--gets release; kama-karmabhiih--from fruitive activities.

#### TRANSLATION

The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

#### PURPORT

Yoga means concentration of the mind detached from all other subject matter. And actually such concentration is samadhi, or cent percent engagement in the service of the Lord. And one who concentrates his attention in that manner is called a yogi. Such a yogi devotee of the Lord engages himself twenty-four hours daily in the service of the Lord so that his whole attention is engrossed with the thoughts of the Lord in ninefold devotional service, namely hearing, chanting, remembering, worshiping, praying, becoming a voluntary servant, carrying out orders, establishing a friendly relationship, or offering all that one may possess, in the service of the Lord. By such practice of yoga, or linking up in the service of the Lord, one is recognized by the Lord Himself, as it is explained in the Bhagavad-gita concerning the highest perfectional stage of samadhi. The Lord calls such a rare devotee the best amongst all the yogis. Such a perfect yogi is enabled by the divine grace of the Lord to concentrate his mind upon the Lord with a perfect sense of consciousness, and thus by chanting His holy name before quitting the body the yogi is at once transferred by the internal energy of the Lord to one of the eternal planets where there is no question of material life and its concomitant factors. In material existence a living being has to endure the material conditions of threefold miseries, life after life, according to his fruitive work. Such material life is produced by material desires only. Devotional service to the Lord does not kill the natural desires of the living being, but they are applied in the right cause of devotional service. This qualifies the desire to be transferred to the spiritual sky. General Bhismadeva is referring to a particular type of yoga called bhakti-yoga, and he was fortunate enough to have the Lord directly in his presence before he quitted his material body. He therefore desired that the Lord stay before his view in the following verses.

#### TEXT 24

#### TEXT

sa deva-devo bhagavan pratiksatam  
kalevaram yavad idam hinomy aham  
prasanna-hasaruna-locanollasan-  
mukhambujō dhyana-pathas catur-bhujah

#### SYNONYMS

sah--He; deva-devah--the Supreme Lord of the lords; bhagavan--the Personality of Godhead; pratiksatam--may kindly wait; kalevaram--body; yavat--as long as; idam--this (material body); hinomi--may quit; aham--I; prasanna--cheerful; hasa--smiling; aruna-locana--eyes red like the morning sun; ullasat--beautifully decorated; mukha-ambujah--the lotus flower of His face; dhyana-pathah--in the path of my meditation; catur-bhujah--the four-handed form of Narayana (the worshipable Deity of Bhismadeva).

## TRANSLATION

May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.

## PURPORT

Bhismadeva knew well that Lord Krsna is the original Narayana. His worshipable Deity was four-handed Narayana, but he knew that four-handed Narayana is a plenary expansion of Lord Krsna. Indirectly he desired Lord Sri Krsna to manifest Himself in His four-handed feature of Narayana. A Vaisnava is always humble in his behavior. Although it was cent percent certain that Bhismadeva was approaching Vaikuntha-dhama just after leaving his material body, still as a humble Vaisnava he desired to see the beautiful face of the Lord, for after quitting the present body he might not be in a position to see the Lord any more. A Vaisnava is not puffed up, although the Lord guarantees His pure devotee entrance into His abode. Here Bhismadeva says, "as long as I do not quit this body." This means that the great General would quit the body by his own will; he was not being forced by the laws of nature. He was so powerful that he could stay in his body as long as he desired. He got this benediction from his father. He desired that the Lord stay before him in His four-handed Narayana feature so that he might concentrate upon Him and thus be in trance in that meditation. Then his mind might be sanctified with thinking of the Lord. Thus he did not mind wherever he might go. A pure devotee is never very anxious to go back to the kingdom of God. He entirely depends on the good will of the Lord. He is equally satisfied even if the Lord desires him to go to hell. The only desire that a pure devotee entertains is that he may always be in rapt attention with thinking of the lotus feet of the Lord, regardless. Bhismadeva wanted this much only: that his mind be absorbed in thinking of the Lord and that he pass away thus. That is the highest ambition of a pure devotee.

## TEXT 25

### TEXT

suta uvaca  
yudhisthiras tad akarnya  
sayanam sara-panjare  
aprcchad vividhan dharman  
rsinam canusrvatam

## SYNONYMS

sutah uvaca--Sri Suta Gosvami said; yudhisthirah--King Yudhisthira; tat--that; akarnya--hearing; sayanam--lying down; sara-panjare--on the bed of arrows; aprcchat--asked; vividhan--multifarious; dharman--duties; rsinam--of the rsis; ca--and; anusrvatam--hearing after.

## TRANSLATION

Suta Gosvami said: Maharaja Yudhisthira, after hearing Bhismadeva speak in that appealing tone, asked him, in the presence of all the great rsis, about the essential principles of various religious duties.

## PURPORT

Bhismadeva, speaking in that appealing tone, convinced Maharaja Yudhisthira that he was very soon passing away. And Maharaja Yudhisthira was inspired by Lord Sri Krsna to ask him of the principles of religion. Lord Sri Krsna inspired Maharaja Yudhisthira to ask Bhismadeva in the presence of many great sages, indicating thereby that the Lord's devotee like Bhismadeva, although apparently living as a worldly man, is far superior to many great sages, even Vyasadeva. Another point is that Bhismadeva at that time

was not only lying on a deathbed of arrows, but was greatly aggrieved because of that state. One should not have asked him any question at that time, but Lord Sri Krsna wanted to prove that His pure devotees are always sound in body and mind by dint of spiritual enlightenment, and thus in any circumstances a devotee of the Lord is in perfect order to speak of the right way of life. Yudhisthira also preferred to solve his problematic questions by asking Bhismadeva rather than ask anyone else present there who was seemingly more learned than Bhismadeva. This is all due to the arrangement of the great wheel-carrier Lord Sri Krsna, who establishes the glories of His devotee. The father likes to see the son become more famous than himself. The Lord declares very emphatically that worship of His devotee is more valuable than the worship of the Lord Himself.

#### TEXT 26

#### TEXT

purusa-sva-bhava-vihitan  
yatha-varnam yathasramam  
vairagya-ragopadhibhyam  
amnatobhaya-laksanan

#### SYNONYMS

purusa--the human being; sva-bhava--by his own acquired qualities; vihitan--prescribed; yatha--according to; varnam--classification of castes; yatha--according to; asramam--orders of life; vairagya--detachment; raga--attachment; upadhibhyam--out of such designations; amnata--systematically; ubhaya--both; laksanan--symptoms.

#### TRANSLATION

At Maharaja Yudhisthira's inquiry, Bhismadeva first defined all the classifications of castes and orders of life in terms of the individual's qualifications. Then he systematically, in twofold divisions, described counteraction by detachment and interaction by attachment.

#### PURPORT

The conception of four castes and four orders of life, as planned by the Lord Himself (Bg. 4.13), is to accelerate transcendental qualities of the individual person so that he may gradually realize his spiritual identity and thus act accordingly to get free from material bondage, or conditional life. In almost all the Puranas the subject matter is described in the same spirit, and so also in the Mahabharata it is more elaborately described by Bhismadeva in the Santi-parva, beginning from the sixtieth chapter.

The varnasrama-dharma is prescribed for the civilized human being just to train him to successfully terminate human life. Self-realization is distinguished from the life of the lower animals engaged in eating, sleeping, fearing and mating. Bhismadeva advised for all human beings nine qualifications: (1) not to become angry, (2) not to lie, (3) to equally distribute wealth, (4) to forgive, (5) to beget children only by one's legitimate wife, (6) to be pure in mind and hygienic in body, (7) not to be inimical toward anyone, (8) to be simple, and (9) to support servants or subordinates. One cannot be called a civilized person without acquiring the above-mentioned preliminary qualities. Besides these, the brahmanas (the intelligent men), the administrative men, the mercantile community and the laborer class must acquire special qualities in terms of occupational duties mentioned in all the Vedic scriptures. For the intelligent men, controlling the senses is the most essential qualification. It is the basis of morality. Sex indulgence even with a legitimate wife must also be controlled, and thereby family control will automatically follow. An intelligent man abuses his great qualifications if he does not follow the Vedic way of life. This means he must seriously make a study of the Vedic literatures, especially of the Srimad-Bhagavatam and the Bhagavad-gita. For learning Vedic knowledge, one must approach a person who is cent percent engaged in devotional service. He must not do things which are forbidden in the sastras. A person cannot be a teacher



if he drinks or smokes. In the modern system of education the teacher's academic qualification is taken into consideration without evaluation of his moral life. Therefore, the result of education is misuse of high intelligence in so many ways.

The ksatriya, the member of the administrative class, is especially advised to give charity and not to accept charity in any circumstances. Modern administrators raise subscriptions for some political functions, but never give charity to the citizens in any state function. It is just the reverse in the injunctions of the sastras. The administrative class must be well versed in the sastras, but must not take to the profession of teachers. The administrators should never pretend to become nonviolent and thereby go to hell. When Arjuna wanted to become a nonviolent coward on the Battlefield of Kuruksetra, he was severely chastised by Lord Krsna. The Lord degraded Arjuna at that time to the status of an uncivilized man for his avowed acceptance of the cult of nonviolence. The administrative class must be personally trained in military education. Cowards should not be elevated to the presidential throne by dint of numerical votes only. The monarchs were all chivalrous personalities, and therefore monarchy should be maintained provided the monarch is regularly trained in the occupational duties of a king. In fighting, the king or the president should never return home without being hurt by the enemy. The so-called king of today never visits the warfield. He is very much expert in artificially encouraging the fighting strength in the hope of false national prestige. As soon as the administrative class is turned into a gang of mercantile and laborer men, the whole machinery of government becomes polluted.

The vaisyas, the members of the mercantile communities, are especially advised to protect the cows. Cow protection means increasing the milk productions, namely curd and butter. Agriculture and distribution of the foodstuff are the primary duties of the mercantile community backed by education in Vedic knowledge and trained to give in charity. As the ksatriyas were given charge of the protection of the citizens, vaisyas were given the charge of the protection of animals. Animals are never meant to be killed. Killing of animals is a symptom of barbarian society. For a human being, agricultural produce, fruits and milk are sufficient and compatible foodstuffs. The human society should give more attention to animal protection. The productive energy of the laborer is misused when he is occupied by industrial enterprises. Industry of various types cannot produce the essential needs of man, namely rice, wheat, grains, milk, fruits and vegetables. The production of machines and machine tools increases the artificial living fashion of a class of vested interests and keeps thousands of men in starvation and unrest. This should not be the standard of civilization.

The sudra class is less intelligent and should have no independence. They are meant for rendering sincere service to the three higher sections of the society. The sudra class can attain all comforts of life simply by rendering service to the higher classes. It is especially enjoined that a sudra should never bank money. As soon as the sudras accumulate wealth, it will be misused for sinful activities in wine, women and gambling. Wine, women and gambling indicate that the population is degraded to less than sudra quality. The higher castes should always look after the maintenance of the sudras, and they should provide them with old and used garments. A sudra should not leave his master when the master is old and invalid, and the master should keep the servants satisfied in all respects. The sudras must first of all be satisfied by sumptuous food and clothing before any sacrifice is performed. In this age so many functions are held by spending millions, but the poor laborer is not sumptuously fed or given charity, clothing, etc. The laborers are thus dissatisfied, and so they make agitation.

The varnas are, so to speak, classifications of different occupations, and asrama-dharma is gradual progress on the path of self-realization. Both are interrelated, and one is dependent on the other. The main purpose of asrama-dharma is to awaken knowledge and detachment. The brahmacari asrama is the training ground for the prospective candidates. In this asrama it is instructed that this material world is not actually the home of the living being. The conditioned souls under material bondage are prisoners of matter, and therefore self-realization is the ultimate aim of life. The whole system of asrama-dharma is a means to detachment. One who fails to assimilate this spirit of detachment is allowed to enter into family life with the same spirit of detachment. Therefore, one who attains detachment may at once adopt the fourth order, namely, renounced, and thus live on charity only, not to accumulate wealth, but just to keep body and soul together for ultimate realization. Household life is for one who is attached, and the vanaprastha and sannyasa orders of life are for those who are detached from material life. The brahmacari-asrama is especially meant for training both the attached and detached.

## TEXT 27

### TEXT

dana-dharman raja-dharman  
moksa-dharman vibhagasah  
stri-dharman bhagavad-dharman  
samasa-vyasa-yogatah

### SYNONYMS

dana-dharman--the acts of charity; raja-dharman--pragmatic activities of the kings; moksa-dharman--the acts for salvation; vibhagasah--by divisions; stri-dharman--duties of women; bhagavat-dharman--the acts of the devotees; samasa--generally; vyasa--explicitly; yogatah--by means of.

### TRANSLATION

He then explained, by divisions, acts of charity, the pragmatic activities of a king and activities for salvation. Then he described the duties of women and devotees, both briefly and extensively.

### PURPORT

To give charity is one of the householder's main functions, and he should be prepared to give in charity at least fifty percent of his hard-earned money. A brahmachari, or student, should perform sacrifices, a householder should give charity, and a person in the retired life or in the renounced order should practice penances and austerities. Those are the general functions of all the asramas, or orders of life on the path of self-realization. In the brahmachari life the training is sufficiently imparted so that one may understand that the world as property belongs to the Supreme Lord, the Personality of Godhead. No one, therefore, can claim to be the proprietor of anything in the world. Therefore, in the life of a householder, which is a sort of license for sex enjoyment, one must give in charity for the service of the Lord. Everyone's energy is generated or borrowed from the reservoir of energy of the Lord; therefore, the resultant actions of such energy must be given to the Lord in the shape of transcendental loving service for Him. As the rivers draw water from the sea through the clouds and again go down to the sea, similarly our energy is borrowed from the supreme source, the Lord's energy, and it must return to the Lord. That is the perfection of our energy. The Lord, therefore, in the Bhagavad-gita (9.27) says that whatever we do, whatever we undergo as penance, whatever we sacrifice, whatever we eat or whatever we give in charity must be offered to Him (the Lord). That is the way of utilizing our borrowed energy. When our energy is utilized in that way, our energy is purified from the contamination of material inebrieties, and thus we become fit for our original natural life of service to the Lord.

Raja-dharma is a great science, unlike modern diplomacy for political supremacy. The kings were trained systematically to become munificent and not merely be tax collectors. They were trained to perform different sacrifices only for the prosperity of the subjects. To lead the prajasa to the attainment of salvation was a great duty of the king. The father, the spiritual master and the king are not to become irresponsible in the matter of leading their subjects to the path of ultimate liberation from birth, death, diseases and old age. When these primary duties are properly discharged, there is no need of government of the people, by the people. In modern days the people in general occupy the administration by the strength of manipulated votes, but they are never trained in the primary duties of the king, and that is also not possible for everyone. Under the circumstances the untrained administrators play havoc to make the subjects happy in all respects. On the other hand, these untrained administrators gradually become rogues and thieves and increase the taxation to finance a top-heavy administration that is useless for all purposes. Actually the qualified brahmanas are meant to give direction to the kings for proper administration in terms of the scriptures like the Manu-samhita and Dharma-sastras of Parasara. A typical king is the ideal of the people in general, and if the king is pious, religious, chivalrous and munificent, the citizens generally follow him. Such a king is not a lazy sensuous person living at the cost of the subjects, but alert

always to kill thieves and dacoits. The pious kings were not merciful to dacoits and thieves in the name of nonsensical ahimsa (nonviolence). The thieves and dacoits were punished in an exemplary way so that in the future no one would dare commit such nuisances in an organized form. Such thieves and dacoits were never meant for administration as they are now.

The taxation law was simple. There was no force, no encroachment. The king had a right to take one fourth of the production made by the subject. The king had a right to claim a fourth of one's allotted wealth. One would never grudge parting with it because due to the pious king and religious harmony there was enough natural wealth, namely grains, fruits, flowers, silk, cotton, milk, jewels, minerals, etc., and therefore no one was materially unhappy. The citizens were rich in agriculture and animal husbandry, and therefore they had enough grains, fruits and milk without any artificial needs of soaps and toilets, cinemas and bars.

The king had to see that the reserved energy of humanity was properly utilized. Human energy is meant not exactly for fulfilling animal propensities, but for self-realization. The whole government was specifically designed to fulfill this particular purpose. As such, the king had to select properly the cabinet ministers, but not on the strength of voting background. The ministers, the military commanders and even the ordinary soldiers were all selected by personal qualification, and the king had to supervise them properly before they were appointed to their respective posts. The king was especially vigilant to see that the tapasvis, or persons who sacrificed everything for disseminating spiritual knowledge, were never disregarded. The king knew well that the Supreme Personality of Godhead never tolerates any insult to His unalloyed devotees. Such tapasvis were trusted leaders even of the rogues and thieves, who would never disobey the orders of tapasvis. The king would give special protection to illiterates, the helpless and widows of the state. Defense measures were arranged previous to any attack by the enemies. The taxing process was easy, and it was not meant for squandering, but was for strengthening the reserve fund. The soldiers were recruited from all parts of the world, and they were trained for special duties.

As far as salvation is concerned, one has to conquer the principles of lust, anger, unlawful desires, avarice and bewilderment. To get freedom from anger, one should learn how to forgive. To be free from unlawful desires one should not make plans. By spiritual culture one is able to conquer sleep. By tolerance only can one conquer desires and avarice. Disturbances from various diseases can be avoided by regulated diets. By self-control one can be free from false hopes, and money can be saved by avoiding undesirable association. By practice of yoga one can control hunger, and worldliness can be avoided by culturing the knowledge of impermanence. Dizziness can be conquered by rising up, and false arguments can be conquered by factual ascertainment. Talkativeness can be avoided by gravity and silence, and by prowess one can avoid fearfulness. Perfect knowledge can be obtained by self-cultivation. One must be free from lust, avarice, anger, dreaming, etc., to actually attain the path of salvation.

As far as the women class are concerned, they are accepted as a power of inspiration for men. As such, women are more powerful than men. Mighty Julius Caesar was controlled by a Cleopatra. Such powerful women are controlled by shyness. Therefore, shyness is important for women. Once this control valve is loosened, women can create havoc in society by adultery. Adultery means production of unwanted children known as varna-sankara, who disturb the world.

The last item taught by Bhismadeva was the process of pleasing the Lord. We are all eternal servants of the Lord, and when we forget this essential part of our nature we are put into material conditions of life. The simple process of pleasing the Lord (for the householders especially) is to install the Deity of the Lord at home. By concentrating on the Deity, one may progressively go on with the daily routine work. Worshiping the Deity at home, serving the devotee, hearing the Srimad-Bhagavatam, residing in a holy place and chanting the holy name of the Lord are all inexpensive items by which one can please the Lord. Thus the subject matter was explained by the grandfather to his grandchildren.

TEXT 28

TEXT

dharmartha-kama-moksams ca  
sahopayan yatha mune  
nanakhyanetihasesu

varṇayamaśa tattvavit

#### SYNONYMS

dharmā--occupational duties; artha--economic development; kama--fulfillment of desires; mokṣa--ultimate salvation; ca--and; saha--along with; upāyā--means; yathā--as it is; mune--O sage; nana--various; akhyāna--by recitation of historical narrations; itihāsa--in the histories; varṇayamaśa--described; tattvavit--one who knows the truth.

#### TRANSLATION

Then he described the occupational duties of different orders and statuses of life, citing instances from history, for he was himself well acquainted with the truth.

#### PURPORT

Incidents mentioned in the Vedic literatures, such as the Puranas, Mahabharata and Ramayana are factual historical narrations that took place sometime in the past, although not in any chronological order. Such historical facts, being instructive for ordinary men, were assorted without chronological reference. Besides that, they happen on different planets, nay, in different universes, and thus the description of the narrations is sometimes measured by three dimensions. We are simply concerned with the instructive lessons of such incidents, even though they are not in order by our limited range of understanding. Bhismadeva described such narrations before Maharaja Yudhisthira in reply to his different questions.

#### TEXT 29

#### TEXT

dharmam pravadataḥ tasya  
sa kalah pratyupasthitah  
yo yoginaḥ chanda-mṛtyor  
vanchitaḥ uttarayanah

#### SYNONYMS

dharmam--occupational duties; pravadataḥ--while describing; tasya--his; saḥ--that; kalah--time; pratyupasthitah--exactly appeared; yaḥ--that is; yoginaḥ--for the mystics; chanda-mṛtyoḥ--of one who dies according to one's own selection of time; vanchitaḥ--is desired by; tu--but; uttarayanah--the period when the sun runs on the northern horizon.

#### TRANSLATION

While Bhismadeva was describing occupational duties, the sun's course ran into the northern hemisphere. This period is desired by mystics who die at their will.

#### PURPORT

The perfect yogis or mystics can leave the material body at their own sweet will at a suitable time and go to a suitable planet desired by them. In the Bhagavad-gita (8.24) it is said that self-realized souls who have exactly identified themselves with the interest of the Supreme Lord can generally leave the material body during the time of the fire-god's effulgence and when the sun is in the northern horizon, and thus achieve the transcendental sky. In the Vedas these times are considered auspicious for quitting the body, and they are taken advantage of by the expert mystics who have perfected the system. Perfection of yoga means attainment of such supermental states as to be able to leave the material body as desired. Yogis can also

reach any planet within no time without a material vehicle. The yogis can reach the highest planetary system within a very short time, and this is impossible for the materialist. Even attempting to reach the highest planet will take millions of years at a speed of millions of miles per hour. This is a different science, and Bhismadeva knew well how to utilize it. He was just waiting for the suitable moment to quit his material body, and the golden opportunity arrived when he was instructing his noble grandsons, the Pandavas. He thus prepared himself to quit his body before the exalted Lord Sri Krsna, the pious Pandavas and the great sages headed by Bhagavan Vyasa, etc., all great souls.

#### TEXT 30

#### TEXT

tadopasamhrtya girah sahasranir  
vimukta-sangam mana adi-puruse  
krsne lasat-pita-pate catur-bhujе  
purah sthite 'milita-drg vyadharayat

#### SYNONYMS

tada--at that time; upasamhrtya--withdrawing; girah--speech; sahasranir--Bhismadeva (who was expert in thousands of sciences and arts); vimukta-sangam--completely freed from everything else; manah--mind; adi-puruse--unto the original Personality of Godhead; krsne--unto Krsna; lasat-pita-pate--decorated with yellow garments; catur-bhujе--unto the four-handed original Narayana; purah--just before; sthite--standing; amilita--widespread; drk--vision; vyadharayat--fixed.

#### TRANSLATION

Thereupon that man who spoke on different subjects with thousands of meanings and who fought on thousands of battlefields and protected thousands of men, stopped speaking and, being completely freed from all bondage, withdrew his mind from everything else and fixed his wide-open eyes upon the original Personality of Godhead, Sri Krsna, who stood before him, four-handed, dressed in yellow garments that glittered and shined.

#### PURPORT

In the momentous hour of leaving his material body, Bhismadeva set the glorious example concerning the important function of the human form of life. The subject matter which attracts the dying man becomes the beginning of his next life. Therefore, if one is absorbed in thoughts of the Supreme Lord Sri Krsna, he is sure to go back to Godhead without any doubt. This is confirmed in the Bhagavad-gita (8.5-15):

5: And whoever, at the time of death, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt.

6: Whatever state of being one remembers when he quits his body, that state he will attain without fail.

7: Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

8: He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha [Arjuna], is sure to reach Me.

9: One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

10: One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord will certainly attain to the Supreme Personality of Godhead.

11: Persons learned in the Vedas, who utter omkara and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation.

12: The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

13: After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

14: For one who remembers Me without deviation, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service.

15: After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Sri Bhismadeva attained the perfection of quitting his body at will and was fortunate enough to have Lord Krsna, the object of his attention, personally present at the time of death. He therefore fixed his open eyes upon Him. He wanted to see Sri Krsna for a long time out of his spontaneous love for Him. Because he was a pure devotee, he had very little to do with the detailed performance of yogic principles. Simple bhakti-yoga is enough to bring about perfection. Therefore, the ardent desire of Bhismadeva was to see the person of Lord Krsna, the most lovable object, and by the grace of the Lord, Sri Bhismadeva had this opportunity at the last stage of his breathing.

#### TEXT 31

#### TEXT

visuddhaya dharanaya hatasubhas  
tad-iksayaivasu gata-yudha-sramah  
nivrta-sarvendriya-vrtti-vibhramas  
tustava janyam visrjan janardanam

#### SYNONYMS

visuddhaya--by purified; dharanaya--meditation; hata-asubhah--one who has minimized the inauspicious qualities of material existence; tat--Him; iksaya--by looking on; eva--simply; asu--immediately; gata--having gone away; yudha--from the arrows; sramah--fatigue; nivrta--being stopped; sarva--all; indriya--senses; vrtti--activities; vibhramah--being widely engaged; tustava--he prayed; janyam--the material tabernacle; visrjan--while quitting; janardanam--to the controller of the living beings.

#### TRANSLATION

By pure meditation, looking at Lord Sri Krsna, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses at once stopped, and he prayed transcendently to the controller of all living beings while quitting his material body.

#### PURPORT

The material body is a gift of the material energy, technically called illusion. Identification with the material body is due to forgetfulness of our eternal relationship with the Lord. For a pure devotee of the Lord like Bhismadeva, this illusion was at once removed as soon as the Lord arrived. Lord Krsna is like the sun, and the illusory, external material energy is like darkness. In the presence of the sun there is no possibility that darkness can stand. Therefore, just on the arrival of Lord Krsna, all material contamination was completely removed, and Bhismadeva was thus able to be transcendently situated by stopping the activities of the impure senses in collaboration with matter. The soul is originally pure and

so also the senses. By material contamination the senses assume the role of imperfection and impurity. By revival of contact with the Supreme Pure, Lord Krsna, the senses again become freed from material contaminations. Bhismadeva attained all these transcendental conditions prior to his leaving the material body because of presence of the Lord. The Lord is the controller and benefactor of all living beings. That is the verdict of all Vedas. He is the supreme eternity and living entity amongst all the eternal living beings.

\* And He alone provides all necessities for all kinds of living beings. Thus He provided all facilities to fulfill the transcendental desires of His great devotee Sri Bhismadeva, who began to pray as follows.

#### TEXT 32

#### TEXT

sri-bhisma uvaca  
iti matir upakalpita vitrsna  
bhagavati satvata-pungave vibhumni  
sva-sukham upagate kvacid vihartum  
prakrtim upeyusi yad-bhava-pravahah

#### SYNONYMS

sri-bhismah uvaca--Sri Bhismadeva said; iti--thus; matih--thinking, feeling and willing; upakalpita--invested; vitrsna--freed from all sense desires; bhagavati--unto the Personality of Godhead; satvata-pungave--unto the leader of the devotees; vibhumni--unto the great; sva-sukham--self-satisfaction; upagate--unto He who has attained it; kvacid--sometimes; vihartum--out of transcendental pleasure; prakrtim--in the material world; upeyusi--do accept it; yat-bhava--from whom the creation; pravahah--is made and annihilated.

#### TRANSLATION

Bhismadeva said: Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Sri Krsna. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created.

#### PURPORT

Because Bhismadeva was a statesman, the head of the Kuru dynasty, a great general and a leader of ksatriyas, his mind was strewn over so many subjects, and his thinking, feeling and willing were engaged in different matters. Now, in order to achieve pure devotional service, he wanted to invest all powers of thinking, feeling and willing entirely in the Supreme Being, Lord Krsna. He is described herein as the leader of the devotees and all-powerful. Although Lord Krsna is the original Personality of Godhead, He Himself descends on earth to bestow upon His pure devotees the boon of devotional service. He descends sometimes as Lord Krsna as He is, and sometimes as Lord Caitanya. Both are leaders of the pure devotees. Pure devotees of the Lord have no desire other than the service of the Lord, and therefore they are called satvata. The Lord is the chief amongst such satvatas. Bhismadeva, therefore, had no other desires. Unless one is purified from all sorts of material desires, the Lord does not become one's leader. Desires cannot be wiped out, but they have only to be purified. It is confirmed in the Bhagavad-gita by the Lord Himself that He gives His instruction from within the heart of a pure devotee who is constantly engaged in the service of the Lord. Such instruction is given not for any material purpose but only for going back home, back to Godhead (Bg. 10.10). For the ordinary man who wants to lord it over material nature, the Lord not only sanctions and becomes a witness of activities, but He never gives the nondevotee instructions for going

back to Godhead. That is the difference in dealings by the Lord with different living beings, both the devotee and the nondevotee. He is leader of all the living beings, as the king of the state rules both the prisoners and the free citizens. But His dealings are different in terms of devotee and nondevotee. Nondevotees never care to take any instruction from the Lord, and therefore the Lord is silent in their case, although He witnesses all their activities and awards them the necessary results, good or bad. The devotees are above this material goodness and badness. They are progressive on the path of transcendence, and therefore they have no desire for anything material. The devotee also knows Sri Kṛṣṇa as the original Narayana because Lord Sri Kṛṣṇa, by His plenary portion, appears as the Karanodakasayi Viṣṇu, the original source of all material creation. The Lord also desires the association of His pure devotees, and for them only the Lord descends on the earth and enlivens them. The Lord appears out of His own will. He is not forced by the conditions of material nature. He is therefore described here as the vibhu, or the almighty, for He is never conditioned by the laws of material nature.

### TEXT 33

#### TEXT

tri-bhuvana-kamanam tamala-varnam  
ravi-kara-gaura-varambaram dadhane  
vapuh alaka-kulavrtananabjam  
vijaya-sakhe ratir astu me 'navadya

#### SYNONYMS

tri-bhuvana--three statuses of planetary systems; kamanam--the most desirable; tamala-varnam--bluish like the tamala tree; ravi-kara--sun rays; gaura--golden color; varambaram--glittering dress; dadhane--one who wears; vapuh--body; alaka-kula-avṛta--covered with paintings of sandalwood pulp; anana-abjam--face like a lotus; vijaya-sakhe--unto the friend of Arjuna; ratih astu--may attraction be reposed upon Him; me--my; anavadya--without desire for fruitive results.

#### TRANSLATION

Sri Kṛṣṇa is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body, which resembles the bluish color of the tamala tree. His body attracts everyone in the three planetary systems [upper, middle and lower]. May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.

#### PURPORT

When Sri Kṛṣṇa by His own internal pleasure appears on earth, He does so by the agency of His internal potency. The attractive features of His transcendental body are desired in all the three worlds, namely the upper, middle and lower planetary systems. Nowhere in the universe are there such beautiful bodily features as those of Lord Kṛṣṇa. Therefore His transcendental body has nothing to do with anything materially created. Arjuna is described here as the conqueror, and Kṛṣṇa is described as his intimate friend. Bhīṣmadeva, on his bed of arrows after the Battle of Kurukṣetra, is remembering the particular dress of Lord Kṛṣṇa which He put on as the driver of Arjuna's chariot. While fighting was going on between Arjuna and Bhīṣma, Bhīṣma's attraction was drawn by the glittering dress of Kṛṣṇa, and indirectly he admired his so-called enemy Arjuna for possessing the Lord as his friend. Arjuna was always a conqueror because the Lord was his friend. Bhīṣmadeva takes this opportunity to address the Lord as vijaya-sakhe (friend of Arjuna) because the Lord is pleased when He is addressed conjointly with His devotees, who are related with Him in different transcendental humors. While Kṛṣṇa was the charioteer of Arjuna, sun rays glittered on the dress of the Lord, and the beautiful hue created by the reflection of such rays was never forgotten by Bhīṣmadeva. As a great fighter he was relishing the relation of Kṛṣṇa in the chivalrous humor. Transcendental relation with the Lord in any one of the different rasas (humors) is



relishable by the respective devotees in the highest ecstasy. Less intelligent mundaners who want to make a show of being transcendently related with the Lord artificially jump at once to the relation of conjugal love, imitating the damsels of Vrajadhama. Such a cheap relation with the Lord exhibits only the base mentality of the mundaner because one who has relished conjugal humor with the Lord cannot be attached to worldly conjugal rasa, which is condemned even by mundane ethics. The eternal relation of a particular soul with the Lord is evolved. A genuine relation of the living being with the Supreme Lord can take any form out of the five principal rasas, and it does not make any difference in transcendental degree to the genuine devotee. Bhismadeva is a concrete example of this, and it should be carefully observed how the great general is transcendently related with the Lord.

#### TEXT 34

#### TEXT

yudhi turaga-rajo-vidhumra-visvak-  
kaca-lulita-sramavary-alankrtasye  
mama nisita-sarair vibhidyamana-  
tvaci vilasat-kavace 'stu krsna atma

#### SYNONYMS

yudhi--on the battlefield; turaga--horses; rajah--dust; vidhumra--turned an ashen color; visvak--waving; kaca--hair; lulita--scattered; sramavari--perspiration; alankrta--decorated with; asye--unto the face; mama--my; nisita--sharp; saraih--by the arrows; vibhidyamana--pierced by; tvaci--in the skin; vilasat--enjoying pleasure; kavace--protecting armor; astu--let there be; krsne--unto Sri Krsna; atma--mind.

#### TRANSLATION

On the battlefield [where Sri Krsna attended Arjuna out of friendship], the flowing hair of Lord Krsna turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Sri Krsna.

#### PURPORT

The Lord is the absolute form of eternity, bliss and knowledge. As such, transcendental loving service to the Lord in one of the five principal relations, namely santa, dasya, sakhya, vatsalya and madhurya, i.e., neutrality, servitorship, fraternity, filial affection and conjugal love, is graciously accepted by the Lord when offered to the Lord in genuine love and affection. Sri Bhismadeva is a great devotee of the Lord in the relation of servitorship. Thus his throwing of sharp arrows at the transcendental body of the Lord is as good as the worship of another devotee who throws soft roses upon Him.

It appears that Bhismadeva is repenting the actions he committed against the person of the Lord. But factually the Lord's body was not at all pained, due to His transcendental existence. His body is not matter. Both He Himself and His body are complete spiritual identity. Spirit is never pierced, burnt, dried, moistened, etc. This is vividly explained in the Bhagavad-gita. So also it is stated in the Skanda Purana. It is said there that spirit is always uncontaminated and indestructible. It cannot be distressed, nor can it be dried up. When Lord Visnu in His incarnation appears before us, He seems to be like one of the conditioned souls, materially encaged, just to bewilder the asuras, or the nonbelievers, who are always alert to kill the Lord, even from the very beginning of His appearance. Kamsa wanted to kill Krsna, and Ravana wanted to kill Rama, because foolishly they were unaware of the fact that the Lord is never killed, for the spirit is never annihilated.

Therefore Bhismadeva's piercing of the body of Lord Krsna is a sort of bewildering problem for the nondevotee atheist, but those who are devotees, or liberated souls, are not bewildered.

Bhismadeva appreciated the all-merciful attitude of the Lord because He did not leave Arjuna alone, although He was disturbed by the sharpened arrows of Bhismadeva, nor was He reluctant to come before Bhisma's deathbed, even though He was ill-treated by him on the battlefield. Bhisma's repentance and the Lord's merciful attitude are both unique in this picture.

Sri Visvanatha Cakravarti Thakura, a great acarya and devotee in the humor of conjugal love with the Lord, remarks very saliently in this regard. He says that the wounds created on the body of the Lord by the sharpened arrows of Bhismadeva were as pleasing to the Lord as the biting of a fiancée who bites the body of the Lord directed by a strong sense of sex desire. Such biting by the opposite sex is never taken as a sign of enmity, even if there is a wound on the body. Therefore, the fighting as an exchange of transcendental pleasure between the Lord and His pure devotee, Sri Bhismadeva, was not at all mundane. Besides that, since the Lord's body and the Lord are identical, there was no possibility of wounds in the absolute body. The apparent wounds caused by the sharpened arrows are misleading to the common man, but one who has a little absolute knowledge can understand the transcendental exchange in the chivalrous relation. The Lord was perfectly happy with the wounds caused by the sharpened arrows of Bhismadeva. The word vibhidyamana is significant because the Lord's skin is not different from the Lord. Because our skin is different from our soul, in our case the word vibhidyamana, or being bruised and cut, would have been quite suitable. Transcendental bliss is of different varieties, and the variety of activities in the mundane world is but a perverted reflection of transcendental bliss. Because everything in the mundane world is qualitatively mundane, it is full of inebrieties, whereas in the absolute realm, because everything is of the same absolute nature, there are varieties of enjoyment without inebriety. The Lord enjoyed the wounds created by His great devotee Bhismadeva, and because Bhismadeva is a devotee in the chivalrous relation, he fixes up his mind on Krsna in that wounded condition.

#### TEXT 35

#### TEXT

sapadi sakhi-vaco nisamya madhye  
nija-parayor balayo ratham nivesya  
sthitavati para-sainikayur aksna  
hrtavati partha-sakhe ratir mamastu

#### SYNONYMS

sapadi--on the battlefield; sakhi-vacah--command of the friend; nisamya--after hearing; madhye--in the midst; nija--His own; parayoh--and the opposite party; balayoh--strength; ratham--chariot; nivesya--having entered; sthitavati--while staying there; para-sainika--of the soldiers on the opposite side; ayuh--duration of life; aksna--by looking over; hrtavati--act of diminishing; partha--of Arjuna, son of Prtha (Kunti); sakhe--unto the friend; ratih--intimate relation; mama--my; astu--let there be.

#### TRANSLATION

In obedience to the command of His friend, Lord Sri Krsna entered the arena of the Battlefield of Kuruksetra between the soldiers of Arjuna and Duryodhana, and while there He shortened the life spans of the opposite party by His merciful glance. This was done simply by His looking at the enemy. Let my mind be fixed upon that Krsna.

#### PURPORT

In the Bhagavad-gita (1.21-25) Arjuna ordered the infallible Lord Sri Krsna to place his chariot between the phalanxes of the soldiers. He asked Him to stay there until he had finished observing the enemies he had to face in the battle. When the Lord was so asked, He at once did so, just like an order carrier. And the Lord pointed out all the important men on the opposite side, saying, "Here is Bhisma, here is Drona," and so on. The Lord, being the supreme living being, is never the order supplier or order carrier of

anyone, whoever he may be. But out of His causeless mercy and affection for His pure devotees, sometimes He carries out the order of the devotee like an awaiting servant. By executing the order of a devotee, the Lord becomes pleased, as a father is pleased to carry out the order of his small child. This is possible only out of pure transcendental love between the Lord and His devotees, and Bhismadeva was quite aware of this fact. He therefore addressed the Lord as the friend of Arjuna.

The Lord diminished the duration of life of the opposite party by His merciful glance. It is said that all the fighters who assembled on the Battlefield of Kuruksetra attained salvation by personally seeing the Lord at the time of death. Therefore, His diminishing the duration of life of Arjuna's enemy does not mean that He was partial to the cause of Arjuna. Factually He was merciful to the opposite party because they would not have attained salvation by dying at home in the ordinary course of life. Here was a chance to see the Lord at the time of death and thus attain salvation from material life. Therefore, the Lord is all good, and whatever He does is for everyone's good. Apparently it was for the victory of Arjuna, His intimate friend, but factually it was for the good of Arjuna's enemies. Such are the transcendental activities of the Lord, and whoever understands this also gets salvation after quitting this material body. The Lord does no wrong in any circumstance because He is absolute, all good at all times.

#### TEXT 36

#### TEXT

vyavahita-prтана-mukham nirikṣya  
sva-jana-vadhad vimukhasya dosa-buddhya  
kumatim aharad atma-vidyaya yas  
carana-ratih paramasya tasya me 'stu

#### SYNONYMS

vyavahita--standing at a distance; prtana--soldiers; mukham--faces; nirikṣya--by looking upon; svajana--kinsmen; vadhat--from the act of killing; vimukhasya--one who is reluctant; dosa-buddhya--by polluted intelligence; kumatim--poor fund of knowledge; aharat--eradicated; atma-vidyaya--by transcendental knowledge; yah--He who; carana--to the feet; ratih--attraction; paramasya--of the Supreme; tasya--for Him; me--my; astu--let there be.

#### TRANSLATION

When Arjuna was seemingly polluted by ignorance upon observing the soldiers and commanders before him on the battlefield, the Lord eradicated his ignorance by delivering transcendental knowledge. May His lotus feet always remain the object of my attraction.

#### PURPORT

The kings and the commanders were to stand in the front of the fighting soldiers. That was the system of actual fighting. The kings and commanders were not so-called presidents or ministers of defense as they are today. They would not stay home while the poor soldiers or mercenaries were fighting face to face. This may be the regulation of modern democracy, but when actual monarchy was prevailing, the monarchs were not cowards elected without consideration of qualification. As it was evident from the Battlefield of Kuruksetra, all the executive heads of both parties, like Drona, Bhishma, Arjuna and Duryodhana, were not sleeping; all of them were actual participants in the fighting, which was selected to be executed at a place away from the civil residential quarters. This means that the innocent citizens were immune from all effects of fighting between the rival royal parties. The citizens had no business in seeing what was going to happen during such fighting. They were to pay one fourth of their income to the ruler, whether he be Arjuna or Duryodhana. All the commanders of the parties on the Battlefield of Kuruksetra were standing face to face, and Arjuna saw them with great compassion and lamented that he was to kill his kinsmen on the battlefield for the sake of the empire. He was not at all afraid of the giant military

phalanx presented by Duryodhana, but as a merciful devotee of the Lord, renunciation of worldly things was natural for him, and thus he decided not to fight for worldly possessions. But this was due to a poor fund of knowledge, and therefore it is said here that his intelligence became polluted. His intelligence could not be polluted at any time because he was a devotee and constant companion of the Lord, as is clear in the Fourth Chapter of the Bhagavad-gita. Apparently Arjuna's intelligence became polluted because otherwise there would not have been a chance to deliver the teachings of Bhagavad-gita for the good of all polluted conditioned souls engaged in material bondage by the conception of the false material body. The Bhagavad-gita was delivered to the conditioned souls of the world to deliver them from the wrong conception of identifying the body with the soul and to reestablish the soul's eternal relation with the Supreme Lord. Atma-vidya, or transcendental knowledge of Himself, was primarily spoken by the Lord for the benefit of all concerned in all parts of the universe.

#### TEXT 37

#### TEXT

sva-nigamam apahaya mat-pratijnam  
rtam adhikartum avapluto rathasthah  
dhrta-ratha-carano 'bhyayac caladgur  
harir iva hantum ibham gatottariyah

#### SYNONYMS

sva-nigamam--own truthfulness; apahaya--for nullifying; mat-pratijnam--my own promise; rtam--factual; adhi--more; kartum--for doing it; avaplutah--getting down; ratha-sthah--from the chariot; dhrta--taking up; ratha--chariot; caranah--wheel; abhyayat--went hurriedly; caladguh--trampling the earth; harih--lion; iva--like; hantum--to kill; ibham--elephant; gata--leaving aside; uttariyah--covering cloth.

#### TRANSLATION

Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.

#### PURPORT

The Battle of Kuruksetra was fought on military principles but at the same time in a sporting spirit, like a friend's fight with another friend. Duryodhana criticized Bhismadeva, alleging that he was reluctant to kill Arjuna because of paternal affection. A ksatriya cannot tolerate insults on the principle of fighting. Bhismadeva therefore promised that the next day he would kill all five Pandavas with special weapons made for the purpose. Duryodhana was satisfied, and he kept the arrows with him to be delivered the next day during the fight. By tricks Arjuna took the arrows from Duryodhana, and Bhismadeva could understand that this was the trick of Lord Krsna. So he took a vow that the next day Krsna would have to take up weapons Himself, otherwise His friend Arjuna would die. In the next day's fighting Bhismadeva fought so violently that both Arjuna and Krsna were in trouble. Arjuna was almost defeated; the situation was so tense that he was about to be killed by Bhismadeva the very next moment. At that time Lord Krsna wanted to please His devotee, Bhisma, by keeping Bhisma's promise, which was more important than His own. Seemingly He broke His own promise. He promised before the beginning of the Battle of Kuruksetra that He would remain without weapons and would not use His strength for either of the parties. But to protect Arjuna He got down from the chariot, took up the wheel of the chariot and hurriedly rushed at Bhismadeva in an angry mood, as a lion goes to kill an elephant. He dropped His covering cloth on the way, and out of great anger He did not know that He had dropped it. Bhismadeva at once gave up his weapons and stood to be killed by Krsna, his beloved Lord. The fighting of the day was thus ended at that very moment, and Arjuna was saved. Of course there was no possibility of Arjuna's death because the

Lord Himself was on the chariot, but because Bhismadeva wanted to see Lord Krsna take up some weapon to save His friend, the Lord created this situation, making Arjuna's death imminent. He stood before Bhismadeva to show him that his promise was fulfilled and that He had taken up the wheel.

#### TEXT 38

#### TEXT

sita-visikha-hato visirna-damsah  
ksataja-paripluta atatayino me  
prasabham abhisasara mad-vadhartham  
sa bhavatu me bhagavan gatir mukundah

#### SYNONYMS

sita--sharp; visikha--arrows; hatah--wounded by; visirna-damsah--scattered shield; ksataja--by wounds; pariplutah--smeared with blood; atatayinah--the great aggressor; me--my; prasabham--in an angry mood; abhisasara--began to move on; mat-vadha-artham--for the purpose of killing me; sah--He; bhavatu--may become; me--my; bhagavan--the Personality of Godhead; gatih--destination; mukundah--who awards salvation.

#### TRANSLATION

May He, Lord Sri Krsna, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds.

#### PURPORT

The dealings of Lord Krsna and Bhismadeva on the Battlefield of Kuruksetra are interesting because the activities of Lord Sri Krsna appeared to be partial to Arjuna and at enmity with Bhismadeva; but factually all this was especially meant to show special favor to Bhismadeva, a great devotee of the Lord. The astounding feature of such dealings is that a devotee can please the Lord by playing the part of an enemy. The Lord, being absolute, can accept service from His pure devotee even in the garb of an enemy. The Supreme Lord cannot have any enemy, nor can a so-called enemy harm Him because He is ajita, or unconquerable. But still He takes pleasure when His pure devotee beats Him like an enemy or rebukes Him from a superior position, although no one can be superior to the Lord. These are some of the transcendental reciprocatory dealings of the devotee with the Lord. And those who have no information of pure devotional service cannot penetrate into the mystery of such dealings. Bhismadeva played the part of a valiant warrior, and he purposely pierced the body of the Lord so that to the common eyes it appeared that the Lord was wounded, but factually all this was to bewilder the nondevotees. The all-spiritual body cannot be wounded, and a devotee cannot become the enemy of the Lord. Had it been so, Bhismadeva would not have desired to have the very same Lord as the ultimate destination of his life. Had Bhismadeva been an enemy of the Lord, Lord Krsna could have annihilated him without even moving. There was no need to come before Bhismadeva with blood and wounds. But He did so because the warrior devotee wanted to see the transcendental beauty of the Lord decorated with wounds created by a pure devotee. This is the way of exchanging transcendental rasa, or relations between the Lord and the servitor. By such dealings both the Lord and the devotee become glorified in their respective positions. The Lord was so angry that Arjuna checked Him when He was moving towards Bhismadeva, but in spite of Arjuna's checking, He proceeded towards Bhismadeva as a lover goes to a lover, without caring for hindrances. Apparently His determination was to kill Bhismadeva, but factually it was to please him as a great devotee of the Lord. The Lord is undoubtedly the deliverer of all conditioned souls. The impersonalists desire salvation from Him, and He always awards them according to their aspiration, but here Bhismadeva aspires to see the Lord in His personal feature. All pure devotees aspire for this.

## TEXT 39

### TEXT

vijaya-ratha-kutumba atta-totre  
dhrta-haya-rasmini tac-chriyeksaniye  
bhagavati ratir astu me mumursor  
yam iha niriksya hata gatah sva-rupam

### SYNONYMS

vijaya--Arjuna; ratha--chariot; kutumbe--the object of protection at all risk; atta-totre--with a whip in the right hand; dhrta-haya--controlling the horses; rasmini--ropes; tat-sriya--beautifully standing; iksaniye--to look at; bhagavati--unto the Personality of Godhead; ratih astu--let my attraction be; me--my; mumursoh--one who is about to die; yam--upon whom; iha--in this world; niriksya--by looking; hatah--those who died; gatah--attained; sva-rupam--original form.

### TRANSLATION

At the moment of death, let my ultimate attraction be to Sri Krsna, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kuruksetra attained their original forms after death.

### PURPORT

A pure devotee of the Lord constantly sees the presence of the Lord within himself because of being transcendently related by loving service. Such a pure devotee cannot forget the Lord for a moment. This is called trance. The mystic (yogi) tries to concentrate upon the Supersoul by controlling the senses from all other engagements, and thus he ultimately attains samadhi. A devotee more easily attains samadhi, or trance, by constantly remembering the Lord's personal feature along with His holy name, fame, pastimes, etc. Therefore, the concentration of the mystic yogi and that of the devotee are not on the same level. The concentration of the mystic is mechanical, whereas that of the pure devotee is natural in pure love and spontaneous affection. Bhismadeva was a pure devotee, and as a military marshal he constantly remembered the battlefield feature of the Lord as Partha-sarathi, the chariot driver of Arjuna. Therefore, the Lord's pastime as Partha-sarathi is also eternal. The pastimes of the Lord, beginning from His birth at the prison house of Kamsa up to the mausala-lila at the end, all move one after another in all the universes, just as the clock hand moves from one point to another. And in such pastimes His associates like the Pandavas and Bhishma are constant eternal companions. So Bhismadeva never forgot the beautiful feature of the Lord as Partha-sarathi, which even Arjuna could not see. Arjuna was behind the beautiful Partha-sarathi while Bhismadeva was just in front of the Lord. As far as the military feature of the Lord is concerned, Bhismadeva observed this with more relish than Arjuna.

All the soldiers and persons on the Battlefield of Kuruksetra attained their original spiritual form like the Lord after their death because by the causeless mercy of the Lord they were able to see Him face to face on that occasion. The conditioned souls rotating in the evolutionary cycle from the aquatics up to the form of Brahma are all in the form of maya, or the form obtained by one's own actions and awarded by material nature. The material forms of the conditioned souls are all foreign dresses, and when the conditioned soul becomes liberated from the clutches of material energy, he attains his original form. The impersonalist wants to attain the impersonal Brahman effulgence of the Lord, but that is not at all congenial to the living sparks, parts and parcels of the Lord. Therefore, the impersonalists again fall down and get material forms, which are all false to the spirit soul. A spiritual form like the Lord's, either two-handed or four-handed, is attained by the devotees of the Lord either in the Vaikunthas or in the Goloka planet, according to the original nature of the soul. This form, which is cent percent spiritual, is the

svarupa of the living being, and all the living beings who participated on the Battlefield of Kuruksetra, on both sides, attained their svarupa, as confirmed by Bhismadeva. So Lord Sri Krsna was not merciful only to the Pandavas; He was also merciful to the other parties because all of them attained the same result. Bhismadeva wanted the same facility also, and that was his prayer to the Lord, although his position as an associate of the Lord is assured in all circumstances. The conclusion is that whoever dies looking on the Personality of Godhead within or without attains his svarupa, which is the highest perfection of life.

#### TEXT 40

#### TEXT

lalita-gati-vilasa-valguhasa-  
pranaya-niriksana-kalpitorumanah  
krta-manu-krta-vatyah unmadandhah  
prakrtim agan kila yasya gopa-vadhvah

#### SYNONYMS

lalita--attractive; gati--movements; vilasa--fascinating acts; valguhasa--sweet smiling; pranaya--loving; niriksana--looking upon; kalpita--mentality; urumanah--highly glorified; krta-manu-krta-vatyah--in the act of copying the movements; unmada-andhah--gone mad in ecstasy; prakrtim--characteristics; agan--underwent; kila--certainly; yasya--whose; gopa-vadhvah--the cowherd damsels.

#### TRANSLATION

Let my mind be fixed upon Lord Sri Krsna, whose motions and smiles of love attracted the damsels of Vrajadhama [the gopis]. The damsels imitated the characteristic movements of the Lord [after His disappearance from the rasa dance].

#### PURPORT

By intense ecstasy in loving service, the damsels of Vrajabhumi attained qualitative oneness with the Lord by dancing with Him on an equal level, embracing Him in nuptial love, smiling at Him in joke, and looking at Him with a loving attitude. The relation of the Lord with Arjuna is undoubtedly praiseworthy for devotees like Bhismadeva, but the relation of the gopis with the Lord is still more praiseworthy because of their still more purified loving service. By the grace of the Lord, Arjuna was fortunate enough to have the fraternal service of the Lord as chariot driver, but the Lord did not award Arjuna with equal strength. The gopis, however, practically became one with the Lord by attainment of equal footing with the Lord. Bhisma's aspiration to remember the gopis is a prayer to have their mercy also at the last stage of his life. The Lord is satisfied more when His pure devotees are glorified, and therefore Bhismadeva has not only glorified the acts of Arjuna, his immediate object of attraction, but has also remembered the gopis, who were endowed with unrivalled opportunities by rendering loving service to the Lord. The gopis' equality with the Lord should never be misunderstood to be like the sayujya liberation of the impersonalist. The equality is one of perfect ecstasy where the differential conception is completely eradicated, for the interests of the lover and the beloved become identical.

#### TEXT 41

#### TEXT

muni-gana-nrpa-varya-sankule 'ntah-  
sadasi yudhisthira-rajasya esam  
arhanam upapeda iksaniyo  
mama drsi-gocara esa avir atma

## SYNONYMS

muni-gana--the great learned sages; nrpa-varya--the great ruling kings; sankule--in the great assembly of; antah-sadasi--conference; yudhisthira--of Emperor Yudhisthira; raja-suye--a royal performance of sacrifice; esam--of all the great elites; arhanam--respectful worship; upapeda--received; iksaniyah--the object of attraction; mama--my; drsi--sight; gocarah--within the view of; esah avih--personally present; atma--the soul.

## TRANSLATION

At the Rajasuya-yajna [sacrifice] performed by Maharaja Yudhisthira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Sri Krsna was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.

## PURPORT

After gaining victory in the Battle of Kuruksetra, Maharaja Yudhisthira, the Emperor of the world, performed the Rajasuya sacrificial ceremony. The emperor, in those days, upon his ascendance to the throne, would send a challenge horse all over the world to declare his supremacy, and any ruling prince or king was at liberty to accept the challenge and express his tacit willingness either to obey or to disobey the supremacy of the particular emperor. One who accepted the challenge had to fight with the emperor and establish his own supremacy by victory. The defeated challenger would have to sacrifice his life, making a place for another king or ruler. So Maharaja Yudhisthira also dispatched such challenging horses all over the world, and every ruling prince and king all over the world accepted Maharaja Yudhisthira's leadership as the Emperor of the world. After this, all rulers of the world under the regime of Maharaja Yudhisthira were invited to participate in the great sacrificial ceremony of Rajasuya. Such performances required hundreds of millions of dollars, and it was not an easy job for a petty king. Such a sacrificial ceremony, being too expensive and also difficult to perform under present circumstances, is now impossible in this age of Kali. Nor can anyone secure the required expert priesthood to take charge of the ceremony.

So, after being invited, all the kings and great learned sages of the world assembled in the capital of Maharaja Yudhisthira. The learned society, including the great philosophers, religionists, physicians, scientists and all great sages, was invited. That is to say, the brahmanas and the ksatriyas were the topmost leading men in society, and they were all invited to participate in the assembly. The vaisyas and sudras were unimportant elements in society, and they are not mentioned herein. Due to the change of social activities in the modern age, the importance of men has also changed in terms of occupational positions.

So in that great assembly, Lord Sri Krsna was the cynosure of neighboring eyes. Everyone wanted to see Lord Krsna, and everyone wanted to pay his humble respects to the Lord. Bhismadeva remembered all this and was glad that his worshipful Lord, the Personality of Godhead, was present before him in His actual formal presence. So to meditate on the Supreme Lord is to meditate on the activities, form, pastimes, name and fame of the Lord. That is easier than what is imagined as meditation on the impersonal feature of the Supreme. In the Bhagavad-gita (12.5) it is clearly stated that to meditate upon the impersonal feature of the Supreme is very difficult. It is practically no meditation or simply a waste of time because very seldom is the desired result obtained. The devotees, however, meditate upon the Lord's factual form and pastimes, and therefore the Lord is easily approachable by the devotees. This is also stated in the Bhagavad-gita (12.9). The Lord is nondifferent from His transcendental activities. It is indicated also in this sloka that Lord Sri Krsna, while actually present before human society, especially in connection with the Battle of Kuruksetra, was accepted as the greatest personality of the time, although He might not have been recognized as the Supreme Personality of Godhead. The propaganda that a very great man is worshiped as God after his death is misleading because a man after his death cannot be made into God. Nor can the Personality of Godhead be a human being, even when He is personally present.



Both ideas are misconceptions. The idea of anthropomorphism cannot be applicable in the case of Lord Krsna.

#### TEXT 42

#### TEXT

tam imam aham ajam sarira-bhajam  
hrdi hrdi dhisthitam atma-kalpitanam  
pratidrsam iva naikadharkam ekam  
samadhi-gato 'smi vidhuta-bheda-mohah

#### SYNONYMS

tam--that Personality of Godhead; imam--now present before me; aham--I; ajam--the unborn; sarira-bhajam--of the conditioned soul; hrdi--in the heart; hrdi--in the heart; dhisthitam--situated; atma--the Supersoul; kalpitanam--of the speculators; pratidrsam--in every direction; iva--like; na ekadha--not one; arkam--the sun; ekam--one only; samadhi-gatah asmi--I have undergone trance in meditation; vidhuta--being freed from; bheda-mohah--misconception of duality.

#### TRANSLATION

Now I can meditate with full concentration upon that one Lord, Sri Krsna, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one.

#### PURPORT

Lord Sri Krsna is the one Absolute Supreme Personality of Godhead, but He has expanded Himself into His multiplicity of portions by His inconceivable energy. The conception of duality is due to ignorance of His inconceivable energy. In the Bhagavad-gita (9.11) the Lord says that only the foolish take Him to be a mere human being. Such foolish men are not aware of His inconceivable energies. By His inconceivable energy He is present in everyone's heart, as the sun is present before everyone all over the world. The Paramatma feature of the Lord is an expansion of His plenary portions. He expands Himself as Paramatma in everyone's heart by His inconceivable energy, and He also expands Himself as the glowing effulgence of brahmajyoti by expansion of His personal glow. It is stated in the Brahma-samhita that the brahmajyoti is His personal glow. Therefore, there is no difference between Him and His personal glow, brahmajyoti, or His plenary portions as Paramatma. Less intelligent persons who are not aware of this fact consider brahmajyoti and Paramatma to be different from Sri Krsna. This misconception of duality is completely removed from the mind of Bhismadeva, and he is now satisfied that it is Lord Sri Krsna only who is all in all in everything. This enlightenment is attained by the great mahatmas or devotees, as it is stated in Bhagavad-gita (7.19) that Vasudeva is all in all in everything and that there is no existence of anything without Vasudeva. Vasudeva, or Lord Sri Krsna, is the original Supreme Person, as now confirmed by a mahajana, and therefore both the neophytes and the pure devotees must try to follow in his footsteps. That is the way of the devotional line.

The worshipable object of Bhismadeva is Lord Sri Krsna as Partha-sarathi, and that of the gopis is the same Krsna in Vrndavana as the most attractive Syamasundara. Sometimes less intelligent scholars make a mistake and think that the Krsna of Vrndavana and that of the Battle of Kuruksetra are different personalities. But for Bhismadeva this misconception is completely removed. Even the impersonalist's object of destination is Krsna as the impersonal jyoti, and the yogi's destination of Paramatma is also Krsna. Krsna is both brahmajyoti and localized Paramatma, but in brahmajyoti or Paramatma there is no Krsna or sweet relations with Krsna. In His personal feature Krsna is both Partha-sarathi and Syamasundara of Vrndavana, but in His impersonal feature He is neither in the brahmajyoti nor in the

Paramatma. Great mahatmas like Bhismadeva realize all these different features of Lord Sri Krsna, and therefore they worship Lord Krsna, knowing Him as the origin of all features.

#### TEXT 43

#### TEXT

suta uvaca  
krsna evam bhagavati  
mano-vag-drsti-vrttibhiih  
atmany atmanam avesya  
so 'ntahsvasa uparamat

#### SYNONYMS

sutah uvaca--Suta Gosvami said; krsne--Lord Krsna, the Supreme Personality of Godhead; evam--only; bhagavati--unto Him; manah--with mind; vak--speech; drsti--sight; vrttibhiih--activities; atmani--unto the Supersoul; atmanam--the living being; avesya--having merged in; sah--he; antah-svasah--inhaling; uparamat--became silent.

#### TRANSLATION

Suta Gosvami said: Thus Bhismadeva merged himself in the Supersoul, Lord Sri Krsna, the Supreme Personality of Godhead, with his mind, speech, sight and actions, and thus he became silent, and his breathing stopped.

#### PURPORT

The stage attained by Bhismadeva while quitting his material body is called nirvikalpa-samadhi because he merged his self into thinking of the Lord and his mind into remembering His different activities. He chanted the glories of the Lord, and by his sight he began to see the Lord personally present before him, and thus all his activities became concentrated upon the Lord without deviation. This is the highest stage of perfection, and it is possible for everyone to attain this stage by practice of devotional service. The devotional service of the Lord consists of nine principles of service activities, and they are (1) hearing, (2) chanting, (3) remembering, (4) serving the lotus feet, (5) worshiping, (6) praying, (7) executing the orders, (8) fraternizing, and (9) fully surrendering. Any one of them or all of them are equally competent to award the desired result, but they require to be practiced persistently under the guidance of an expert devotee of the Lord. The first item, hearing, is the most important item of all, and therefore hearing of the Bhagavad-gita and, later on, Srimad-Bhagavatam is essential for the serious candidate who wants to attain the stage of Bhismadeva at the end. The unique situation at Bhismadeva's time of death can be attained, even though Lord Krsna may not be personally present. His words of the Bhagavad-gita or those of Srimad-Bhagavatam are identical with the Lord. They are sound incarnations of the Lord, and one can fully utilize them to be entitled to attain the stage of Sri Bhismadeva, who was one of the eight Vasus. Every man or animal must die at a certain stage of life, but one who dies like Bhismadeva attains perfection, and one who dies forced by the laws of nature dies like an animal. That is the difference between a man and an animal. The human form of life is especially meant for dying like Bhismadeva.

#### TEXT 44

#### TEXT

sampadyamanam ajnaya  
bhismam brahmani niskale  
sarve babhuvus te tusnim

vayamsiva dinatyaye

#### SYNONYMS

sampadyamanam--having merged into; ajnaya--after knowing this; bhismam--about Sri Bhismadeva; brahmani--into the Supreme Absolute; niskale--unlimited; sarve--all present; babhuvuh te--all of them became; tusnim--silent; vayamsi iva--like birds; dina-atyaye--at the end of the day.

#### TRANSLATION

Knowing that Bhismadeva had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like birds at the end of the day.

#### PURPORT

To enter into or to become merged into the unlimited eternity of the Supreme Absolute means to enter the original home of the living being. The living beings are all component parts and parcels of the Absolute Personality of Godhead, and therefore they are eternally related with Him as the servitor and the served. The Lord is served by all His parts and parcels, as the complete machine is served by its parts and parcels. Any part of the machine removed from the whole is no longer important. Similarly, any part and parcel of the Absolute detached from the service of the Lord is useless. The living beings who are in the material world are all disintegrated parts and parcels of the supreme whole, and they are no longer as important as the original parts and parcels. There are, however, more integrated living beings who are eternally liberated. The material energy of the Lord, called Durga-sakti, or the superintendent of the prison house, takes charge of the disintegrated parts and parcels, and thus they undergo a conditioned life under the laws of material nature. When the living being becomes conscious of this fact, he tries to go back home, back to Godhead, and thus the spiritual urge of the living being begins. This spiritual urge is called brahma-jijnasa, or inquiry about Brahman. Principally this brahma-jijnasa is successful by knowledge, renunciation and devotional service to the Lord. Jnana, or knowledge, means knowledge of everything of Brahman, the Supreme; renunciation means detachment of material affection, and devotional service is the revival by practice of the original position of the living being. The successful living beings who are eligible to enter into the realm of the Absolute are called the jnanis, the yogis and the bhaktas. The jnanis and yogis enter into the impersonal rays of the Supreme, but the bhaktas enter into the spiritual planets known as the Vaikunthas. In these spiritual planets the Supreme Lord as Narayana predominates, and the healthy, unconditioned living beings live there by rendering loving service to the Lord in the capacity of servant, friend, parents and fiancée. There the unconditioned living beings enjoy life in full freedom with the Lord, whereas the impersonalist jnanis and yogis enter into the impersonal glowing effulgence of the Vaikuntha planets. The Vaikuntha planets are all self-illuminating like the sun, and the rays of the Vaikuntha planets are called the brahmajyoti. The brahmajyoti is spread unlimitedly, and the material world is but a covered portion of an insignificant part of the same brahmajyoti. This covering is temporary, and therefore it is a sort of illusion.

Bhismadeva, as a pure devotee of the Lord, entered the spiritual realm in one of the Vaikuntha planets where the Lord in His eternal form of Partha-sarathi predominates over the unconditioned living beings who are constantly engaged in the service of the Lord. The love and affection which bind the Lord and devotee are exhibited in the case of Bhismadeva. Bhismadeva never forgot the Lord in His transcendental feature as the Partha-sarathi, and the Lord was present personally before Bhismadeva while he was passing to the transcendental world. That is the highest perfection of life.

#### TEXT 45

#### TEXT

tatra dundubhayo nedur  
deva-manava-vaditah

sasamsuh sadhavo rajnam  
khat petuh puspa-vrstayah

#### SYNONYMS

tatra--thereafter; dundubhayah--drums; neduh--were sounded; deva--the demigods from other planets; manava--men from all countries; vaditah--beaten by; sasamsuh--praised; sadhavah--honest; rajnam--by the royal order; khat--from the sky; petuh--began to fall; puspa-vrstayah--showers of flowers.

#### TRANSLATION

Thereafter, both men and demigods sounded drums in honor, and the honest royal order commenced demonstrations of honor and respect. And from the sky fell showers of flowers.

#### PURPORT

Bhismadeva was respected both by the human beings and by the demigods. The human beings live on earth and similar other planets in the Bhur and Bhuvar group of planets, but the demigods live in the Svar, or heavenly planets, and all of them knew Bhismadeva as a great warrior and devotee of the Lord. As a mahajana (or authority) he was on the level of Brahma, Narada and Siva, although he was a human being. Qualification on a par with the great demigods is possible only on attainment of spiritual perfection. Thus Bhismadeva was known all over the universes, and during his time interplanetary travel was effected by finer methods than the futile endeavors of mechanical spacecraft. When the distant planets were informed of the passing away of Bhismadeva, all the inhabitants of the upper planets as well as of the earth dropped showers of flowers to show due respect to the departed great personality. This showering of flowers from heaven is a sign of recognition by great demigods, and it should never be compared to the decoration of a dead body. The body of Bhismadeva lost its material effects due to being surcharged with spiritual realization, and thus the body was spiritualized as when iron becomes red-hot when in contact with fire. The body of a fully self-realized soul is not, therefore, accepted as material. Special ceremonies are observed for such spiritual bodies. The respect and recognition of Bhismadeva are never to be imitated by artificial means, as it has become a fashion to observe the so-called jayanti ceremony for any and every common man. According to authorized sastras, such a jayanti ceremony for an ordinary man, however exalted he may be materially, is an offense to the Lord because jayanti is reserved for the day when the Lord appears on the earth. Bhismadeva was unique in his activities, and his passing away to the kingdom of God is also unique.

#### TEXT 46

#### TEXT

tasya nirharanadini  
samparetasya bhargava  
yudhisthirah karayitva  
muhurtam dukkhito 'bhavat

#### SYNONYMS

tasya--his; nirharana-adini--funeral ceremony; samparetasya--of the dead body; bhargava--O descendant of Bhrgu; yudhisthirah--Maharaja Yudhisthira; karayitva--having performed it; muhurtam--for a moment; dukkhitah--sorry; abhavat--became.

#### TRANSLATION

O descendant of Bhr̥gu [Saunaka], after performing funeral rituals for the dead body of Bhismadeva, Maharaja Yudhisthira was momentarily overtaken with grief.

#### PURPORT

Bhismadeva was not only a great family head of Maharaja Yudhisthira, but also he was a great philosopher and friend to him, his brothers and his mother. Since Maharaja Pandu, the father of the five brothers headed by Maharaja Yudhisthira, had died, Bhismadeva was the most affectionate grandfather of the Pandavas and caretaker of the widow daughter-in-law Kuntidevi. Although Maharaja Dhrtarastra, the elder uncle of Maharaja Yudhisthira, was there to look after them, his affection was more on the side of his hundred sons, headed by Duryodhana. Ultimately a colossal clique was fabricated to deprive the five fatherless brothers of the rightful claim of the kingdom of Hastinapura. There was great intrigue, common in imperial palaces, and the five brothers were exiled to the wilderness. But Bhismadeva was always a sincerely sympathetic well-wisher, grandfather, friend and philosopher to Maharaja Yudhisthira, even up to the last moment of his life. He died very happily by seeing Maharaja Yudhisthira to the throne, otherwise he would have long ago quitted his material body, instead of suffering agony over the undue sufferings of the Pandavas. He was simply waiting for the opportune moment because he was sure and certain that the sons of Pandu would come out victorious in the Battlefield of Kuruksetra, as His Lordship Sri Krsna was their protector. As a devotee of the Lord, he knew that the Lord's devotee cannot be vanquished at any time. Maharaja Yudhisthira was quite aware of all these good wishes of Bhismadeva, and therefore he must have been feeling the great separation. He was sorry for the separation of a great soul, and not for the material body which Bhismadeva relinquished. The funeral ceremony was a necessary duty, although Bhismadeva was a liberated soul. Since Bhismadeva was without issue, the eldest grandson, namely Maharaja Yudhisthira, was the rightful person to perform this ceremony. It was a great boon to Bhismadeva that an equally great son of the family undertook the last rites of a great man.

#### TEXT 47

#### TEXT

tustuvur munayo hrstah  
krsnam tad-guhya-namabhih  
tatas te krsna-hrdayah  
svasraman prayayuh punah

#### SYNONYMS

tustuvuh--satisfied; munayah--the great sages, headed by Vyasadeva, etc.; hrstah--all in a happy mood; krsnam--unto Lord Krsna, the Personality of Godhead; tat--His; guhya--confidential; namabhih--by His holy name, etc.; tatah--thereafter; te--they; krsna-hrdayah--persons who always bear Lord Krsna in their hearts; sva-asraman--to their respective hermitages; prayayuh--returned; punah--again.

#### TRANSLATION

All the great sages then glorified Lord Sri Krsna, who was present there, by confidential Vedic hymns. Then all of them returned to their respective hermitages, bearing always Lord Krsna within their hearts.

#### PURPORT

The devotees of the Lord are always in the heart of the Lord, and the Lord is always in the hearts of the devotees. That is the sweet relation between the Lord and His devotees. Due to unalloyed love and devotion for the Lord, the devotees always see Him within themselves, and the Lord also, although He has nothing to do and nothing to aspire to, is always busy in attending to the welfare of His devotees. For the ordinary living beings the law of nature is there for all actions and reactions, but He is always anxious to

put His devotees on the right path. The devotees, therefore, are under the direct care of the Lord. And the Lord also voluntarily puts Himself under the care of His devotees only. So all the sages, headed by Vyasadeva, were devotees of the Lord, and therefore they chanted the Vedic hymns after the funeral ceremony just to please the Lord, who was present there personally. All the Vedic hymns are chanted to please Lord Krsna. This is confirmed in the Bhagavad-gita (15.15). All the Vedas, Upanisads, Vedanta, etc., are seeking Him only, and all hymns are for glorifying Him only. The sages, therefore, performed the exact acts suitable for the purpose, and they happily departed for their respective hermitages.

#### TEXT 48

#### TEXT

tato yudhisthiro gatva  
saha-krsno gajahvayam  
pitaram santvayam asa  
gandharim ca tapasvinim

#### SYNONYMS

tatah--thereafter; yudhisthirah--Maharaja Yudhisthira; gatva--going there; saha--with; krsnah--the Lord; gajahvayam--in the capital named Gajahvaya Hastinapura; pitaram--unto his uncle (Dhrtarastra); santvayam asa--consoled; gandharim--the wife of Dhrtarastra; ca--and; tapasvinim--an ascetic lady.

#### TRANSLATION

Thereafter, Maharaja Yudhisthira at once went to his capital, Hastinapura, accompanied by Lord Sri Krsna, and there he consoled his uncle and aunt Gandhari, who was an ascetic.

#### PURPORT

Dhrtarastra and Gandhari, the father and the mother of Duryodhana and his brothers, were the elder uncle and aunt of Maharaja Yudhisthira. After the Battle of Kuruksetra, the celebrated couple, having lost all their sons and grandsons, were under the care of Maharaja Yudhisthira. They were passing their days in great agony over such a heavy loss of life and were practically living the life of ascetics. The death news of Bhismadeva, uncle of Dhrtarastra, was another great shock for the King and the Queen, and therefore they required solace from Maharaja Yudhisthira. Maharaja Yudhisthira was conscious of his duty, and he at once hurried to the spot with Lord Krsna and satisfied the bereaved Dhrtarastra with kind words, from both himself and the Lord also.

Gandhari was a powerful ascetic, although she was living the life of a faithful wife and a kind mother. It is said that Gandhari also voluntarily closed her eyes because of the blindness of her husband. A wife's duty is to follow the husband cent percent. And Gandhari was so true to her husband that she followed him even in his perpetual blindness. Therefore in her actions she was a great ascetic. Besides that, the shock she suffered because of the wholesale killing of her one hundred sons and her grandsons also was certainly too much for a woman. But she suffered all this just like an ascetic. Gandhari, although a woman, is no less than Bhismadeva in character. They are both remarkable personalities in the Mahabharata.

#### TEXT 49

#### TEXT

pitra canumato raja  
vasudevanumoditah  
cakara rajyam dharmena

pitṛ-paitamaham vibhuh

#### SYNONYMS

pitṛ--by his uncle, Dhṛtarāstra; ca--and; anumatah--with his approval; raja--King Yudhisthira; vasudeva-anumoditah--confirmed by Lord Śrī Kṛṣṇa; cakara--executed; rajyam--the kingdom; dharmena--in compliance with the codes of royal principles; pitṛ--father; paitamaham--forefather; vibhuh--as great as.

#### TRANSLATION

After this, the great religious King, Maharaja Yudhisthira, executed the royal power in the kingdom strictly according to the codes and royal principles approved by his uncle and confirmed by Lord Śrī Kṛṣṇa.

#### PURPORT

Maharaja Yudhisthira was not a mere tax collector. He was always conscious of his duty as a king, which is no less than that of a father or spiritual master. The king is to see to the welfare of the citizens from all angles of social, political, economic and spiritual upliftment. The king must know that human life is meant for liberating the engaged soul from the bondage of material conditions, and therefore his duty is to see that the citizens are properly looked after to attain this highest stage of perfection.

Maharaja Yudhisthira followed these principles strictly, as will be seen from the next chapter. Not only did he follow the principles, but he also got approval from his old uncle, who was experienced in political affairs, and that was also confirmed by Lord Kṛṣṇa, the speaker of the philosophy of Bhagavad-gīta.

Maharaja Yudhisthira is the ideal monarch, and monarchy under a trained king like Maharaja Yudhisthira is by far the most superior form of government, superior to modern republics or governments of the people, by the people. The mass of people, especially in this age of Kali, are all born sudras, basically lowborn, ill-trained, unfortunate and badly associated. They themselves do not know the highest perfectional aim of life. Therefore, votes cast by them actually have no value, and thus persons elected by such irresponsible votes cannot be responsible representatives like Maharaja Yudhisthira. Thus end the Bhaktivedānta purports of the First Canto, Ninth Chapter, of the Srimad-Bhagavatam, entitled "The passing Away of Bhīsmadeva in the presence of Lord Kṛṣṇa."

#### Chapter Ten

Departure of Lord Kṛṣṇa for Dvārakā

#### TEXT 1

#### TEXT

saunaka uvaca  
hatva svarikṭha-sprdhā atāyino  
yudhisthīro dharmā-bhṛtam varisthah  
sahanujāih pratyavaruddhā-bhojanah  
katham pravṛttah kim akarasit tatah

#### SYNONYMS

saunakah uvaca--Saunaka inquired; hatva--after killing; svarikṭha--the legal inheritance; sprdhah--desiring to usurp; atāyinaḥ--the aggressor; yudhisthīrah--King Yudhisthira; dharmā-bhṛtam--of those who strictly follow religious principles; varisthah--greatest; saha-anujāih--with his younger brothers; pratyavaruddhā--restricted; bhojanah--acceptance of necessities; katham--how; pravṛttah--engaged; kim--what; akarasit--executed; tatah--thereafter.

#### TRANSLATION

Saunaka Muni asked: After killing his enemies who desired to usurp his rightful inheritance, how did the greatest of all religious men, Maharaja Yudhisthira, assisted by his brothers, rule his subjects? Surely he could not freely enjoy his kingdom with unrestricted consciousness.

#### PURPORT

Maharaja Yudhisthira was the greatest of all men of religion. Thus he was not at all inclined to fight with his cousins for the sake of enjoying the kingdom: he fought for the right cause because the kingdom of Hastinapura was his rightful inheritance and his cousins wanted to usurp it for themselves. He fought, therefore, for the right cause under the guidance of Lord Sri Krsna, but he could not enjoy the results of his victory because his cousins were all killed in the fight. He therefore ruled over the kingdom as a matter of duty, assisted by his younger brothers. The inquiry was important for Saunaka Rsi, who wanted to know about the behavior of Maharaja Yudhisthira when he was at ease to enjoy the kingdom.

#### TEXT 2

#### TEXT

suta uvaca  
vamsam kuror vamsa-davagni-nirhrtam  
samrohayitva bhava-bhavano harih  
nivesayitva nija-rajya isvaro  
yudhisthiram prita-mana babhuva ha

#### SYNONYMS

sutah uvaca--Suta Gosvami replied; vamsam--dynasty; kuroh--of King Kuru; vamsa-dava-agni--a forest fire set by the bamboos; nirhrtam--exhausted; samrohayitva--seedling of the dynasty; bhava-bhavanah--the maintainer of creation; harih--the Personality of Godhead, Sri Krsna; nivesayitva--having reestablished; nija-rajye--in his own kingdom; isvarah--the Supreme Lord; yudhisthiram--unto Maharaja Yudhisthira; prita-manah--pleased in His mind; babhuva ha--became.

#### TRANSLATION

Suta Gosvami said: Lord Sri Krsna, the Supreme Personality of Godhead, who is the maintainer of the world, became pleased after reestablishing Maharaja Yudhisthira in his own kingdom and after restoring the Kuru dynasty, which had been exhausted by the bamboo fire of anger.

#### PURPORT

This world is compared to a forest fire caused by the cohesion of bamboo bushes. Such a forest fire takes place automatically, for bamboo cohesion occurs without external cause. Similarly, in the material world the wrath of those who want to lord it over material nature interacts, and the fire of war takes place, exhausting the unwanted population. Such fires or wars take place, and the Lord has nothing to do with them. But because He wants to maintain the creation, He desires the mass of people to follow the right path of self-realization, which enables the living beings to enter into the kingdom of God. The Lord wants the suffering human beings to come back home, back to Him, and cease to suffer the threefold material pangs. The whole plan of creation is made in that way, and one who does not come to his senses suffers in the material world by pangs inflicted by the illusory energy of the Lord. The Lord therefore wants His bona fide representative to rule the world. Lord Sri Krsna descended to establish this sort of regime and to kill the unwanted persons who have nothing to do with His plan. The Battle of Kuruksetra was fought according to the plan of the Lord so that undesirable persons could get out of the world and a peaceful kingdom under His devotee could be established. The Lord was therefore fully satisfied when King



Yudhisthira was on the throne and the seedling of the dynasty of Kuru, in the person of Maharaja Pariksit, was saved.

### TEXT 3

#### TEXT

nisamya bhismoktam athacyutoktam  
pravrtta-vijnana-vidhuta-vibhramah  
sasasa gam indra ivajitasrayah  
paridhyupantam anujanuvartitah

#### SYNONYMS

nisamya--after listening; bhisma-uktam--what was spoken by Bhismadeva; atha--as also; acyuta-uktam--what was spoken by the infallible Lord Krsna; pravrtta--being engaged in; vijnana--perfect knowledge; vidhuta--completely washed; vibhramah--all misgivings; sasasa--ruled over; gam--the earth; indra--the king of the heavenly planet; iva--like; ajita-asrayah--protected by the invincible Lord; paridhi-upantam--including the seas; anuja--the younger brothers; anuvartitah--being followed by them.

#### TRANSLATION

Maharaja Yudhisthira, after being enlightened by what was spoken by Bhismadeva and Lord Sri Krsna, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers.

#### PURPORT

The modern English law of primogeniture, or the law of inheritance by the firstborn, was also prevalent in those days when Maharaja Yudhisthira ruled the earth and seas. In those days the King of Hastinapura (now part of New Delhi) was the emperor of the world, including the seas, up to the time of Maharaja Pariksit, the grandson of Maharaja Yudhisthira. Maharaja Yudhisthira's younger brothers were acting as his ministers and commanders of state, and there was full cooperation between the perfectly religious brothers of the King. Maharaja Yudhisthira was the ideal king or representative of Lord Sri Krsna to rule over the kingdom of earth and was comparable to King Indra, the representative ruler of the heavenly planets. The demigods like Indra, Candra, Surya, Varuna and Vayu are representative kings of different planets of the universe, and similarly Maharaja Yudhisthira was also one of them, ruling over the kingdom of the earth. Maharaja Yudhisthira was not a typically unenlightened political leader of modern democracy. Maharaja Yudhisthira was instructed by Bhismadeva and the infallible Lord also, and therefore he had full knowledge of everything in perfection.

The modern elected executive head of a state is just like a puppet because he has no kingly power. Even if he is enlightened like Maharaja Yudhisthira, he cannot do anything out of his own good will due to his constitutional position. Therefore, there are so many states over the earth quarreling because of ideological differences or other selfish motives. But a king like Maharaja Yudhisthira had no ideology of his own. He had but to follow the instructions of the infallible Lord and the Lord's representative and the authorized agent, Bhismadeva. It is instructed in the sastras that one should follow the great authority and the infallible Lord without any personal motive and manufactured ideology. Therefore, it was possible for Maharaja Yudhisthira to rule the whole world, including the seas, because the principles were infallible and universally applicable to everyone. The conception of one world state can only be fulfilled if we can follow the infallible authority. An imperfect human being cannot create an ideology acceptable to everyone. Only the perfect and the infallible can create a program which is applicable at every place and can be followed by all in the world. It is the person who rules, and not the impersonal government. If the person is perfect, the government is perfect. If the person is a fool, the government is a fool's paradise. That is the law of nature. There are so many stories of imperfect kings or executive heads. Therefore, the

executive head must be a trained person like Maharaja Yudhisthira, and he must have the full autocratic power to rule over the world. The conception of a world state can take shape only under the regime of a perfect king like Maharaja Yudhisthira. The world was happy in those days because there were kings like Maharaja Yudhisthira to rule over the world.

#### TEXT 4

#### TEXT

kamam vavarsa parjanya  
sarva-kama-dugha mahi  
sisicuh sma vrajan gavah  
payasodhasvatir muda

#### SYNONYMS

kamam--everything needed; vavarsa--was showered; parjanya--rains; sarva--everything; kama--necessities; dugha--producer; mahi--the land; sisicuh sma--moisten; vrajan--pasturing grounds; gavah--the cow; payasa udhasvatih--due to swollen milk bags; muda--because of a joyful attitude.

#### TRANSLATION

During the reign of Maharaja Yudhisthira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.

#### PURPORT

The basic principle of economic development is centered on land and cows. The necessities of human society are food grains, fruits, milk, minerals, clothing, wood, etc. One requires all these items to fulfill the material needs of the body. Certainly one does not require flesh and fish or iron tools and machinery. During the regime of Maharaja Yudhisthira, all over the world there were regulated rainfalls. Rainfalls are not in the control of the human being. The heavenly King Indradeva is the controller of rains, and he is the servant of the Lord. When the Lord is obeyed by the king and the people under the king's administration, there are regulated rains from the horizon, and these rains are the causes of all varieties of production on the land. Not only do regulated rains help ample production of grains and fruits, but when they combine with astronomical influences there is ample production of valuable stones and pearls. Grains and vegetables can sumptuously feed a man and animals, and a fatty cow delivers enough milk to supply a man sumptuously with vigor and vitality. If there is enough milk, enough grains, enough fruit, enough cotton, enough silk and enough jewels, then why do the people need cinemas, houses of prostitution, slaughterhouses, etc.? What is the need of an artificial luxurious life of cinema, cars, radio, flesh and hotels? Has this civilization produced anything but quarreling individually and nationally? Has this civilization enhanced the cause of equality and fraternity by sending thousands of men into a hellish factory and the war fields at the whims of a particular man?

It is said here that the cows used to moisten the pasturing land with milk because their milk bags were fatty and the animals were joyful. Do they not require, therefore, proper protection for a joyful life by being fed with a sufficient quantity of grass in the field? Why should men kill cows for their selfish purposes? Why should man not be satisfied with grains, fruits and milk, which, combined together, can produce hundreds and thousands of palatable dishes. Why are there slaughterhouses all over the world to kill innocent animals? Maharaja Pariksit, grandson of Maharaja Yudhisthira, while touring his vast kingdom, saw a black man attempting to kill a cow. The King at once arrested the butcher and chastised him sufficiently. Should not a king or executive head protect the lives of the poor animals who are unable to defend themselves? Is this humanity? Are not the animals of a country citizens also? Then why are they

allowed to be butchered in organized slaughterhouses? Are these the signs of equality, fraternity and nonviolence?

Therefore, in contrast with the modern, advanced, civilized form of government, an autocracy like Maharaja Yudhisthira's is by far superior to a so-called democracy in which animals are killed and a man less than an animal is allowed to cast votes for another less-than-animal man.

We are all creatures of material nature. In the Bhagavad-gita it is said that the Lord Himself is the seed-giving father and material nature is the mother of all living beings in all shapes. Thus mother material nature has enough foodstuff both for animals and for men, by the grace of the Father Almighty, Sri Krsna. The human being is the elder brother of all other living beings. He is endowed with intelligence more powerful than animals for realizing the course of nature and the indications of the Almighty Father. Human civilizations should depend on the production of material nature without artificially attempting economic development to turn the world into a chaos of artificial greed and power only for the purpose of artificial luxuries and sense gratification. This is but the life of dogs and hogs.

#### TEXT 5

#### TEXT

nadyah samudra girayah  
savanaspati-virudhah  
phalanty osadhayah sarvah  
kamam anvrtu tasya vai

#### SYNONYMS

nadyah--rivers; samudrah--oceans; girayah--hills and mountains; savanaspati--vegetables; virudhah--creepers; phalanti--active; osadhayah--drugs; sarvah--all; kamam--necessities; anvrtu--seasonal; tasya--for the King; vai--certainly.

#### TRANSLATION

The rivers, oceans, hills, mountains, forests, creepers and active drugs, in every season, paid their tax quota to the King in profusion.

#### PURPORT

Since Maharaja Yudhisthira was under the protection of the ajita, the infallible Lord, as above mentioned, the properties of the Lord, namely the rivers, oceans, hills, forests, etc., were all pleased, and they used to supply their respective quota of taxes to the King. The secret to success is to take refuge under the protection of the Supreme Lord. Without His sanction, nothing can be possible. To make economic development by our own endeavors on the strength of tools and machinery is not all. The sanction of the Supreme Lord must be there, otherwise despite all instrumental arrangements everything will be unsuccessful. The ultimate cause of success is the daiva, the Supreme. Kings like Maharaja Yudhisthira knew perfectly well that the king is the agent of the Supreme Lord to look after the welfare of the mass of people. Actually the state belongs to the Supreme Lord. The rivers, oceans, forests, hills, drugs, etc., are not creations of man. They are all creations of the Supreme Lord, and the living being is allowed to make use of the property of the Lord for the service of the Lord. Today's slogan is that everything is for the people, and therefore the government is for the people and by the people. But to produce a new species of humanity at the present moment on the basis of God consciousness and perfection of human life, the ideology of godly communism, the world has to again follow in the footsteps of kings like Maharaja Yudhisthira or Pariksit. There is enough of everything by the will of the Lord, and we can make proper use of things to live comfortably without enmity between men, or animal and man or nature. The control of the Lord is everywhere, and if the Lord is pleased, every part of nature will be pleased. The river will flow profusely to fertilize the land; the oceans will supply sufficient quantities of

minerals, pearls and jewels; the forest will supply sufficient wood, drugs and vegetables, and the seasonal changes will effectively help produce fruits and flowers in profuse quantity. The artificial way of living depending on factories and tools can render so-called happiness only to a limited number at the cost of millions. Since the energy of the mass of people is engaged in factory production, the natural products are being hampered, and for this the mass is unhappy. Without being educated properly, the mass of people are following in the footsteps of the vested interests by exploiting natural reserves, and therefore there is acute competition between individual and individual and nation and nation. There is no control by the trained agent of the Lord. We must look into the defects of modern civilization by comparison here, and should follow in the footsteps of Maharaja Yudhisthira to cleanse man and wipe out anachronisms.

#### TEXT 6

#### TEXT

nadhayo vyadhayah klesa  
daiva-bhutatma-hetavah  
ajata-satrav abhavan  
jantunam rajni karhicit

#### SYNONYMS

na--never; adhayah--anxieties; vyadhayah--diseases; klesah--trouble due to excessive heat and cold; daiva-bhuta-atma--all due to the body, supernatural power and other living beings; hetavah--due to the cause of; ajata-satrau--unto one who has no enemy; abhavan--happened; jantunam--of the living beings; rajni--unto the King; karhicit--at any time.

#### TRANSLATION

Because of the King's having no enemy, the living beings were not at any time disturbed by mental agonies, diseases, or excessive heat or cold.

#### PURPORT

To be nonviolent to human beings and to be a killer or enemy of the poor animals is Satan's philosophy. In this age there is enmity toward poor animals, and therefore the poor creatures are always anxious. The reaction of the poor animals is being forced on human society, and therefore there is always the strain of cold or hot war between men, individually, collectively or nationally. At the time of Maharaja Yudhisthira, there were no different nations, although there were different subordinate states. The whole world was united, and the supreme head, being a trained king like Yudhisthira, kept all the inhabitants free from anxiety, diseases and excessive heat and cold. They were not only economically well-to-do, but also physically fit and undisturbed by supernatural power, by enmity from other living beings and by disturbance of bodily and mental agonies. There is a proverb in Bengali that a bad king spoils the kingdom and a bad housewife spoils the family. This truth is applicable here also. Because the King was pious and obedient to the Lord and sages, because he was no one's enemy and because he was a recognized agent of the Lord and therefore protected by Him, all the citizens under the King's protection were, so to speak, directly protected by the Lord and His authorized agents. Unless one is pious and recognized by the Lord, he cannot make others happy who are under his care. There is full cooperation between man and God and man and nature, and this conscious cooperation between man and God and man and nature, as exemplified by King Yudhisthira, can bring about happiness, peace and prosperity in the world. The attitude of exploiting one another, the custom of the day, will only bring misery.

#### TEXT 7

#### TEXT

usitva hastinapure  
masan katipayan harih  
suhrdam ca visokaya  
svasus ca priya-kamyaya

#### SYNONYMS

usitva--staying; hastinapure--in the city of Hastinapura; masan--months; katipayan--a few; harih--Lord Sri Krsna; suhrdam--relatives; ca--also; visokaya--for pacifying them; svasuh--the sister; ca--and; priya-kamyaya--for pleasing.

#### TRANSLATION

Sri Hari, Lord Sri Krsna, resided at Hastinapura for a few months to pacify His relatives and please His own sister [Subhadra].

#### PURPORT

Krsna was to start for Dvaraka, His own kingdom, after the Battle of Kuruksetra and Yudhisthira's being enthroned, but to oblige the request of Maharaja Yudhisthira and to show special mercy to Bhismadeva, Lord Krsna stopped at Hastinapura, the capital of the Pandavas. The Lord decided to stay especially to pacify the aggrieved King as well as to please Subhadra, sister of Lord Sri Krsna. Subhadra was especially to be pacified because she lost her only son, Abhimanyu, who was just married. The boy left his wife, Uttara, mother of Maharaja Pariksit. The Lord is always pleased to satisfy His devotees in any capacity. Only His devotees can play the parts of His relatives. The Lord is absolute.

#### TEXT 8

#### TEXT

amantrya cabhyanujnatah  
parisvajyabhivadya tam  
aruroha ratham kaiscit  
parisvakto 'bhivaditah

#### SYNONYMS

amantrya--taking permission; ca--and; abhyanujnatah--being permitted; parisvajya--embracing; abhivadya--bowing down at the feet; tam--unto Maharaja Yudhisthira; aruroha--ascended; ratham--the chariot; kaiscit--by someone; parisvaktah--being embraced; bhivaditah--being offered obeisances.

#### TRANSLATION

Afterwards, when the Lord asked permission to depart and the King gave it, the Lord offered His respects to Maharaja Yudhisthira by bowing down at his feet, and the King embraced Him. After this the Lord, being embraced by others and receiving their obeisances, got into His chariot.

#### PURPORT

Maharaja Yudhisthira was the elder cousin of Lord Krsna, and therefore while departing from him the Lord bowed down at the King's feet. The King embraced Him as a younger brother, although the King knew perfectly well that Krsna is the Supreme Personality of Godhead. The Lord takes pleasure when some of His devotees accept Him as less important in terms of love. No one is greater than or equal to the

Lord, but He takes pleasure in being treated as younger than His devotees. These are all transcendental pastimes of the Lord. The impersonalist cannot enter into the supernatural roles played by the devotee of the Lord. Thereafter Bhima and Arjuna embraced the Lord because they were of the same age, but Nakula and Sahadeva bowed down before the Lord because they were younger than He.

#### TEXTS 9-10

#### TEXT

subhadra draupadi kunti  
virata-tanaya tatha  
gandhari dhrtarastras ca  
yuyutsur gautamo yamau

vrkodaras ca dhaumyas ca  
striyo matsya-sutadayah  
na sehire vimuhyanto  
viraham sarnga-dhanvanah

#### SYNONYMS

subhadra--the sister of Krsna; draupadi--the wife of the Pandavas; kunti--the mother of the Pandavas; virata-tanaya--the daughter of Virata (Uttara); tatha--also; gandhari--the mother of Duryodhana; dhrtarastrah--the father of Duryodhana; ca--and; yuyutsuh--the son of Dhrtarastra by his vaisya wife; gautamah--Krpacarya; yamau--the twin brothers Nakula and Sahadeva; vrkodarah--Bhima; ca--and; dhaumyah--Dhaumya; ca--and; striyah--also other ladies of the palace; matsya-suta-adayah--the daughter of a fisherman (Satyavati, Bhisma's stepmother); na--could not; sehire--tolerate; vimuhyantah--almost fainting; viraham--separation; sarnga-dhanvanah--of Sri Krsna, who bears a conch in His hand.

#### TRANSLATION

At that time Subhadra, Draupadi, Kunti, Uttara, Gandhari, Dhrtarastra, Yuyutsu, Krpacarya, Nakula, Sahadeva, Bhimasena, Dhaumya and Satyavati all nearly fainted because it was impossible for them to bear separation from Lord Krsna.

#### PURPORT

Lord Sri Krsna is so attractive for the living beings, especially for the devotees, that it is impossible for them to tolerate separation. The conditioned soul under the spell of illusory energy forgets the Lord, otherwise he cannot. The feeling of such separation cannot be described, but it can simply be imagined by devotees only. After His separation from Vrndavana and the innocent rural cowherd boys, girls, ladies and others, they all felt shock throughout their lives, and the separation of Radharani, the most beloved cowherd girl, is beyond expression. Once they met at Kuruksetra during a solar eclipse, and the feeling which was expressed by them is heartrending. There is, of course, a difference in the qualities of the transcendental devotees of the Lord, but none of them who have ever contacted the Lord by direct communion or otherwise can leave Him for a moment. That is the attitude of the pure devotee.

#### TEXTS 11-12

#### TEXT

sat-sangan mukta-duhsango  
hatum notsahate budhah  
kirtyamanam yaso yasya

sakrd akarnya rocanam

tasmin nyasta-dhiyah parthah  
saheran viraham katham  
darsana-sparsa-samlapa-  
sayanasana-bhojanaih

#### SYNONYMS

sat-sangat--by the association of pure devotees; mukta-duhsangah--freed from bad materialistic association; hatum--to give up; na utsahate--never attempts; budhah--one who has understood the Lord; kirtyamanam--glorifying; yasa--fame; yasya--whose; sakrt--once only; akarnya--hearing only; rocanam--pleasing; tasmin--unto Him; nyasta-dhiyah--one who has given his mind unto Him; parthah--the sons of Prtha; saheran--can tolerate; viraham--separation; katham--how; darsana--seeing face to face; sparsa--touching; samlapa--conversing; sayana--sleeping; asana--sitting; bhojanaih--dining together.

#### TRANSLATION

The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once. How, then, could the Pandavas tolerate His separation, for they had been intimately associated with His person, seeing Him face to face, touching Him, conversing with Him, and sleeping, sitting and dining with Him?

#### PURPORT

The living being's constitutional position is one of serving a superior. He is obliged to serve by force the dictates of illusory material energy in different phases of sense gratification. And in serving the senses he is never tired. Even though he may be tired, the illusory energy perpetually forces him to do so without being satisfied. There is no end to such sense gratificatory business, and the conditioned soul becomes entangled in such servitude without hope of release. The release is only effected by association with pure devotees. By such association one is gradually promoted to his transcendental consciousness. Thus he can know that his eternal position is to render service unto the Lord and not to the perverted senses in the capacity of lust, anger, desire to lord it over, etc. Material society, friendship and love are all different phases of lust. Home, country, family, society, wealth and all sorts of corollaries are all causes of bondage in the material world, where the threefold miseries of life are concomitant factors. By associating with pure devotees and by hearing them submissively, attachment for material enjoyment becomes slackened, and attraction for hearing about the transcendental activities of the Lord becomes prominent. Once they are, they will go on progressively without stoppage, like fire in gunpowder. It is said that Hari, the Personality of Godhead, is so transcendently attractive that even those who are self-satisfied by self-realization and are factually liberated from all material bondage also become devotees of the Lord. Under the circumstances it is easily understood what must have been the position of the Pandavas, who were constant companions of the Lord. They could not even think of separation from Sri Krsna, since the attraction was more intense for them because of continuous personal contact. His remembrance by His form, quality, name, fame, pastimes, etc., is also attractive for the pure devotee, so much so that he forgets all forms, quality, name, fame and activities of the mundane world, and due to his mature association with pure devotees he is not out of contact with the Lord for a moment.

#### TEXT 13

#### TEXT

sarve te 'nimisair aksais  
tam anu druta-cetasah

viksantah sneha-sambaddha  
vicelus tatra tatra ha

#### SYNONYMS

sarve--all; te--they; animisaih--without twinkling of the eyes; aksaih--by the eye; tam anu--after Him; druta-cetasah--melted heart; viksantah--looking upon Him; sneha-sambaddhah--bound by pure affection; viceluh--began to move; tatra tatra--here and there; ha--so they did.

#### TRANSLATION

All their hearts were melting for Him on the pot of attraction. They looked at Him without blinking their eyes, and they moved hither and thither in perplexity.

#### PURPORT

Krsna is naturally attractive for all living beings because He is the chief eternal amongst all eternals. He alone is the maintainer of the many eternals. This is stated in the Katha Upanisad, and thus one can obtain permanent peace and prosperity by revival of one's eternal relation with Him, now forgotten under the spell of maya, the illusory energy of the Lord. Once this relation is slightly revived, the conditioned soul at once becomes freed from the illusion of material energy and becomes mad after the association of the Lord. This association is made possible not only by personal contact with the Lord, but also by association with His name, fame, form and quality. Srimad-Bhagavatam trains the conditioned soul to this stage of perfection by submissive hearing from the pure devotee.

#### TEXT 14

#### TEXT

nyarundhann udgalad baspam  
autkanthyad devaki-sute  
niryaty agaran no 'bhadram  
iti syad bandhava-striyah

#### SYNONYMS

nyarundhan--checking with great difficulty; udgalat--overflowing; baspam--tears; autkanthyat--because of great anxiety; devaki-sute--unto the son of Devaki; niryati--having come out; agarat--from the palace; nah--not; abhadram--inauspiciousness; iti--thus; syat--may happen; bandhava--relative; striyah--ladies.

#### TRANSLATION

The female relatives, whose eyes were flooded with tears out of anxiety for Krsna, came out of the palace. They could stop their tears only with great difficulty. They feared that tears would cause misfortune at the time of departure.

#### PURPORT

There were hundreds of ladies in the palace of Hastinapura. All of them were affectionate to Krsna. All of them were relatives also. When they saw that Krsna was going away from the palace for His native place, they were very anxious for Him, and as usual tears began to roll down their cheeks. They thought, at the same time, that tears at that moment might be a cause of misfortune for Krsna; therefore they wanted to check them. This was very difficult for them because the tears could not be checked. Therefore, they smeared their tears in their eyes, and their hearts throbbed. Therefore ladies who were the wives and



daughters-in-law of those who died in the battlefield never came in direct contact with Krsna. But all of them heard of Him and His great activities, and thus they thought of Him, talked of Him, His name, fame, etc., and became affectionate also, like those who were in direct contact. Therefore directly or indirectly anyone who thinks of Krsna, talks of Krsna or worships Krsna becomes attached to Him. Because Krsna is absolute, there is no difference between His name, form, quality, etc. Our intimate relation with Krsna can be confidentially revived by our talking of, hearing of, or remembering Him. It is so done due to spiritual potency.

#### TEXT 15

#### TEXT

mrdanga-sankha-bheryas ca  
vina-panava-gomukhah  
dhundhury-anaka-ghantadya  
nedur dundubhayas tatha

#### SYNONYMS

mrdanga--sweet sounding drum; sankha--conchshell; bheryah--brass band; ca--and; vina--string band; panava--a kind of flute; gomukhah--another flute; dhundhuri--another drum; anaka--kettle; ghanta--bell; adyah--others; neduh--sounded; dundubhayah--other different types of drums; tatha--at that time.

#### TRANSLATION

While the Lord was departing from the palace of Hastinapura, different types of drums --like the mrdanga, dhola, nagra, dhundhuri and dundubhi--and flutes of different types, the vina, gomukha and bheri, all sounded together to show Him honor.

#### TEXT 16

#### TEXT

prasada-sikhararudhah  
kuru-naryo didrksaya  
vavrsuh kusumaih krsnam  
prema-vrida-smiteksanah

#### SYNONYMS

prasada--palace; sikhara--the roof; arudhah--ascending; kuru-naryah--the ladies of the Kuru royalty; didrksaya--seeing; vavrsuh--showered; kusumaih--by flowers; krsnam--upon Lord Krsna; prema--out of affection and love; vrida-smita-iksanah--glancing with shy smiles.

#### TRANSLATION

Out of a loving desire to see the Lord, the royal ladies of the Kurus got up on top of the palace, and smiling with affection and shyness, they showered flowers upon the Lord.

#### PURPORT

Shyness is a particular extra-natural beauty of the fair sex, and it commands respect from the opposite sex. This custom was observed even during the days of the Mahabharata, i.e., more than five thousand years ago. It is only the less intelligent persons not well versed in the history of the world who say that

observance of separation of female from male is an introduction of the Mohammedan period in India. This incident from the Mahabharata period proves definitely that the ladies of the palace observed strict parda (restricted association with men), and instead of coming down in the open air where Lord Krsna and others were assembled, the ladies of the palace went up on the top of the palace and from there paid their respects to Lord Krsna by showers of flowers. It is definitely stated here that the ladies were smiling there on the top of the palace, checked by shyness. This shyness is a gift of nature to the fair sex, and it enhances their beauty and prestige, even if they are of a less important family or even if they are less attractive. We have practical experience of this fact. A sweeper woman commanded the respect of many respectable gentlemen simply by manifesting a lady's shyness. Half-naked ladies in the street do not command any respect, but a shy sweeper's wife commands respect from all.

Human civilization, as conceived of by the sages of India, is to help one free himself from the clutches of illusion. The material beauty of a woman is an illusion because actually the body is made of earth, water, fire, air, etc. But because there is the association of the living spark with matter, it appears to be beautiful. No one is attracted by an earthen doll, even if it is most perfectly prepared to attract the attention of others. The dead body has no beauty because no one will accept the dead body of a so-called beautiful woman. Therefore, the conclusion is that the spirit spark is beautiful, and because of the soul's beauty one is attracted by the beauty of the outward body. The Vedic wisdom, therefore, forbids us to be attracted by false beauty. But because we are now in the darkness of ignorance, the Vedic civilization allows very restricted mixing of woman and man. They say that the woman is considered to be the fire, and the man is considered to be the butter. The butter must melt in association with fire, and therefore they may be brought together only when it is necessary. And shyness is a check to the unrestricted mixing. It is nature's gift, and it must be utilized.

#### TEXT 17

#### TEXT

sitatapatram jagraha  
muktadama-vibhusitam  
ratna-dandam gudakesah  
priyah priyatamasya ha

#### SYNONYMS

sita-atapatram--soothing umbrella; jagraha--took up; mukta-dama--decorated with laces and pearls; vibhusitam--embroidered; ratna-dandam--with a handle of jewels; gudakesah--Arjuna, the expert warrior, or one who has conquered sleep; priyah--most beloved; priyatamasya--of the most beloved; ha--so he did.

#### TRANSLATION

At that time Arjuna, the great warrior and conqueror of sleep, who is the intimate friend of the most beloved Supreme Lord, took up an umbrella which had a handle of jewels and was embroidered with lace and pearls.

#### PURPORT

Gold, jewels, pearls and valuable stones were used in the luxurious royal ceremonies. They are all nature's gifts and are produced by the hills, oceans, etc., by the order of the Lord, when man does not waste his valuable time in producing unwanted things in the name of necessities. By so-called development of industrial enterprises, they are now using pots of gutta-percha instead of metals like gold, silver, brass and copper. They are using margarine instead of purified butter, and one fourth of the city population has no shelter.

#### TEXT 18

## TEXT

uddhavah satyakis caiva  
vyajane paramadbhute  
vikiryamanah kusumai  
reje madhu-patih pathi

## SYNONYMS

uddhavah--a cousin-brother of Krsna's; satyaki--His driver; ca--and; eva--certainly; vyajane--engaged in fanning; parama-adbhute--decorative; vikiryamanah--seated on scattered; kusumai--flowers all around; reje--commanded; madhu-patih--the master of Madhu (Krsna); pathi--on the road.

## TRANSLATION

Uddhava and Satyaki began to fan the Lord with decorated fans, and the Lord, as the master of Madhu, seated on scattered flowers, commanded them along the road.

## TEXT 19

### TEXT

asruyantisah satyas  
tatra tatra dvijeritah  
nanurupanurupas ca  
nirgunasya gunatmanah

## SYNONYMS

asruyanta--being heard; asisah--benediction; satyah--all truths; tatra--here; tatra--there; dvija-iritah--sounded by learned brahmanas; na--not; anurupa--befitting; anurupah--fitting; ca--also; nirgunasya--of the Absolute; guna-atmanah--playing the role of a human being.

## TRANSLATION

It was being heard here and there that the benedictions being paid to Krsna were neither befitting nor unbefitting because they were all for the Absolute, who was now playing the part of a human being.

## PURPORT

At places there were sounds of Vedic benediction aiming at the Personality of Godhead Sri Krsna. The benedictions were fitting in the sense that the Lord was playing the part of a human being, as if a cousin of Maharaja Yudhisthira, but they were also unfitting because the Lord is absolute and has nothing to do with any kind of material relativities. He is nirguna, or there are no material qualities in Him, but He is full of transcendental qualities. In the transcendental world there is nothing contradictory, whereas in the relative world everything has its opposite. In the relative world white is the opposite conception of black, but in the transcendental world there is no distinction between white and black. Therefore the sounds of benedictions uttered by the learned brahmanas here and there appear to be contradictory in relation with the Absolute Person, but when they are applied to the Absolute Person they lose all contradiction and become transcendental. One example may clear this idea. Lord Sri Krsna is sometimes described as a thief. He is very famous amongst His pure devotees as the Makhana-cora. He used to steal butter from the houses of neighbors at Vrndavana in His early age. Since then He is famous as a thief. But in spite of His being famous as a thief, He is worshiped as a thief, whereas in the mundane world a thief is punished and

is never praised. Since He is the Absolute Personality of Godhead, everything is applicable to Him, and still in spite of all contradictions He is the Supreme Personality of Godhead.

#### TEXT 20

#### TEXT

anyonyam asit sanjalpa  
uttama-sloka-cetasam  
kauravendra-pura-strinam  
sarva-sruti-mano-harah

#### SYNONYMS

anyonyam--among each other; asit--there was; sanjalpah--talking; uttama-sloka--the Supreme, who is praised by selected poetry; cetasam--of those whose hearts are absorbed in that way; kaurava-indra--the king of the Kurus; pura--capital; strinam--all the ladies; sarva--all; sruti--the Vedas; manah-harah--attractive to the mind.

#### TRANSLATION

Absorbed in the thought of the transcendental qualities of the Lord, who is glorified in select poetry, the ladies on the roofs of all the houses of Hastinapura began to talk of Him. This talk was more attractive than the hymns of the Vedas.

#### PURPORT

In the Bhagavad-gita it is said that in all the Vedic literatures the goal is the Personality of Godhead Sri Krsna. Factually the glories of the Lord are depicted in such literature as the Vedas, Ramayana and Mahabharata. And in the Bhagavatam they are specifically mentioned in respect to the Supreme Lord. Therefore, while the ladies on the tops of the houses in the capital of the kings of the Kuru dynasty were talking about the Lord, their talk was more pleasing than the Vedic hymns. Anything sung in the praise of the Lord is Sruti-mantra. There are songs of Thakura Narottama dasa, one of the acaryas in the Gaudiya-sampradaya, composed in simple Bengali language. But Thakura Visvanatha Cakravarti, another very learned acarya of the same sampradaya, has approved the songs by Thakura Narottama dasa to be as good as Vedic mantras. And this is so because of the subject matter. The language is immaterial, but the subject matter is important. The ladies, who were all absorbed in the thought and actions of the Lord, developed the consciousness of Vedic wisdom by the grace of the Lord. And therefore although such ladies might not have been very learned scholars in Sanskrit or otherwise, still whatever they spoke was more attractive than the Vedic hymns. The Vedic hymns in the Upanisads are sometimes indirectly directed to the Supreme Lord. But the talks of the ladies were directly spoken of the Lord, and thus they were more pleasing to the heart. The ladies' talks appeared to be more valuable than the learned brahmanas' benedictions.

#### TEXT 21

#### TEXT

sa vai kilayam purusah puratano  
ya eka asid avisesa atmani  
agre gunebhyo jagad-atmanisvare  
nimilitatman nisi supta-saktisu

#### SYNONYMS

sah--He (Krsna); vai--as I remember; kila--definitely; ayam--this; purusah--Personality of Godhead; puratanah--the original; yah--who; ekah--only one; asit--existed; avisesah--materially unmanifested; atmani--own self; agre--before creation; gunebhyah--of the modes of nature; jagat-atmani--unto the Supersoul; isvare--unto the Supreme Lord; nimilita--merged into; atman--the living entity; nisi supta--inactive at night; saktisu--of the energies.

#### TRANSLATION

They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended.

#### PURPORT

There are two types of dissolution of the manifested cosmos. At the end of every 4,320,000,000 solar years, when Brahma, the lord of one particular universe, goes to sleep, there is one annihilation. And at the end of Lord Brahma's life, which takes place at the end of Brahma's one hundred years of age, in our calculation at the end of 8,640,000,000 x 30 x 12 x 100 solar years, there is complete annihilation of the entire universe, and in both the periods both the material energy called the mahat-tattva and the marginal energy called jiva-tattva merge in the person of the Supreme Lord. The living beings remain asleep within the body of the Lord until there is another creation of the material world, and that is the way of the creation, maintenance and annihilation of the material manifestation.

The material creation is effected by the interaction of the three modes of material nature set in action by the Lord, and therefore it is said here that the Lord existed before the modes of material nature were set in motion. In the Sruti-mantra it is said that only Visnu, the Supreme Lord, existed before the creation, and there was no Brahma, Siva or other demigods. Visnu means the Maha-Visnu, who is lying on the Causal Ocean. By His breathing only all the universes are generated in seeds and gradually develop into gigantic forms with innumerable planets within each and every universe. The seeds of universes develop into gigantic forms in the way seeds of a banyan tree develop into numberless banyan trees.

This Maha-Visnu is the plenary portion of the Lord Sri Krsna, who is mentioned in the Brahma-samhita as follows:

"Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, whose plenary portion is the Maha-Visnu. All the Brahmas, the heads of the universes, live only for the period of His exhaling, after the universes are generated from the pores of His transcendental body." (Brahma-samhita 5.58)

Thus Govinda, or Lord Krsna, is the cause of Maha-Visnu also. The ladies talking about this Vedic truth must have heard it from authoritative sources. An authoritative source is the only means of knowing about transcendental subject matter definitely. There is no alternative.

The merging of the living beings into the body of Maha-Visnu takes place automatically at the end of Brahma's one hundred years. But that does not mean that the individual living being loses his identity. The identity is there, and as soon as there is another creation by the supreme will of the Lord, all the sleeping, inactive living beings are again let loose to begin their activities in the continuation of past different spheres of life. It is called *suptothita naya*, or awakening from sleep and again engaging in one's respective continuous duty. When a man is asleep at night, he forgets himself, what he is, what his duty is and everything of his waking state. But as soon as he awakens from slumber, he remembers all that he has to do and thus engages himself again in his prescribed activities. The living beings also remain merged in the body of Maha-Visnu during the period of annihilation, but as soon as there is another creation they arise to take up their unfinished work. This is also confirmed in the Bhagavad-gita (8.18-20).

The Lord existed before the creative energy was set in action. The Lord is not a product of the material energy. His body is completely spiritual, and there is no difference between His body and Himself. Before creation the Lord remained in His abode, which is absolute and one.

## TEXT

sa eva bhuyo nija-virya-coditam  
sva-jiva-mayam prakrtim sirsksatim  
anama-rupatmani rupa-namani  
vidhitsamano 'nusasara sastra-krt

## SYNONYMS

sah--He; eva--thus; bhuyah--again; nija--own personal; virya--potency; coditam--performance of; sva--own; jiva--living being; mayam--external energy; prakrtim--unto material nature; sirsksatim--while re-creating; anama--without mundane designation; rupa-atmani--forms of the soul; rupa-namani--forms and names; vidhitsamanah--desiring to award; anusasara--entrusted; sastra-krt--the compiler of revealed scripture.

## TRANSLATION

The Personality of Godhead, again desiring to give names and forms to His parts and parcels, the living entities, placed them under the guidance of material nature. By His own potency, material nature is empowered to re-create.

## PURPORT

The living entities are parts and parcels of the Lord. They are of two varieties, namely nitya-mukta and nitya-baddha. The nitya-muktas are eternally liberated souls, and they are eternally engaged in the reciprocation of transcendental loving service with the Lord in His eternal abode beyond the manifested mundane creations. But the nitya-baddha, or eternally conditioned souls, are entrusted to His external energy, maya, for rectification of their rebellious attitude toward the Supreme Father. Nitya-baddhas are eternally forgetful of their relation with the Lord as parts and parcels. They are bewildered by the illusory energy as products of matter, and thus they are very busy in making plans in the material world for becoming happy. They go on merrily with plans, but by the will of the Lord both the planmakers and the plans are annihilated at the end of a certain period, as above mentioned. This is confirmed in the Bhagavad-gita as follows: "O son of Kunti, at the end of the millennium all the living entities merge into My nature, and again when the time of creation is ripe, I begin creation by the agency of My external energy." (Bg. 9.7)

The word bhuyah indicates again and again, that is to say the process of creation, maintenance and annihilation is going on perpetually by the external energy of the Lord. He is the cause of everything. But the living beings, who are constitutionally the parts and parcels of the Lord and are forgetful of the sweet relation, are given a chance again to get rid of the clutches of the external energy. And to revive his (the living being's) consciousness, the revealed scriptures are also created by the Lord. Vedic literatures are the guiding directions for the conditioned souls so they can get free from the repetition of creation and annihilation of the material world and the material body.

The Lord says in the Bhagavad-gita, "This created world and material energy are under My control. Under the influence of prakrti, automatically they are created again and again, and this is done by Me through the agency of My external energy."

Actually the spiritual spark living entities have no material names or forms. But in order to fulfill their desire to lord it over the material energy of material forms and names, they are given a chance for such false enjoyment, and at the same time they are given a chance to understand the real position through the revealed scriptures. The foolish and forgetful living being is always busy with false forms and false names. Modern nationalism is the culmination of such false names and false forms. Men are mad after false name and form. The form of body obtained under certain conditions is taken up as factual, and the name also taken bewilders the conditioned soul into misusing the energy in the name of so many "isms." The scriptures, however, supply the clue for understanding the real position, but men are reluctant to take

lessons from the scriptures created by the Lord for different places and times. For example, the Bhagavad-gita is the guiding principle for every human being, but by the spell of material energy they do not take care to carry out the programs of life in terms of the Bhagavad-gita. Srimad-Bhagavatam is the post-graduate study of knowledge for one who has thoroughly understood the principles of the Bhagavad-gita. Unfortunately people have no taste for them, and therefore they are under the clutches of maya for repetition of birth and death.

#### TEXT 23

#### TEXT

sa va ayam yat padam atra surayo  
jitendriya nirjita-matarisvanah  
pasyanti bhakty-utkalitamalatmana  
nanv esa sattvam parimarstum arhati

#### SYNONYMS

sah--He; vai--by providence; ayam--this; yat--that which; padam atra--here is the same Personality of Godhead, Sri Krsna; surayah--great devotees; jita-indriyah--who have overcome the influence of the senses; nirjita--thoroughly controlled; matarisvanah--life; pasyanti--can see; bhakti--by dint of devotional service; utkalita--developed; amala-atmana--those whose minds are thoroughly cleansed; nanu esah--certainly by this only; sattvam--existence; parimarstum--for purifying the mind completely; arhati--deserve.

#### TRANSLATION

Here is the same Supreme Personality of Godhead whose transcendental form is experienced by the great devotees who are completely cleansed of material consciousness by dint of rigid devotional service and full control of life and the senses. And that is the only way to purify existence.

#### PURPORT

As it is stated in Bhagavad-gita, the Lord can be known in His real nature by dint of pure devotional service only. So it is stated here that only the great devotees of the Lord who are able to clear the mind of all material dust by rigid devotional service can experience the Lord as He is. Jitendriya means one who has full control over the senses. The senses are active parts of the body, and their activities cannot be stopped. The artificial means of the yogic processes to make the senses inactive has proved to be abject failure, even in the case of great yogis like Visvamitra Muni. Visvamitra Muni controlled the senses by yogic trance, but when he happened to meet Menaka (a heavenly society woman), he became a victim of sex, and the artificial way of controlling the senses failed. But in the case of a pure devotee, the senses are not at all artificially stopped from doing anything, but they are given different good engagements. When the senses are engaged in more attractive activities, there is no chance of their being attracted by any inferior engagements. In the Bhagavad-gita it is said that the senses can be controlled only by better engagements. Devotional service necessitates purifying the senses or engaging them in the activities of devotional service. Devotional service is not inaction. Anything done in the service of the Lord becomes at once purified of its material nature. The material conception is due to ignorance only. There is nothing beyond Vasudeva. The Vasudeva conception gradually develops in the heart of the learned after a prolonged acceleration of the receptive organs. But the process ends in the knowledge of accepting Vasudeva as all in all. In the case of devotional service, this very same method is accepted from the very beginning, and by the grace of the Lord all factual knowledge becomes revealed in the heart of a devotee due to dictation by the Lord from within. Therefore controlling the senses by devotional service is the only and easiest means.

## TEXT 24

### TEXT

sa va ayam sakhy anugita-sat-katho  
vedesu guhyesu ca guhya-vadibhih  
ya eka iso jagad-atma-lilaya  
srjaty avaty atti na tatra sajjate

### SYNONYMS

sah--He; vai--also; ayam--this; sakhi--O my friend; anugita--described; sat-kathah--the excellent pastimes; vedesu--in the Vedic literatures; guhyesu--confidentially; ca--as also; guhya-vadibhih--by the confidential devotees; yah--one who; ekah--one only; isah--the supreme controller; jagat--of the complete creation; atma--Supersoul; lilaya--by manifestation of pastimes; srjati--creates; avati atti--also maintains and annihilates; na--never; tatra--there; sajjate--becomes attached to it.

### TRANSLATION

O dear friends, here is that very Personality of Godhead whose attractive and confidential pastimes are described in the confidential parts of Vedic literature by His great devotees. It is He only who creates, maintains and annihilates the material world and yet remains unaffected.

### PURPORT

As it is stated in the Bhagavad-gita, all the Vedic literatures are glorifying the greatness of Lord Sri Krsna. Here it is confirmed in the Bhagavatam also. The Vedas are expanded by many branches and subbranches by great devotees and empowered incarnations of the Lord like Vyasa, Narada, Sukadeva Gosvami, the Kumaras, Kapila, Prahlada, Janaka, Bali and Yamaraja, but in the Srimad-Bhagavatam especially, the confidential parts of His activities are described by the confidential devotee Sukadeva Gosvami. In the Vedanta-sutras or Upanisads there is only a hint of the confidential parts of His pastimes. In such Vedic literatures as the Upanisads, the Lord has expressively been distinguished from the mundane conception of His existence. His identity being fully spiritual, His form, name, quality, and paraphernalia, etc., have been elaborately distinguished from matter, and therefore He is sometimes misunderstood by less intelligent persons as impersonal. But factually He is the Supreme Person, Bhagavan, and He is partially represented as Paramatma or impersonal Brahman.

## TEXT 25

### TEXT

yada hy adharmena tamo-dhiyo nrpa  
jivanti tatraisa hi sattvatah kila  
dhatte bhagam satyam rtam dayam yaso  
bhavaya rupani dadhad yuge yuge

### SYNONYMS

yada--whenever; hi--assuredly; adharmena--against the principles of God's will; tamah-dhiyah--persons in the lowest material modes; nrpah--kings and administrators; jivanti--live like animals; tatra--thereupon; esah--He; hi--only; sattvatah--transcendental; kila--certainly; dhatte--is manifested; bhagam--supreme power; satyam--truth; rtam--positiveness; dayam--mercy; yasa--wonderful activities; bhavaya--for the maintenance; rupani--in various forms; dadhat--manifested; yuge--different periods; yuge--and ages.



## TRANSLATION

Whenever there are kings and administrators living like animals in the lowest modes of existence, the Lord in His transcendental form manifests His supreme power, the Truth Positive, shows special mercy to the faithful, performs wonderful activities and manifests various transcendental forms as is necessary in different periods and ages.

## PURPORT

As mentioned above, the cosmic creation is the property of the Supreme Lord. This is the basic philosophy of Isopanisd: everything is the property of the Supreme Being. No one should encroach upon the property of the Supreme Lord. One should accept only what is kindly awarded by Him. Therefore, the earth or any other planet or universe is the absolute property of the Lord. The living beings are certainly His parts and parcels, or sons, and thus every one of them has a right to live at the mercy of the Lord to execute his prescribed work. No one, therefore, can encroach upon the right of another individual man or animal without being so sanctioned by the Lord. The king or the administrator is the representative of the Lord to look after the management of the Lord's will. He must therefore be a recognized person like Maharaja Yudhishthira or Pariksit. Such kings have full responsibility and knowledge from authorities about the administration of the world. But at times, due to the influence of the ignorance mode of material nature (tamo-guna), the lowest of the material modes, kings and administrators come into power without knowledge and responsibility, and such foolish administrators live like animals for the sake of their own personal interest. The result is that the whole atmosphere becomes surcharged with anarchy and vicious elements. Nepotism, bribery, cheating, aggression and, therefore, famine, epidemic, war and similar other disturbing features become prominent in human society. And the devotees of the Lord or the faithful are persecuted by all means. All these symptoms indicate the time of an incarnation of the Lord to reestablish the principles of religion and to vanquish the maladministrators. This is also confirmed in the Bhagavad-gita.

The Lord then appears in His transcendental form without any tinge of material qualities. He descends just to keep the state of His creation in a normal condition. The normal condition is that the Lord has provided each and every planet with all the needs of the native living beings. They can happily live and execute their predestined occupations to attain salvation at the end, following the rules and regulations mentioned in the revealed scriptures. The material world is created to satisfy the whims of the nitya-baddha, or everlasting conditioned souls, just as naughty boys are provided with playing cradles. Otherwise, there was no need of the material world. But when they become intoxicated with the power of material science to exploit the resources unlawfully without the sanction of the Lord, and that also only for sense gratification, there is necessity of the Lord's incarnation to chastise the rebellious and to protect the faithful.

When He descends, He exhibits superhuman acts just to prove His supreme right, and materialists like Ravana, Hiranyakasipu and Kamsa are sufficiently punished. He acts in a manner which no one can imitate. For example, the Lord, when He appeared as Rama, bridged the Indian Ocean. When He appeared as Krsna, from His very childhood He showed superhuman activities by killing Putana, Aghasura, Sakatasura, Kaliya, etc., and then His maternal uncle Kamsa. When He was at Dvaraka He married 16,108 queens, and all of them were blessed with a sufficient number of children. The sum total of His personal family members amounted to about 100,000, popularly known as the Yadu-vamsa. And again, during His lifetime, He managed to vanquish them all. He is famous as the Govardhana-dhari Hari because He lifted at the age of only seven the hill known as Govardhana. The Lord killed many undesirable kings in His time, and as a ksatriya He fought chivalrously. He is famous as the asamaurdhva, unparalleled. No one is equal to or greater than Him.

## TEXT 26

### TEXT

aho alam slaghyatamam yadoh kulam

aho alam punyatamam madhor vanam  
yad esa pumsam rsabhah sriyah patih  
sva-janmana cankramanena cancati

#### SYNONYMS

aho--oh; alam--verily; slaghya-tamam--supremely glorified; yadoh--of King Yadu; kulam--dynasty; aho--oh; alam--verily; punya-tamam--supremely virtuous; madhoh vanam--the land of Mathura; yat--because; esah--this; pumsam--of all the living beings; rsabhah--supreme leader; sriyah--of the goddess of fortune; patih--husband; sva-janmana--by His appearance; cankramanena--by crawling; ca ancati--glories.

#### TRANSLATION

Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathura, where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood.

#### PURPORT

In the Bhagavad-gita the Personality of Godhead Sri Krsna has expressively given a description of His transcendental appearance, disappearance and activities. The Lord appears in a particular family or place by His inconceivable potency. He does not take His birth as a conditioned soul quits his body and accepts another body. His birth is like the appearance and disappearance of the sun. The sun arises on the eastern horizon, but that does not mean that the eastern horizon is the parent of the sun. The sun is existent in every part of the solar system, but he becomes visible at a scheduled time and so also becomes invisible at another scheduled time. Similarly, the Lord appears in this universe like the sun and again leaves our sight at another time. He exists at all times and at every place, but by His causeless mercy when He appears before us we take it for granted that He has taken His birth. Anyone who can understand this truth, in terms of the statements of revealed scriptures, certainly becomes liberated just after quitting the present body. Liberation is obtainable after many births and after great endeavor in patience and perseverance, in knowledge and renunciation. But simply by knowing in truth about the Lord's transcendental births and activities, one can get liberation at once. That is the verdict of the Bhagavad-gita. But those who are in the darkness of ignorance conclude that the Lord's birth and activities in the material world are similar to those of the ordinary living being. Such imperfect conclusions cannot give anyone liberation. His birth, therefore, in the family of King Yadu as the son of King Vasudeva and His transfer into the family of Nanda Maharaja in the land of Mathura are all transcendental arrangements made by the internal potency of the Lord. The fortunes of the Yadu dynasty and that of the inhabitants of the land of Mathura cannot be materially estimated. If simply by knowing the transcendental nature of the birth and activities of the Lord one can get liberation easily, we can just imagine what is in store for those who actually enjoyed the company of the Lord in person as a family member or as a neighbor. All those who were fortunate enough to associate with the Lord, the husband of the goddess of fortune, certainly obtained something more than what is known as liberation. Therefore, rightly, the dynasty and the land are both ever glorious by the grace of the Lord.

#### TEXT 27

#### TEXT

aho bata svar-yasasas tiraskari  
kusasthali punya-yasaskari bhuvah  
pasyanti nityam yad anugrahesitam  
smitavalokam sva-patim sma yat-prajah

#### SYNONYMS

aho bata--how wonderful this is; svah-yasasah--the glories of the heavenly planets; tiraskari--that which defeats; kusasthali--Dvaraka; punya--virtue; yasaskari--famous; bhuvah--the planet earth; pasyanti--see; nityam--constantly; yat--that which; anugraha-isitam--to bestow benediction; smita-avalokam--glance with the favor of sweet smiling; sva-patim--unto the soul of the living being (Krsna); sma--used to; yat-prajah--the inhabitants of the place.

#### TRANSLATION

Undoubtedly it is wonderful that Dvaraka has defeated the glories of the heavenly planets and has enhanced the celebrity of the earth. The inhabitants of Dvaraka are always seeing the soul of all living beings [Krsna] in His loving feature. He glances at them and favors them with sweet smiles.

#### PURPORT

The heavenly planets are inhabited by demigods like Indra, Candra, Varuna and Vayu and the pious souls reach there after performance of many virtuous acts on earth. Modern scientists agree that the timing arrangement in higher planetary systems is different from that of the earth. Thus it is understood from the revealed scriptures that the duration of life there is ten thousand years (by our calculation). Six months on earth is equal to one day on the heavenly planets. Facilities of enjoyment are also similarly enhanced, and the beauty of the inhabitants is legendary. Common men on the earth are very much fond of reaching the heavenly planets because they have heard that comforts of life are far greater there than on the earth. They are now trying to reach the moon by spacecraft. Considering all this, the heavenly planets are more celebrated than the earth. But the celebrity of earth has defeated that of the heavenly planets because of Dvaraka, where Lord Sri Krsna reigned as King. Three places, namely Vrndavana, Mathura and Dvaraka, are more important than the famous planets within the universe. These places are perpetually sanctified because whenever the Lord descends on earth He displays His transcendental activities particularly in these three places. They are perpetually the holy lands of the Lord, and the inhabitants still take advantage of the holy places, even though the Lord is now out of their sight. The Lord is the soul of all living beings, and He desires always to have all the living beings, in their svarupa, in their constitutional position, to participate in transcendental life in His association. His attractive features and sweet smiles go deep into the heart of everyone, and once it is so done the living being is admitted into the kingdom of God, from which no one returns. This is confirmed in the Bhagavad-gita.

The heavenly planets may be very famous for offering better facilities of material enjoyment, but as we learn from the Bhagavad-gita (9.20-21), one has to come back again to the earth planet as soon as the acquired virtue is finished. Dvaraka is certainly more important than the heavenly planets because whoever has been favored with the smiling glance of the Lord shall never come back again to this rotten earth, which is certified by the Lord Himself as a place of misery. Not only this earth but also all the planets of the universes are places of misery because in none of the planets within the universe is there eternal life, eternal bliss and eternal knowledge. Any person engaged in the devotional service of the Lord is recommended to live in one of the above-mentioned three places, namely Dvaraka, Mathura or Vrndavana. Because devotional service in these three places is magnified, those who go there to follow the principles in terms of instructions imparted in the revealed scriptures surely achieve the same result as obtained during the presence of Lord Sri Krsna. His abode and He Himself are identical, and a pure devotee under the guidance of another experienced devotee can obtain all the results, even at present.

#### TEXT 28

#### TEXT

nunam vrata-snana-hutadinesvarah  
samarcito hy asya grhita-panibhih  
pibanti yah sakhy adharamrtam muhur  
vraja-striyah sammumuhur yad-asayah

## SYNONYMS

nunam--certainly in the previous birth; vrata--vow; snana--bath; huta--sacrifice in the fire; adina--by all these; isvarah--the Personality of Godhead; samarcitah--perfectly worshiped; hi--certainly; asya--His; grhita-panibhih--by the married wives; pibanti--relishes; yah--those who; sakhi--O friend; adhara-amrtam--the nectar from His lips; muhuh--again and again; vraja-striyah--the damsels of Vrajabhumi; sammumuhuh--often fainted; yat-asayah--expecting to be favored in that way.

## TRANSLATION

O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhumi would often faint just by expecting such favors.

## PURPORT

Religious rites prescribed in the scriptures are meant to purify the mundane qualities of the conditioned souls to enable them to be gradually promoted to the stage of rendering transcendental service unto the Supreme Lord. Attainment of this stage of pure spiritual life is the highest perfection, and this stage is called svarupa, or the factual identity of the living being. Liberation means renovation of this stage of svarupa. In that perfect stage of svarupa, the living being is established in five phases of loving service, one of which is the stage of madhurya-rasa, or the humor of conjugal love. The Lord is always perfect in Himself, and thus He has no hankering for Himself. He, however, becomes a master, a friend, a son or a husband to fulfill the intense love of the devotee concerned. Herein two classes of devotees of the Lord are mentioned in the stage of conjugal love. One is svakiya, and the other is parakiya. Both of them are in conjugal love with the Personality of Godhead Krsna. The queens at Dvaraka were svakiya, or duly married wives, but the damsels of Vraja were young friends of the Lord while He was unmarried. The Lord stayed at Vrndavana till the age of sixteen, and His friendly relations with the neighboring girls were in terms of parakiya. These girls, as well as the queens, underwent severe penances by taking vows, bathing and offering sacrifices in the fire, as prescribed in the scriptures. The rites, as they are, are not an end in themselves, nor are fruitive action, culture of knowledge or perfection in mystic powers ends in themselves. They are all means to attain to the highest stage of svarupa, to render constitutional transcendental service to the Lord. Each and every living being has his individual position in one of the above-mentioned five different kinds of reciprocating means with the Lord, and in one's pure spiritual form of svarupa the relation becomes manifest without mundane affinity. The kissing of the Lord, either by His wives or His young girl friends who aspired to have the Lord as their fiance, is not of any mundane perverted quality. Had such things been mundane, a liberated soul like Sukadeva would not have taken the trouble to relish them, nor would Lord Sri Caitanya Mahaprabhu have been inclined to participate in those subjects after renouncing worldly life. The stage is earned after many lives of penance.

## TEXT 29

### TEXT

ya virya-sulkena hrtah svayamvare  
pramathya caidya-pramukhan hi susminah  
pradyumna-sambamba-sutadayo 'para  
yas cahrtā bhauma-vadhe sahasrasah

## SYNONYMS

ya--the lady; virya--prowess; sulkena--by payment of the price; hrtah--taken away by force; svayamvare--in the open selection of the bridegroom; pramathya--harassing; caidya--King Sisupala; pramukhan--

headed by; hi--positively; susminah--all very powerful; pradyumna--Pradyumna (Krsna's son); samba--Samba; amba--Amba; suta-adayah--children; aparah--other ladies; yah--those; ca--also; ahrtah--similarly brought; bhauma-vadhe--after killing kings; sahasrasah--by the thousands.

#### TRANSLATION

The children of these ladies are Pradyumna, Samba, Amba, etc: Ladies like Rukmini, Satyabhama and Jambavati were forcibly taken away by Him from their svayamvara ceremonies after He defeated many powerful kings, headed by Sisupala. And other ladies were also forcibly taken away by Him after He killed Bhaumasura and thousands of his assistants. All of these ladies are glorious.

#### PURPORT

Exceptionally qualified daughters of powerful kings were allowed to make a choice of their own bridegrooms in open competition, and such ceremonies were called svayamvara, or selection of the bridegroom. Because the svayamvara was an open competition between the rival and valiant princes, such princes were invited by the father of the princess, and usually there were regular fights between the invited princely order in a sporting spirit. But it so happened that sometimes the belligerent princes were killed in such marriage-fighting, and the victorious prince was offered the trophy princess for whom so many princes died. Rukmini, the principal queen of Lord Krsna, was the daughter of the King of Vidarbha, who wished that his qualified and beautiful daughter be given away to Lord Krsna. But her eldest brother wanted her to be given away to King Sisupala, who happened to be a cousin of Krsna. So there was open competition, and as usual Lord Krsna emerged successful, after harassing Sisupala and other princes by His unrivalled prowess. Rukmini had ten sons, like Pradyumna. There were other queens also taken away by Lord Krsna in a similar way. Full description of this beautiful booty of Lord Krsna will be given in the Tenth Canto. There were 16,100 beautiful girls who were daughters of many kings and were forcibly stolen by Bhaumasura, who kept them captive for his carnal desire. These girls prayed piteously to Lord Krsna for their deliverance, and the merciful Lord, called by their fervent prayer, released them all by fighting and killing Bhaumasura. All these captive princesses were then accepted by the Lord as His wives, although in the estimation of society they were all fallen girls. The all-powerful Lord Krsna accepted the humble prayers of these girls and married them with the adoration of queens. So altogether Lord Krsna had 16,108 queens at Dvaraka, and in each of them He begot ten children. All these children grew up, and each had as many children as the father. The aggregate of the family numbered 10,000,000.

#### TEXT 30

#### TEXT

etah param stritvam apastapesalam  
nirasta-saucam bata sadhu kurvate  
yasam grhat puskara-locanah patir  
na jatv apaity ahrtibhir hrdis sprsan

#### SYNONYMS

etah--all these women; param--highest; stritvam--womanhood; apastapesalam--without individuality; nirasta--without; saucam--purity; bata sadhu--auspiciously glorified; kurvate--do they make; yasam--from whose; grhat--homes; puskara-locanah--the lotus-eyed; patih--husband; na jatu--never at any time; apaiti--goes away; ahrtibhir--by presentation; hrdis--in the heart; sprsan--endeared.

#### TRANSLATION

All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations.

#### PURPORT

The devotees of the Lord are purified souls. As soon as the devotees surrender unto the lotus feet of the Lord sincerely, the Lord accepts them, and thus the devotees at once become free from all material contaminations. Such devotees are above the three modes of material nature. There is no bodily disqualification of a devotee, just as there is no qualitative difference between the Ganges water and the filthy drain water when they are amalgamated. Women, merchants and laborers are not very intelligent, and thus it is very difficult for them to understand the science of God or to be engaged in the devotional service of the Lord. They are more materialistic, and less than them are the Kiratas, Hunas, Andhras, Pulindas, Pulkasas, Abhiras, Kankas, Yavanas, Khasas, etc., but all of them can be delivered if they are properly engaged in the devotional service of the Lord. By engagement in the service of the Lord, the designative disqualifications are removed, and as pure souls they become eligible to enter into the kingdom of God.

The fallen girls under the clutches of Bhaumasura sincerely prayed to Lord Sri Kṛṣṇa for their deliverance, and their sincerity of purpose made them at once pure by virtue of devotion. The Lord therefore accepted them as His wives, and thus their lives became glorified. Such auspicious glorification was still more glorified when the Lord played with them as the most devoted husband.

The Lord used to live with His 16,108 wives constantly. He expanded Himself into 16,108 plenary portions, and each and every one of them was the Lord Himself without deviation from the Original Personality. The Sruti-mantra affirms that the Lord can expand Himself into many. As husband of so many wives, He pleased them all with presentations, even at a costly endeavor. He brought the parijata plant from heaven and implanted it at the palace of Satyabhama, one of the principal queens. If, therefore, anyone desires the Lord to become one's husband, the Lord fulfills such desires in full.

#### TEXT 31

##### TEXT

evamvidha gadantinam  
sa girah pura-yositam  
niriksanenabhinandan  
sasmitena yayau harih

##### SYNONYMS

evamvidhah--in this way; gadantinam--thus praying and talking about Him; sah--He (the Lord); girah--of words; pura-yositam--of the ladies of the capital; niriksanena--by His grace of glancing over them; abhinandan--and greeting them; sa-smitena--with a smiling face; yayau--departed; harih--the Personality of Godhead.

##### TRANSLATION

While the ladies of the capital of Hastinapura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city.

#### TEXT 32

##### TEXT

ajata-satruh prtanam  
gopithaya madhu-dvisah  
parebhyah sankitah snehat  
prayunkta catur-anginim

#### SYNONYMS

ajata-satruh--Maharaja Yudhisthira, who was no one's enemy; prtanam--defensive forces; gopithaya--for giving protection; madhu-dvisah--of the enemy of Madhu (Sri Krsna); parebhyah--from others (enemies); sankitah--being afraid of; snehat--out of affection; prayunkta--engaged; catur-anginim--four defensive divisions.

#### TRANSLATION

Maharaja Yudhisthira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Krsna, the enemy of the asuras [demons]. The Maharaja did this because of the enemy, and also out of affection for the Lord.

#### PURPORT

Natural defensive measures are horses and elephants combined with chariots and men. Horses and elephants are trained to move to any part of the hills or forests and plains. The charioteers could fight with many horses and elephants by the strength of powerful arrows, even up to the standard of the brahmastra (similar to modern atomic weapons). Maharaja Yudhisthira knew well that Krsna is everyone's friend and well-wisher, and yet there were asuras who were by nature envious of the Lord. So out of fear of attack from others and out of affection also, he engaged all varieties of defensive forces as bodyguards of Lord Krsna. If required, Lord Krsna Himself was sufficient to defend Himself from the attack of others who counted the Lord as their enemy, but still He accepted all the arrangements made by Maharaja Yudhisthira because He could not disobey the King, who was His elder cousin. The Lord plays the part of a subordinate in His transcendental sporting, and thus sometimes He puts Himself in the care of Yasodamata for His protection in His so-called helplessness of childhood. That is the transcendental lila, or pastime of the Lord. The basic principle for all transcendental exchanges between the Lord and His devotees is exhibited to enjoy a transcendental bliss for which there is no comparison, even up to the level of brahmananda.

#### TEXT 33

#### TEXT

atha duragatan saurih  
kauravan virahaturan  
sannivartya drdham snigdhan  
prayat sva-nagarim priyaih

#### SYNONYMS

atha--thus; duragatan--having accompanied Him for a long distance; saurih--Lord Krsna; kauravan--the Pandavas; virahaturan--overwhelmed by a sense of separation; sannivartya--politely persuaded; drdham--determined; snigdhan--full of affection; prayat--proceeded; sva-nagarim--towards His own city (Dvaraka); priyaih--with dear companions.

#### TRANSLATION

Out of profound affection for Lord Kṛṣṇa, the Pāṇḍavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvārakā with His dear companions.

#### TEXTS 34-35

##### TEXT

kuru-jāṅgala-pancalan  
surasenan sayamunan  
brahmavartam kuruksetram  
matsyan sarasvatan atha

maru-dhanvam atikramya  
sauvirabhirayoh paran  
anartan bhargavopagac  
chraṇṭavaho manag vibhuh

##### SYNONYMS

kuru-jāṅgala--the province of Delhi; pancalan--part of the province Punjab; surasenan--part of the province of Uttar Pradesh; sa--with; yamunan--the districts on the bank of the Yamuna; brahmavartam--part of northern Uttar Pradesh; kuruksetram--the place where the battle was fought; matsyan--the province Matsya; sarasvatan--part of Punjab; atha--and so on; maru--Rajasthan, the land of deserts; dhanvam--Madhya Pradesh, where water is very scanty; ati-kramya--after passing; sauvira--Saurashtra; abhirayoh--part of Gujarat; paran--western side; anartan--the province of Dvārakā; bhargava--O Saunaka; upagat--overtaken by; sranta--fatigue; vahah--the horses; manak vibhuh--slightly, because of the long journey.

##### TRANSLATION

O Saunaka, the Lord then proceeded towards Kurujāṅgala, Pancala, Surasena, the land on the bank of the River Yamuna, Brahmavarta, Kuruksetra, Matsya, Sarasvata, the province of the desert and the land of scanty water. After crossing these provinces He gradually reached the Sauvira and Abhira provinces, then west of these, reached Dvārakā at last.

##### PURPORT

The provinces passed over by the Lord in those days were differently named, but the direction given is sufficient to indicate that He traveled through Delhi, Punjab, Rajasthan, Madhya Pradesh, Saurashtra and Gujarat and at last reached His home province at Dvārakā. We do not gain any profit simply by researching the analogous provinces of those days up to now, but it appears that the desert of Rajasthan and the provinces of scanty water like Madhya Pradesh were present even five thousand years ago. The theory of soil experts that the desert developed in recent years is not supported by the statements of Bhagavatam. We may leave the matter for expert geologists to research because the changing universe has different phases of geological development. We are satisfied that the Lord has now reached His own province, Dvārakadhama, from the Kuru provinces. Kuruksetra continues to exist since the Vedic age, and it is sheer foolishness when interpreters ignore or deny the existence of Kuruksetra.

#### TEXT 36

##### TEXT



tatra tatra ha tatratyair  
harih pratyudyatarhanah  
sayam bheje disam pascad  
gavistho gam gatas tada

#### SYNONYMS

tatra tatra--at different places; ha--it so happened; tatratyaih--by local inhabitants; harih--the Personality of Godhead; pratyudyata-arhanah--being offered presentations and worshipful regards; sayam--the evening; bheje--having overtaken; disam--direction; pascad--eastern; gavisthah--the sun in the sky; gam--to the ocean; gatah--having gone; tada--at that time.

#### TRANSLATION

On His journey through these provinces He was welcomed, worshiped and given various presentations. In the evening, in all places, the Lord suspended His journey to perform evening rites. This was regularly observed after sunset.

#### PURPORT

It is said here that the Lord observed the religious principles regularly while He was on the journey. There are certain philosophical speculations that even the Lord is under the obligations of fruitive action. But actually this is not the case. He does not depend on the action of any good or bad work. Since the Lord is absolute, everything done by Him is good for everyone. But when He descends on earth, He acts for the protection of the devotees and for the annihilation of the impious nondevotees. Although He has no obligatory duty, still He does everything so that others may follow. That is the way of factual teaching; one must act properly himself and teach the same to others, otherwise no one will accept one's blind teaching. He is Himself the awarder of fruitive results. He is self-sufficient, and yet He acts according to the rulings of the revealed scripture in order to teach us the process. If He does not do so, the common man may go wrong. But in the advanced stage, when one can understand the transcendental nature of the Lord, one does not try to imitate Him. This is not possible.

The Lord in human society does what is the duty of everyone, but sometimes He does something extraordinary and not to be imitated by the living being. His acts of evening prayer as stated herein must be followed by the living being, but it is not possible to follow His mountain-lifting or dancing with the gopis. One cannot imitate the sun, which can exhaust water even from a filthy place; the most powerful can do something which is all-good, but our imitation of such acts will put us into endless difficulty. Therefore, in all actions, the experienced guide, the spiritual master, who is the manifested mercy of the Lord, should always be consulted, and the path of progress will be assured. Thus end the Bhaktivedanta purports of the First Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled "Departure of Lord Krsna for Dvaraka."

#### Chapter Eleven

Lord Krsna's Entrance into Dvaraka  
Lord Krsna' s Entrance into Dvaraka

#### TEXT 1

#### TEXT

suta uvaca  
anartan sa upavrajya  
svrddhan jana-padan svakan  
dadhmau daravaram tesam  
visadam samayann iva

## SYNONYMS

sutah uvaca--Suta Gosvami said; anartan--the country known as Anartan (Dvaraka); sah--He; upavrajya--reaching the border of; svrddhan--most prosperous; jana-padan--city; svakan--His own; dadhmau--sounded; daravaram--the auspicious conchshell (Pancajanya); tesam--of them; visadam--dejection; samayan--pacifying; iva--seemingly.

## TRANSLATION

Suta Gosvami said: Upon reaching the border of His most prosperous metropolis, known as the country of the Anartas [Dvaraka], the Lord sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants.

## PURPORT

The beloved Lord was away from His own prosperous metropolis of Dvaraka for a considerably long period because of the Battle of Kuruksetra, and thus all the inhabitants were overcome with melancholia due to the separation. When the Lord descends on the earth, His eternal associates also come with Him, just as the entourage of a king accompanies him. Such associates of the Lord are eternally liberated souls, and they cannot bear the separation of the Lord even for a moment because of intense affection for the Lord. Thus the inhabitants of the city of Dvaraka were in a mood of dejection and expected the arrival of the Lord at any moment. So the heralding sound of the auspicious conchshell was very encouraging, and apparently the sound pacified their dejection. They were still more aspirant to see the Lord amongst themselves, and all of them became alert to receive Him in the befitting manner. These are the signs of spontaneous love of Godhead.

## TEXT 2

### TEXT

sa uccakase dhavalodaro daro  
'py urukramasyadharasona-sonima  
dadhmayamanah kara-kanja-sampute  
yathabja-khande kala-hamsa utsvanah

## SYNONYMS

sah--that; uccakase--became brilliant; dhavala-udarah--white and fat-boweled; darah--conchshell; api--although it is so; urukramasya--of the great adventurer; adharasona--by the transcendental quality of His lips; sonima--reddened; dadhmayamanah--being sounded; kara-kanja-sampute--being caught by the grip of the lotus hand; yatha--as it is; abja-khande--by the stems of lotus flowers; kala-hamsah--ducking swan; utsvanah--loudly sounding.

## TRANSLATION

The white and fat-boweled conchshell, being gripped by the hand of Lord Krsna and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.

## PURPORT

The redness of the white conchshell due to the lip-touch of the Lord is a symbol of spiritual significance. The Lord is all spirit, and matter is ignorance of this spiritual existence. Factually there is nothing like matter in spiritual enlightenment, and this spiritual enlightenment takes place at once by the

contact of the Supreme Lord Sri Krsna. The Lord is present in every particle of all existence, and He can manifest His presence in anyone. By ardent love and devotional service to the Lord, or in other words by spiritual contact with the Lord, everything becomes spiritually reddened like the conchshell in the grip of the Lord, and the paramahansa, or the supremely intelligent person, plays the part of the ducking swan in the water of spiritual bliss, eternally decorated by the lotus flower of the Lord's feet.

### TEXT 3

#### TEXT

tam upasrutya ninadam  
jagad-bhaya-bhayavaham  
pratyudyayuh prajah sarva  
bhartr-darsana-lalasa

#### SYNONYMS

tam--that; upasrutya--having overheard; ninadam--sound; jagat-bhaya--the fear of material existence; bhaya-avaham--the threatening principle; prati--towards; udyayuh--rapidly proceeded; prajah--the citizens; sarvah--all; bhartr--the protector; darsana--audience; lalasa--having so desired.

#### TRANSLATION

The citizens of Dvaraka, having heard that sound which threatens fear personified in the material world, began to run towards Him fast, just to have a long desired audience with the Lord, who is the protector of all devotees.

#### PURPORT

As already explained, the citizens of Dvaraka who lived at the time of Lord Krsna's presence there were all liberated souls who descended there along with the Lord as entourage. All were very anxious to have an audience with the Lord, although because of spiritual contact they were never separated from the Lord. Just as the gopis at Vrndavana used to think of Krsna while He was away from the village for cowherding engagements, the citizens of Dvaraka were all immersed in thought of the Lord while He was away from Dvaraka to attend the Battle of Kuruksetra. Some distinguished fiction writer in Bengal concluded that the Krsna of Vrndavana, that of Mathura and that of Dvaraka were different personalities. Historically there is no truth in this conclusion. The Krsna of Kuruksetra and the Krsna of Dvaraka are one and the same personality.

The citizens of Dvaraka were thus in a state of melancholy due to the Lord's absence from the transcendental city, as much as we are put in a state of melancholy at night because of the absence of the sun. The sound heralded by Lord Krsna was something like the heralding of the sunrise in the morning. So all the citizens of Dvaraka awoke from a state of slumber because of the sunrise of Krsna, and they all hastened towards Him just to have an audience. The devotees of the Lord know no one else as protector.

This sound of the Lord is identical with the Lord, as we have tried to explain by the nondual position of the Lord. The material existence of our present status is full of fear. Out of the four problems of material existence, namely the food problem, the shelter problem, the fear problem and the mating problem, the fear problem gives us more trouble than the others. We are always fearful due to our ignorance of the next problem. The whole material existence is full of problems, and thus the fear problem is always prominent. This is due to our association with the illusory energy of the Lord, known as maya or external energy, yet all fear is vanished as soon as there is the sound of the Lord, represented by His holy name, as it was sounded by Lord Sri Caitanya Mahaprabhu in the following sixteen words:

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare  
Hare Rama, Hare Rama, Rama Rama, Hare Hare

We can take advantage of these sounds and be free from all threatening problems of material existence.

#### TEXTS 4-5

#### TEXT

tatropanita-balayo  
raver dipam ivadrtah  
atmaramam purna-kamam  
nija-labhena nityada

prity-utphulla-mukhah procur  
harsa-gadgadaya gira  
pitaram sarva-suhrdam  
avitaram ivarbhakah

#### SYNONYMS

tatra--thereupon; upanita--having offered; balayah--presentations; raveh--up to the sun; dipam--lamp; iva--like; adrtah--being evaluated; atma-aramam--unto the self-sufficient; purna-kamam--fully satisfied; nija-labhena--by His own potencies; nitya-da--one who supplies incessantly; priti--affection; utphulla-mukhah--cheerful faces; procurh--said; harsa--gladdened; gadgadaya--ecstatic; gira--speeches; pitaram--unto the father; sarva--all; suhrdam--friends; avitaram--the guardian; iva--like; arbhakah--wards.

#### TRANSLATION

The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father.

#### PURPORT

The Supreme Lord Krsna is described herein as atmarama. He is self-sufficient, and there is no need for Him to seek happiness from anything beyond Himself. He is self-sufficient because His very transcendental existence is total bliss. He is eternally existent; He is all-cognizant and all-blissful. Therefore, any presentation, however valuable it may be, is not needed by Him. But still, because He is the well-wisher for one and all, He accepts from everyone everything that is offered to Him in pure devotional service. It is not that He is in want for such things, because the things are themselves generated from His energy. The comparison is made herein that making offerings to the Lord is something like offering a lamp in the worship of the sun-god. Anything fiery and illuminating is but an emanation of the energy of the sun, and yet to worship the sun-god it is necessary to offer him a lamp. In the worship of the sun, there is some sort of demand made by the worshiper, but in the case of devotional service to the Lord, there is no question of demand from either side. It is all a sign of pure love and affection between the Lord and the devotee.

The Lord is the Supreme Father of all living beings, and therefore those who are conscious of this vital relation with God can make filial demands from the Father, and the Father is pleased to supply the demands of such obedient sons without bargaining. The Lord is just like the desire tree, and from Him everyone can have everything by the causeless mercy of the Lord. As the Supreme Father, the Lord, however, does not supply to a pure devotee what is considered to be a barrier to the discharge of devotional service. Those who are engaged in the devotional service of the Lord can rise to the position of unalloyed devotional service by His transcendental attraction.

## TEXT 6

### TEXT

natah sma te natha sadanghri-pankajam  
virinca-vairincya-surendra-vanditam  
parayanam ksemam ihcchatam param  
na yatra kalah prabhavet parah prabhuh

### SYNONYMS

natah--bowed down; sma--we had done so; te--unto You; natha--O Lord; sada--always; anghri-pankajam--the lotus feet; virinca--Brahma, the first living being; vairincya--sons of Brahma like Sanaka and Sanatana; sura-indra--the King of heaven; vanditam--worshiped by; parayanam--the supreme; ksemam--welfare; iha--in this life; icchatam--one who so desires; param--the highest; na--never; yatra--wherein; kalah--inevitable time; prabhavet--can exert its influence; parah--transcendental; prabhuh--the Supreme Lord.

### TRANSLATION

The citizens said: O Lord, You are worshiped by all demigods like Brahma, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You.

### PURPORT

The Supreme Lord is Sri Krsna, as confirmed in Bhagavad-gita, Brahma-samhita and other authorized Vedic literatures. No one is equal to or greater than Him, and that is the verdict of all scriptures. The influence of time and space is exerted upon the dependent living entities, who are all parts and parcels of the Supreme Lord. The living entities are predominated Brahman, whereas the Supreme Lord is the predominating Absolute. As soon as we forget this clear fact, we are at once in illusion, and thus we are put into threefold miseries, as one is put into dense darkness. The clear consciousness of the cognizant living being is God consciousness, in which one bows down unto Him in all circumstances.

## TEXT 7

### TEXT

bhavaya nas tvam bhava visva-bhavana  
tvam eva matatha suhrt-patih pita  
tvam sad-gurur nah paramam ca daivatam  
yasyanuvrttya krtino babhuvima

### SYNONYMS

bhavaya--for welfare; nah--for us; tvam--Your Lordship; bhava--just become; visva-bhavana--the creator of the universe; tvam--Your Lordship; eva--certainly; mata--mother; atha--as also; suhrt--well-wisher; patih--husband; pita--father; tvam--Your Lordship; sat-guruh--spiritual master; nah--our; paramam--the supreme; ca--and; daivatam--worshipable Deity; yasya--whose; anuvrttya--following in the footsteps; krtinah--successful; babhuvima--we have become.

### TRANSLATION

O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy.

#### PURPORT

The all-good Personality of Godhead, being the creator of the universe, also plans for the good of all good living beings. The good living beings are advised by the Lord to follow His good advice, and by doing so they become successful in all spheres of life. There is no need to worship any deity but the Lord. The Lord is all-powerful, and if He is satisfied by our obedience unto His lotus feet, He is competent to bestow upon us all kinds of blessings for the successful execution of both our material and spiritual lives. For attaining spiritual existence, the human form is a chance for all to understand our eternal relation with God. Our relation with Him is eternal; it can neither be broken nor vanquished. It may be forgotten for the time being, but it can be revived also by the grace of the Lord, if we follow His injunctions, which are revealed in the scriptures of all times and all places.

#### TEXT 8

#### TEXT

aho sanatha bhavata sma yad vayam  
traivistapanam api dura-darsanam  
prema-smita-snigdha-niriksanananam  
pasyema rupam tava sarva-saubhagam

#### SYNONYMS

aho--oh, it is our good luck; sa-nathah--to be under the protection of the master; bhavata--by Your good self; sma--as we have become; yat vayam--as we are; traivista-panam--of the demigods; api--also; dura-darsanam--very rarely seen; prema-smita--smiling with love; snigdha--affectionate; niriksana-ananam--face looking in that mode; pasyema--let us look; rupam--beauty; tava--Your; sarva--all; saubhagam--auspiciousness.

#### TRANSLATION

Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your transcendental form, full of all auspiciousness.

#### PURPORT

The Lord in His eternal personal form can be seen only by the pure devotees. The Lord is never impersonal, but He is the Supreme Absolute Personality of Godhead, possible to be visited by devotional service face to face, which is impossible to be done even by the denizens of higher planets. When Brahmaji and other demigods want to consult Lord Visnu, the plenary portion of Lord Krsna, they have to wait on the shore of the ocean of milk where Lord Visnu is lying on White Land (Svetadvipa). This ocean of milk and the Svetadvipa planet are the replica of Vaikunthaloka within the universe. Neither Brahmaji nor the demigods like Indra can enter into this island of Svetadvipa, but they can stand on the shore of the ocean of milk and transmit their message to Lord Visnu, known as Ksirodakasayi Visnu. Therefore, the Lord is rarely seen by them, but the inhabitants of Dvaraka, because of their being pure devotees without any tinge of the material contamination of fruitive activities and empiric philosophical speculation, can see Him face to face by the grace of the Lord. This is the original state of the living entities and can be attained by reviving our natural and constitutional state of life, which is discovered by devotional service only.

## TEXT 9

### TEXT

yarhy ambujaksapasasara bho bhavan  
kurun madhun vatha suhrd-didrksaya  
tatrabda-koti-pratimah ksano bhaved  
ravim vinaksnor iva nas tavacyuta

### SYNONYMS

yarhi--whenever; ambuja-aksa--O lotus-eyed one; apasasara--You go away; bho--oh; bhavan--Yourself; kurun--the descendants of King Kuru; madhun--the inhabitants of Mathura (Vrajabhumi); va--either; atha--therefore; suhrt-didrksaya--for meeting them; tatra--at that time; abda-koti--millions of years; pratimah--like; ksanah--moments; bhavet--becomes; ravim--the sun; vina--without; aksnoh--of the eyes; iva--like that; nah--ours; tava--Your; acyuta--O infallible one.

### TRANSLATION

O lotus-eyed Lord, whenever You go away to Mathura, Vrndavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.

### PURPORT

We are all proud of our material senses for making experiments to determine the existence of God. But we forget that our senses are not absolute by themselves. They can only act under certain conditions. For example, our eyes. As long as the sunshine is there, our eyes are useful to a certain extent. But in the absence of sunshine, the eyes are useless. Lord Sri Krsna, being the primeval Lord, the Supreme Truth, is compared to the sun. Without Him all our knowledge is either false or partial. The opposite of the sun is the darkness, and similarly the opposite of Krsna is maya, or illusion. The devotees of the Lord can see everything in true perspective due to the light disseminated by Lord Krsna. By the grace of the Lord the pure devotee cannot be in the darkness of ignorance. Therefore, it is necessary that we must always be in the sight of Lord Krsna so that we can see both ourselves and the Lord with His different energies. As we cannot see anything in the absence of the sun, so also we cannot see anything including our own self, without the factual presence of the Lord. Without Him all our knowledge is covered by illusion.

## TEXT 10

### TEXT

katham vayam natha cirosite tvayi  
prasanna-drstyakhila-tapa-sosanam  
jivema te sundara-hasa-sobhitam  
apasyamana vadanam manoharam

iti codirita vacah  
prajanam bhakta-vatsalah  
srnvano 'nugraham drstya  
vitanvan pravisat puram

### SYNONYMS

katham--how; vayam--we; natha--O Lord; cirosite--being abroad almost always; tvayi--by You; prasanna--satisfaction; drstyā--by the glance; akhila--universal; tapa--miseries; sosanam--vanquishing; jivema--shall be able to live; te--Your; sundara--beautiful; hasa--smiling; sobhitam--decorated; apasyamanah--without seeing; vadanam--face; manoharam--attractive; iti--thus; ca--and; udiritah--speaking; vacah--words; prajanam--of the citizens; bhakta-vatsalah--kind to the devotees; srnvanah--thus learning; anugraham--kindness; drstyā--by glances; vitanvan--distributing; pravisat--entered; puram--Dvarakapuri.

#### TRANSLATION

O master, if You live abroad all the time, then we cannot look at Your attractive face, whose smiles vanquish all our sufferings. How can we exist without Your presence? Upon hearing their speeches, the Lord, who is very kind to the citizens and the devotees, entered the city of Dvaraka and acknowledged all their greetings by casting His transcendental glance over them.

#### PURPORT

Lord Kṛṣṇa's attraction is so powerful that once being attracted by Him one cannot tolerate separation from Him. Why is this so? Because we are all eternally related with Him as the sun rays are eternally related with the sun disc. The sun rays are molecular parts of the solar radiation. Thus the sun rays and the sun cannot be separated. The separation by the cloud is temporary and artificial, and as soon as the cloud is cleared, the sun rays again display their natural effulgence in the presence of the sun. Similarly, the living entities, who are molecular parts of the whole spirit, are separated from the Lord by the artificial covering of maya, illusory energy. This illusory energy, or the curtain of maya, has to be removed, and when it is so done, the living entity can see the Lord face to face, and all his miseries are at once removed. Every one of us wants to remove the miseries of life, but we do not know how to do it. The solution is given here, and it rests on us to assimilate it or not.

#### TEXT 11

#### TEXT

madhu-bhoja-dasarharha-  
kukurandhaka-vrsnibhih  
atma-tulya-balair guptam  
nagair bhogavatim iva

#### SYNONYMS

madhu--Madhu; bhoja--Bhoja; dasarha--Dasarha; arha--Arha; kukura--Kukura; andhaka--Andhaka; vrsnibhih--by the descendants of Vṛṣṇi; atma-tulya--as good as Himself; balaih--by strength; guptam--protected; nagaih--by the Nagas; bhogavatim--the capital of Nagaloka; iva--like.

#### TRANSLATION

As Bhogavati, the capital of Nagaloka, is protected by the Nagas, so was Dvaraka protected by the descendants of Vṛṣṇi--Bhoja, Madhu, Dasarha, Arha, Kukura, Andhaka, etc.--who were as strong as Lord Kṛṣṇa.

#### PURPORT

The Nagaloka planet is situated below the earth planet, and it is understood that the sun rays are hampered there. The darkness of the planet is, however, removed by the flashes of the jewels set on the heads of the Nagas (celestial serpents), and it is said that there are beautiful gardens, rivulets, etc., for the



enjoyment of the Nagas. It is understood here also that the place is well protected by the inhabitants. So also the city of Dvaraka was well protected by the descendants of Vrsni, who were as powerful as the Lord, insofar as He manifested His strength upon this earth.

#### TEXT 12

#### TEXT

sarvartu-sarva-vibhava-  
punya-vrksa-latasramaih  
udyanopavanaramair  
vrta-padmakara-sriyam

#### SYNONYMS

sarva--all; rtu--seasons; sarva--all; vibhava--opulences; punya--pious; vrksa--trees; lata--creepers; asramaih--with hermitages; udyana--orchards; upavana--flower gardens; aramaih--pleasure gardens and beautiful parks; vrta--surrounded by; padma-akara--the birthplaces of lotuses or nice reservoirs of water; sriyam--increasing the beauty.

#### TRANSLATION

The city of Dvarakapuri was filled with the opulences of all seasons. There were hermitages, orchards, flower gardens, parks and reservoirs of water breeding lotus flowers all over.

#### PURPORT

Perfection of human civilization is made possible by utilizing the gifts of nature in their own way. As we find herewith in the description of its opulence, Dvaraka was surrounded by flower gardens and fruit orchards along with reservoirs of water and growing lotuses. There is no mention of mills and factories supported by slaughterhouses, which are the necessary paraphernalia of the modern metropolis. The propensity to utilize nature's own gifts is still there, even in the heart of modern civilized man. The leaders of modern civilization select their own residential quarters in a place where there are such naturally beautiful gardens and reservoirs of water, but they leave the common men to reside in congested areas without parks and gardens. Herein of course we find a different description of the city of Dvaraka. It is understood that the whole dhama, or residential quarter, was surrounded by such gardens and parks with reservoirs of water where lotuses grew. It is understood that all the people depended on nature's gifts of fruits and flowers without industrial enterprises promoting filthy huts and slums for residential quarters. Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but on developing the potent spiritual instincts of human beings and giving them a chance to go back to Godhead. Development of factories and mills is called ugra-karma, or pungent activities, and such activities deteriorate the finer sentiments of the human being and society to form a dungeon of demons.

We find herein the mention of pious trees which produce seasonal flowers and fruits. The impious trees are useless jungles only, and they can only be used to supply fuels. In the modern civilization such impious trees are planted on the sides of roads. Human energy should be properly utilized in developing the finer senses for spiritual understanding, in which lies the solution of life. Fruits, flowers, beautiful gardens, parks and reservoirs of water with ducks and swans playing in the midst of lotus flowers, and cows giving sufficient milk and butter are essential for developing the finer tissues of the human body. As against this, the dungeons of mines, factories and workshops develop demoniac propensities in the working class. The vested interests flourish at the cost of the working class, and consequently there are severe clashes between them in so many ways. The description of Dvaraka-dhama is the ideal of human civilization.

### TEXT 13

#### TEXT

gopura-dvara-margesu  
krta-kautuka-toranam  
citra-dhvaja-patakagrair  
antah pratihatatapam

#### SYNONYMS

gopura--the gateway of the city; dvara--door; margesu--on different roads; krta--undertaken; kautuka--because of the festival; toranam--decorated arch; citra--painted; dhvaja--flags; pataka-agraih--by the foremost signs; antah--within; pratihata--checked; atapam--sunshine.

#### TRANSLATION

The city gateway, the household doors and festooned arches along the roads were all nicely decorated with festive signs like plantain trees and mango leaves, all to welcome the Lord. Flags, garlands and painted signs and slogans all combined to shade the sunshine.

#### PURPORT

Signs of decoration in special festivals were also collected from the gifts of nature, such as the plantain trees, the mango trees, fruits and flowers. Mango trees, coconut palms and plantain trees are still accepted as auspicious signs. The flags mentioned above were all painted with the picture of either Garuda or Hanuman, the two great servitors of the Lord. For devotees, such paintings and decorations are still adored, and the servitor of the master is paid more respects for the satisfaction of the Lord.

### TEXT 14

#### TEXT

sammarjita-maha-marga-  
rathyapanaka-catvaram  
siktam gandha-jalair uptam  
phala-puspaksatankuraih

#### SYNONYMS

sammarjita--thoroughly cleansed; maha-marga--highways; rathya--lanes and subways; apanaka--shopping marketplaces; catvaram--public meeting places; siktam--moistened with; gandha-jalaih--scented water; uptam--was strewn with; phala--fruits; puspa--flowers; aksata--unbroken; ankuraih--seeds.

#### TRANSLATION

The highways, subways, lanes, markets and public meeting places were all thoroughly cleansed and then moistened with scented water. And to welcome the Lord, fruits, flowers and unbroken seeds were strewn everywhere.

#### PURPORT

Scented waters prepared by distilling flowers like rose and keora were requisitioned to wet the roads, streets and lanes of Dvaraka-dhama. Such places, along with the marketplace and public meeting places,

were thoroughly cleansed. From the above description, it appears that the city of Dvarakadhama was considerably big, containing many highways, streets and public meeting places with parks, gardens and reservoirs of water, all very nicely decorated with flowers and fruits. And to welcome the Lord such flowers and fruits with unbroken seeds of grain were also strewn over the public places. Unbroken seeds of grain or fruits in the seedling stage were considered auspicious, and they are still so used by the Hindus in general on festival days.

#### TEXT 15

#### TEXT

dvari dvari grhanam ca  
dadhy-aksata-phaleksubhih  
alankrtam purna-kumbhair  
balibhir dhupa-dipakaih

#### SYNONYMS

dvari dvari--the door of each and every house; grhanam--of all the residential buildings; ca--and; dadhi--curd; aksata--unbroken; phala--fruit; iksubhih--sugarcane; alankrtam--decorated; purna-kumbhaih--full water pots; balibhih--along with articles for worship; dhupa--incense; dipakaih--with lamps and candles.

#### TRANSLATION

In each and every door of the residential houses, auspicious things like curd, unbroken fruits, sugarcane and full waterpots with articles for worship, incense and candles were all displayed.

#### PURPORT

The process of reception according to Vedic rites is not at all dry. The reception was made not simply by decorating the roads and streets as above mentioned, but by worshipping the Lord with requisite ingredients like incense, lamps, flowers, sweets, fruits and other palatable eatables, according to one's capacity. All were offered to the Lord, and the remnants of the foodstuff were distributed amongst the gathering citizens. So it was not like a dry reception of these modern days. Each and every house was ready to receive the Lord in a similar way, and thus each and every house on the roads and streets distributed such remnants of food to the citizens, and therefore the festival was successful. Without distribution of food, no function is complete, and that is the way of Vedic culture.

#### TEXTS 16-17

#### TEXT

nisamya prestham ayantam  
vasudevo maha-manah  
akruras cograsenas ca  
ramas cadbhuta-vikramah

pradyumnas carudesnas ca  
sambo jambavati-sutah  
praharsa-vegocchasita-  
sayanasana-bhojanah

#### SYNONYMS

nisamya--just hearing; prestham--the dearest; ayantam--coming home; vasudevah--Vasudeva (the father of Krsna); maha-manah--the magnanimous; akrurah--Akrura; ca--and; ugrasenh--Ugrasena; ca--and; ramah--Balarama (the elder brother of Krsna); ca--and; adbhuta--superhuman; vikramah--prowess; pradyumnah--Pradyumna; carudesnah--Carudesna; ca--and; sambah--Samba; jambavati-sutah--the son of Jambavati; praharsa--extreme happiness; vega--force; ucchasita--being influenced by; sayana--lying down; asana--sitting on; bhojanah--dining.

#### TRANSLATION

On hearing that the most dear Krsna was approaching Dvarakadhama, magnanimous Vasudeva, Akrura, Ugrasena, Balarama (the superhumanly powerful), Pradyumna, Carudesna and Samba the son of Jambavati, all extremely happy, abandoned resting, sitting and dining.

#### PURPORT

Vasudeva: Son of King Surasena, husband of Devaki and father of Lord Sri Krsna. He is the brother of Kunti and father of Subhadra. Subhadra was married with her cousin Arjuna, and this system is still prevalent in some parts of India. Vasudeva was appointed minister of Ugrasena, and later on he married eight daughters of Ugrasena's brother Devaka. Devaki is only one of them. Kamsa was his brother-in-law, and Vasudeva accepted voluntary imprisonment by Kamsa on mutual agreement to deliver the eighth son of Devaki. This was foiled by the will of Krsna. As maternal uncle of the Pandavas, he took active parts in the purificatory process of the Pandavas. He sent for the priest Kasyapa at the Satasrnga Parvata, and he executed the functions. When Krsna appeared within the bars of Kamsa's prison house, He was transferred by Vasudeva to the house of Nanda Maharaja, the foster father of Krsna, at Gokula. Krsna disappeared along with Baladeva prior to the disappearance of Vasudeva, and Arjuna (Vasudeva's nephew) undertook the charge of the funeral ceremony after Vasudeva's disappearance.

Akrura: The commander in chief of the Vrsni dynasty and a great devotee of Lord Krsna. Akrura attained success in devotional service to the Lord by the one single process of offering prayers. He was the husband of Sutani, daughter of Ahuka. He supported Arjuna when Arjuna took Subhadra forcibly away by the will of Krsna. Both Krsna and Akrura went to see Arjuna after his successful kidnapping of Subhadra. Both of them presented dowries to Arjuna after this incidence. Akrura was present also when Abhimanyu, the son of Subhadra, was married with Uttara, mother of Maharaja Pariksit. Ahuka, the father-in-law of Akrura, was not on good terms with Akrura. But both of them were devotees of the Lord.

Ugrasena: One of the powerful kings of the Vrsni dynasty and cousin of Maharaja Kuntibhoja. His other name is Ahuka. His minister was Vasudeva, and his son was the powerful Kamsa. This Kamsa imprisoned his father and became the King of Mathura. By the grace of Lord Krsna and His brother, Lord Baladeva, Kamsa was killed, and Ugrasena was reinstated on the throne. When Salva attacked the city of Dvaraka, Ugrasena fought very valiantly and repulsed the enemy. Ugrasena inquired from Naradaji about the divinity of Lord Krsna. When the Yadu dynasty was to be vanquished, Ugrasena was entrusted with the iron lump produced from the womb of Samba. He cut the iron lump into pieces and then pasted it and mixed it up with the sea water on the coast of Dvaraka. After this, he ordered complete prohibition within the city of Dvaraka and the kingdom. He got salvation after his death.

Baladeva: He is the divine son of Vasudeva by his wife Rohini. He is also known as Rohini-nandana, the beloved son of Rohini. He was also entrusted to Nanda Maharaja along with His mother, Rohini, when Vasudeva embraced imprisonment by mutual agreement with Kamsa. So Nanda Maharaja is also the foster father of Baladeva along with Lord Krsna. Lord Krsna and Lord Baladeva were constant companions from Their very childhood, although They were stepbrothers. He is the plenary manifestation of the Supreme Personality of Godhead, and therefore He is as good and powerful as Lord Krsna. He belongs to the visnu-tattva (the principle of Godhead). He attended the svayamvara ceremony of Draupadi along with Sri Krsna. When Subhadra was kidnapped by Arjuna by the organized plan of Sri Krsna, Baladeva was very angry with Arjuna and wanted to kill him at once. Sri Krsna, for the sake of His dear friend, fell at the feet of Lord Baladeva and implored Him not to be so angry. Sri Baladeva was thus satisfied. Similarly, He was once very angry with the Kauravas, and He wanted to throw their whole city into the depths of the Yamuna. But the Kauravas satisfied Him by surrendering unto His divine lotus feet. He was actually the

seventh son of Devaki prior to the birth of Lord Krsna, but by the will of the Lord He was transferred to the womb of Rohini to escape the wrath of Kamsa. His other name is therefore Sankarsana, who is also the plenary portion of Sri Baladeva. Because He is as powerful as Lord Krsna and can bestow spiritual power to the devotees, He is therefore known as Baladeva. In the Vedas also it is enjoined that no one can know the Supreme Lord without being favored by Baladeva. Bala means spiritual strength not physical. Some less intelligent persons interpret bala as the strength of the body. But no one can have spiritual realization by physical strength. Physical strength ends with the end of the physical body, but spiritual strength follows the spirit soul to the next transmigration, and therefore the strength obtained by Baladeva is never wasted. The strength is eternal, and thus Baladeva is the original spiritual master of all devotees.

Sri Baladeva was also a class friend of Lord Sri Krsna as a student of Sandipani Muni. In His childhood He killed many asuras along with Sri Krsna, and specifically He killed the Dhenukasura at Talavana. During the Kuruksetra battle, He remained neutral, and He tried His best not to bring about the fight. He was in favor of Duryodhana, but still He remained neutral. When there was a club-fight between Duryodhana and Bhimasena, He was present on the spot. He was angry at Bhimasena when the latter struck Duryodhana on the thigh or below the belt, and He wanted to retaliate the unfair action. Lord Sri Krsna saved Bhima from His wrath. But He left the place at once, being disgusted at Bhimasena, and after His departure Duryodhana fell to the ground to meet his death. The funeral ceremony of Abhimanyu, the son of Arjuna, was performed by Him, as He was the maternal uncle. It was impossible to be performed by any one of the Pandavas, who were all overwhelmed with grief. At the last stage, He departed from this world by producing a great white snake from His mouth, and thus He was carried by Sesanaga in the shape of a serpent.

Pradyumna: Incarnation of Kamadeva or, according to others, incarnation of Sanat-kumara, born as the son of the Personality of Godhead Lord Sri Krsna and Laksmidevi Srimati Rukmini, the principal queen at Dvaraka. He was one of those who went to congratulate Arjuna upon his marrying Subhadra. He was one of the great generals who fought with Salva, and while fighting with him he became unconscious on the battlefield. His charioteer brought him back to the camp from the battlefield, and for this action he was very sorry and rebuked his charioteer. However, he fought again with Salva and was victorious. He heard all about the different demigods from Naradaji. He is one of the four plenary expansions of Lord Sri Krsna. He is the third one. He inquired from his father, Sri Krsna, about the glories of the brahmanas. During the fratricidal war amongst the descendants of Yadu, he died at the hand of Bhoja, another king of the Vrsnis. After his death, he was installed in his original position.

Carudesna: Another son of Lord Sri Krsna and Rukminidevi. He was also present during the svayamvara ceremony of Draupadi. He was a great warrior like his brothers and father. He fought with Vivinidhaka and killed him in the fight.

Samba: One of the great heroes of the Yadu dynasty and the son of Lord Sri Krsna by His wife Jambavati. He learned the military art of throwing arrows from Arjuna, and he became a member of parliament during the time of Maharaja Yudhisthira. He was present during the Rajasuya-yajna of Maharaja Yudhisthira. When all the Vrsnis were assembled during the time of Prabhasa-yajna, his glorious activities were narrated by Satyaki before Lord Baladeva. He was also present along with his father, Lord Sri Krsna, during the Asvamedha-yajna performed by Yudhisthira. He was presented before some rsis falsely dressed as a pregnant woman by his brothers, and in fun he asked the rsis what he was going to deliver. The rsis replied that he would deliver a lump of iron, which would be the cause of fratricidal war in the family of Yadu. The next day, in the morning, Samba delivered a large lump of iron, which was entrusted with Ugrasena for necessary action. Actually later on there was the foretold fratricidal war, and Samba died in that war.

So all these sons of Lord Krsna left their respective palaces and leaving aside all engagements, including lying down, sitting and dining, hastened toward their exalted father.

TEXT 18

TEXT

varanendram puraskrtya  
brahmanaih sasumangalaih

sankha-turya-ninadena  
brahma-ghosena cadrtah  
pratyujjagmu rathair hrstah  
pranayagata-sadhvasah

#### SYNONYMS

varana-indram--elephants on the auspicious mission; puraskrtya--putting in the front; brahmanaih--by the brahmanas; sa-sumangalaih--with all-auspicious signs; sankha--conchshell; turya--bugle; ninadena--by the sound of; brahma-ghosena--by chanting the hymns of the Vedas; ca--and; adrtah--glorified; prati--towards; ujjagmuh--proceeded hurriedly; rathaih--on the chariots; hrstah--in cheerfulness; pranayagata--saturated with affection; sadhvasah--all-respectful.

#### TRANSLATION

They hastened toward the Lord on chariots with brahmanas bearing flowers. Before them were elephants, emblems of good fortune. Conchshells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection.

#### PURPORT

The Vedic way of receiving a great personality creates an atmosphere of respect, which is saturated with affection and veneration for the person received. The auspicious atmosphere of such a reception depends on the paraphernalia described above, including conchshells, flowers, incense, decorated elephants, and the qualified brahmanas reciting verses from the Vedic literatures. Such a program of reception is full of sincerity, on the part of both the receiver and the received.

#### TEXT 19

#### TEXT

varamukhyas ca sataso  
yanais tad-darsanotsukah  
lasat-kundala-nirbhata-  
kapola-vadana-sriyah

#### SYNONYMS

varamukhyah--well-known prostitutes; ca--and; satah--hundreds of; yanaih--by vehicles; tat-darsana--for meeting Him (Lord Sri Krsna); utsukah--very much anxious; lasat--hanging; kundala--earrings; nirbhata--dazzling; kapola--forehead; vadana--face; sriyah--beauty.

#### TRANSLATION

At the same time, many hundreds of well-known prostitutes began to proceed on various vehicles. They were all very eager to meet the Lord, and their beautiful faces were decorated with dazzling earrings, which enhanced the beauty of their foreheads.

#### PURPORT

We may not hate even the prostitutes if they are devotees of the Lord. Even to date there are many prostitutes in great cities of India who are sincere devotees of the Lord. By tricks of chance one may be obliged to adopt a profession which is not very adorable in society, but that does not hamper one in executing devotional service to the Lord. Devotional service to the Lord is uncheckable in all

circumstances. It is understood herewith that even in those days, about five thousand years ago, there were prostitutes in a city like Dvaraka, where Lord Krsna resided. This means that prostitutes are necessary citizens for the proper upkeep of society. The government opens wine shops, but this does not mean that the government encourages the drinking of wine. The idea is that there is a class of men who will drink at any cost, and it has been experienced that prohibition in great cities encouraged illicit smuggling of wine. Similarly, men who are not satisfied at home require such concessions, and if there is no prostitute, then such low men will induce others into prostitution. It is better that prostitutes be available in the marketplace so that the sanctity of society can be maintained. It is better to maintain a class of prostitutes than to encourage prostitutes within society. The real reformation is to enlighten all people to become devotees of the Lord, and that will check all kinds of deteriorating factors of life.

Sri Bilvamangala Thakura, a great acarya of the Visnusvami Vaisnava sect, in his householder life was overly attached to a prostitute who happened to be a devotee of the Lord. One night when the Thakura came to Cintamani's house in torrents of rain and thunder, Cintamani was astonished to see how the Thakura could come on such a dreadful night after crossing a foaming river which was full of waves. She said to Thakura Bilvamangala that his attraction for the flesh and bone of an insignificant woman like her would be properly utilized if it could be diverted to the devotional service of the Lord to achieve attraction for the transcendental beauty of the Lord. It was a momentous hour for the Thakura, and he took a turn towards spiritual realization by the words of a prostitute. Later on the Thakura accepted the prostitute as his spiritual master, and in several places of his literary works he has glorified the name of Cintamani, who showed him the right path.

In the Bhagavad-gita (9.32) the Lord says, "O son of Prtha, even the low-born candalas and those who are born in a family of unbelievers, and even the prostitutes, shall attain perfection of life if they take shelter of unalloyed devotional service to Me, because in the path of devotional service there are no impediments due to degraded birth and occupation. The path is open for everyone who agrees to follow it."

It appears that the prostitutes of Dvaraka, who were so eager to meet the Lord, were all His unalloyed devotees, and thus they were all on the path of salvation according to the above version of the Bhagavad-gita. Therefore, the only reformation that is necessary in society is to make an organized effort to turn the citizens into devotees of the Lord, and thus all good qualities of the denizens of heaven will overtake them in their own way. On the other hand, those who are nondevotees have no good qualifications whatsoever, however they may be materially advanced. The difference is that the devotees of the Lord are on the path of liberation, whereas the nondevotees are on the path of further entanglement in material bondage. The criterion of advancement of civilization is whether the people are educated and advanced on the path of salvation.

#### TEXT 20

#### TEXT

nata-nartaka-gandharvah  
suta-magadha-vandinah  
gayanti cottamasloka-  
caritany adbhutani ca

#### SYNONYMS

nata--dramatists; nartaka--dancers; gandharvah--celestial singers; suta--professional historians; magadha--professional genealogists; vandinah--professional learned speakers; gayanti--chant; ca--respectively; uttamasloka--the Supreme Lord; caritani--activities; adbhutani--all superhuman; ca--and.

#### TRANSLATION

Expert dramatists, artists, dancers, singers, historians, genealogists and learned speakers all gave their respective contributions, being inspired by the superhuman pastimes of the Lord. Thus they proceeded on and on.

#### PURPORT

It appears that five thousand years ago the society also needed the services of the dramatists, artists, dancers, singers, historians, genealogists, public speakers, etc. Dancers, singers and dramatic artists mostly hailed from the sudra community, whereas the learned historians, genealogists and public speakers hailed from the brahmana community. All of them belonged to a particular caste, and they became so trained in their respective families. Such dramatists, dancers, singers, historians, genealogists and public speakers would dwell on the subject of the Lord's superhuman activities in different ages and millenniums, and not on ordinary events. Nor were they in chronological order. All the Puranas are historical facts described only in relation with the Supreme Lord in different ages and times as well as on different planets also. Therefore, we do not find any chronological order. The modern historians, therefore, cannot catch up the link, and thus they unauthoritatively remark that the Puranas are all imaginary stories only.

Even one hundred years ago in India, all dramatic performances were centered around the superhuman activities of the Supreme Lord. The common people would be verily entertained by the performances of dramas, and yatra parties played wonderfully on the superhuman activities of the Lord, and thus even the illiterate agriculturist would be a participant in the knowledge of Vedic literature, despite a considerable lack of academic qualifications. Therefore, expert players in drama, dancers, singers, speakers, etc., are required for the spiritual enlightenment of the common man. The genealogists would give account completely of the descendants of a particular family. Even at the present moment the guides in the pilgrimage sites of India submit a complete account of genealogical tables before a newcomer. This wonderful act sometimes attracts more customers to receive such important information.

#### TEXT 21

#### TEXT

bhagavams tatra bandhunam  
pauranam anuvartinam  
yatha-vidhy upasangamya  
sarvesam manam adadhe

#### SYNONYMS

bhagavan--Sri Krsna, the Personality of Godhead; tatra--in that place; bandhunam--of the friends; pauranam--of the citizens; anuvartinam--those who approached Him to receive and welcome; yatha-vidhi--as it behooves; upasangamya--going nearer; sarvesam--for each and every one; manam--honor and respects; adadhe--offered.

#### TRANSLATION

Lord Krsna, the Personality of Godhead, approached them and offered due honor and respect to each and every one of the friends, relatives, citizens and all others who came to receive and welcome Him.

#### PURPORT

The Supreme Lord Personality of Godhead is neither impersonal nor an inert object unable to reciprocate the feelings of His devotees. Here the word yatha-vidhi, or "just as it behooves" is significant. He reciprocates "just as it behooves" with His different types of admirers and devotees. Of course, the pure devotees are of one type only because they have no other object for service but the Lord, and



therefore the Lord also reciprocates with such pure devotees just as it behooves, namely, He is always attentive to all the matters of His pure devotees. There are others who designate Him as impersonal, and so the Lord also does not take any personal interest. He satisfies everyone in terms of one's development of spiritual consciousness, and a sample of such reciprocation is exhibited here with His different welcomers.

#### TEXT 22

##### TEXT

prahvabhivadanaslesa-  
kara-sparsa-smiteksanaih  
asvasya casvapakebhyo  
varais cabhimatair vibhuh

##### SYNONYMS

prahva--by bowing His head; abhivadana--by greeting with words; aslesa--embracing; kara-sparsa--shaking hands; smita-iksanaih--by a glancing smile; asvasya--by encouragement; ca--and; asvapakebhyah--down to the lowest rank of dog-eaters; varaih--by benedictions; ca--also; abhimataih--as desired by; vibhuh--the Almighty.

##### TRANSLATION

The Almighty Lord greeted everyone present by bowing His head, exchanging greetings, embracing, shaking hands, looking and smiling, giving assurances and awarding benedictions, even to the lowest in rank.

##### PURPORT

To receive the Lord Sri Krsna there were all grades of population, beginning from Vasudeva, Ugrasena and Gargamuni--the father, grandfather and teacher--down to the prostitutes and candalas, who are accustomed to eat dogs. And every one of them was properly greeted by the Lord in terms of rank and position. As pure living entities, all are the separated parts and parcels of the Lord, and thus no one is alien by His eternal relation. Such pure living entities are graded differently in terms of contamination of the modes of material nature, but the Lord is equally affectionate to all His parts and parcels, despite material gradation. He descends only to recall these materialistic living beings back to His kingdom, and intelligent persons take advantage of this facility offered by the Personality of Godhead to all living beings. No one is rejected by the Lord from the kingdom of God, and it remains with the living being to accept this or not.

#### TEXT 23

##### TEXT

svayam ca gurubhir vipraih  
sadaraih sthavirair api  
asirbhir yujyamano 'nyair  
vandibhis cavisat puram

##### SYNONYMS

svayam--Himself; ca--also; gurubhih--by elderly relatives; vipraih--by the brahmanas; sadaraih--with their wives; sthaviraih--invalid; api--also; asirbhih--by the blessing of; yujyamanah--being praised by; anyaih--by others; vandibhih--admirers; ca--and; avisat--entered; puram--the city.

#### TRANSLATION

Then the Lord personally entered the city accompanied by elderly relatives and invalid brahmanas with their wives, all offering benedictions and singing the glories of the Lord. Others also praised the glories of the Lord.

#### PURPORT

The brahmanas in society were never attentive to banking money for future retired life. When they were old invalids, they used to approach the assembly of the kings, and simply by praising the glorious deeds performed by the kings, along with their wives, they would be provided with all necessities of life. Such brahmanas were not, so to speak, flatterers of the kings, but the kings were actually glorified by their actions, and they were sincerely still more encouraged in pious acts by such brahmanas in a dignified way. Lord Sri Krsna is worthy of all glories, and the praying brahmanas and others were glorified themselves by chanting the glories of the Lord.

#### TEXT 24

#### TEXT

raja-margam gate krsne  
dvarakayah kula-striyah  
harmyany aruruhur vipra  
tat-iksana-mahotsavah

#### SYNONYMS

raja-margam--the public roads; gate--while passing over; krsne--by Lord Krsna; dvarakayah--of the city of Dvaraka; kula-striyah--ladies of the respectable families; harmyani--on the palaces; aruruhuh--got up; vipra--O brahmanas; tat-iksana--just to look upon Him (Krsna); maha-utsavah--accepted as the greatest festival.

#### TRANSLATION

When Lord Krsna passed over the public roads, all the ladies from the respectable families of Dvaraka went up to the roofs of their palaces just to have a look at the Lord. They considered this to be the greatest festival.

#### PURPORT

To have a look at the Lord is a great festive occasion undoubtedly, as it was considered by the metropolitan ladies of Dvaraka. This is still followed by the devout ladies of India. Especially during the days of the Jhulana and Janmastami ceremonies, the ladies of India still throng up in the greatest number at the temple of the Lord, where His transcendental eternal form is worshiped. The transcendental form of the Lord installed in a temple is not different from the Lord personally. Such a form of the Lord is called arca-vigraha, or arca incarnation, and is expanded by the Lord by His internal potency just to facilitate the devotional service of His innumerable devotees who are in the material world. The material senses cannot perceive the spiritual nature of the Lord, and therefore the Lord accepts the arca-vigraha, which is apparently made of material elements like earth, wood and stone but actually there is no material contamination. The Lord being kaivalya (one alone), there is no matter in Him. He is one without a

second, and therefore the Almighty Lord can appear in any form without being contaminated by the material conception. Therefore, festivities in the temple of the Lord, as held generally, are like festivals performed during the manifestive days of the Lord of Dvaraka, about five thousand years ago. The authorized acaryas, who know the science perfectly, install such temples of the Lord under regulative principles just to offer facilities to the common man, but persons who are less intelligent, without being conversant with the science, mistake this great attempt to be idol worship and poke their nose into that to which they have no access. Therefore, the ladies or men who observe festivals in the temples of the Lord just to have a look at the transcendental form are a thousand times more glorious than those who are nonbelievers in the transcendental form of the Lord.

It appears from the verse that the inhabitants of Dvaraka were all owners of big palaces. This indicates the prosperity of the city. The ladies got up on the roofs just to have a look at the procession and the Lord. The ladies did not mix with the crowd on the street, and thus their respectability was perfectly observed. There was no artificial equality with the man. Female respectability is preserved more elegantly by keeping the woman separate from the man. The sexes should not mix unrestrictedly.

#### TEXT 25

#### TEXT

nityam niriksamananam  
yad api dvarakaukasam  
na vitrpyanti hi drsah  
sriyo dhamangam acyutam

#### SYNONYMS

nityam--regularly, always; niriksamananam--of those who look at Him; yat--although; api--in spite of; dvaraka-okasam--the inhabitants of Dvaraka; na--never; vitrpyanti--satisfied; hi--exactly; drsah--sight; sriyah--beauties; dhama-angam--the bodily reservoir; acyutam--the infallible.

#### TRANSLATION

The inhabitants of Dvaraka were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated.

#### PURPORT

When the ladies of the city of Dvaraka got up on the roofs of their palaces, they never thought that they had previously many times seen the beautiful body of the infallible Lord. This indicates that they had no satiation in desiring to see the Lord. Anything material seen for a number of times ultimately becomes unattractive by the law of satiation. The law of satiation acts materially, but there is no scope for it in the spiritual realm. The word infallible is significant here, because although the Lord has mercifully descended on earth, He is still infallible. The living entities are fallible because when they come in contact with the material world they lack their spiritual identity, and thus the body materially obtained becomes subjected to birth, growth, transformation, situation, deterioration and annihilation under the laws of nature. The Lord's body is not like that. He descends as He is and is never under the laws of the material modes. His body is the source of everything that be, the reservoir of all beauties beyond our experience. No one, therefore, is satiated by seeing the transcendental body of the Lord because there are always manifestations of newer and newer beauties. The transcendental name, form, qualities, entourage, etc., are all spiritual manifestations, and there is no satiation in chanting the holy name of the Lord, there is no satiation in discussing the qualities of the Lord, and there is no limitation of the entourage of the Lord. He is the source of all and is limitless.

#### TEXT 26

## TEXT

sriyo nivaso yasyorah  
pana-patram mukham drsam  
bahavo loka-palanam  
saranganam padambujam

## SYNONYMS

sriyah--of the goddess of fortune; nivasah--residential place; yasya--one whose; urah--chest; pana-patram--the drinking pot; mukham--face; drsam--of eyes; bahavah--the arms; loka-palanam--of the administrative demigods; saranganam--of the devotees who talk and sing of the essence or substance; pada-ambujam--the lotus feet.

## TRANSLATION

The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is beautiful. His arms are the resting places for the administrative demigods. And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship.

## PURPORT

There are different classes of human beings, all seeking different enjoyments from different objects. There are persons who are seeking after the favor of the goddess of fortune, and for them the Vedic literatures give information that the Lord is always served with all reverence by thousands and thousands of goddesses of fortune at the cintamani-dhama,

)\* the transcendental abode of the Lord where the trees are all desire trees and the buildings are made of touchstone. The Lord Govinda is engaged there in herding the surabhi cows as His natural occupation. These goddesses of fortune can be seen automatically if we are attracted by the bodily features of the Lord. The impersonalists cannot observe such goddesses of fortune because of their dry speculative habit. And those who are artists, overtaken by the beautiful creation, should better see to the beautiful face of the Lord for complete satisfaction. The face of the Lord is the embodiment of beauty. What they call beautiful nature is but His smile, and what they call the sweet songs of the birds are but specimens of the whispering voice of the Lord. There are administrative demigods in charge of departmental service of cosmic management, and there are tiny administrative gods in the state service. They are always afraid of other competitors, but if they take shelter of the arms of the Lord, the Lord can protect them always from the attacks of enemies. A faithful servant of the Lord engaged in the service of administration is the ideal executive head and can well protect the interest of the people in general. Other so-called administrators are symbols of anachronisms leading to the acute distress of the people who are governed by them. The administrators can remain safely under the protection of the arms of the Lord. The essence of everything is the Supreme Lord: He is called the saram. And those who sing and talk about Him are called the sarangas, or the pure devotees. The pure devotees are always hankering after the lotus feet of the Lord. The lotus has a kind of honey which is transcendently relished by the devotees. They are like the bees who are always after the honey. Srila Rupa Gosvami, the great devotee acarya of the Gaudiya-Vaisnavasampradaya, has sung a song about this lotus honey, comparing himself to the bee: "O my Lord Krsna, I beg to offer my prayers unto You. My mind is like the bee, and it is after some honey. Kindly, therefore, give my bee-mind a place at Your lotus feet, which are the resources for all transcendental honey. I know that even big demigods like Brahma do not see the rays of the nails of Your lotus feet, even though they are engaged in deep meditation for years together. Still, O infallible one, my ambition is such, for You are very merciful to your surrendered devotees. O Madhava, I know also that I have no genuine devotion for

the service of Your lotus feet, but because Your Lordship is inconceivably powerful, You can do what is impossible to be done. Your lotus feet can deride even the nectar of the heavenly kingdom, and therefore I am very much attracted by them. O supreme eternal, please, therefore, let my mind be fixed at Your lotus feet so that eternally I may be able to relish the taste of Your transcendental service." The devotees are satisfied with being placed at the lotus feet of the Lord and have no ambition to see His all-beautiful face or aspire for the protection of the strong arms of the Lord. They are humble by nature, and the Lord is always leaning towards such humble devotees.

#### TEXT 27

#### TEXT

sitatapatra-vyajanair upaskrtah  
prasuna-varsair abhivarsitah pathi  
pisanga-vasa vana-malaya babhau  
ghano yatharkodupa-capa-vaidyutaih

#### SYNONYMS

sita-atapatra--white umbrella; vyajanaih--with a camara fan; upaskrtah--being served by; prasuna--flowers; varsaih--by the showers; abhivarsitah--thus being covered; pathi--on the road; pisanga-vasah--by the yellow garments; vana-malaya--by the flower garlands; babhau--thus it became; ghanah--cloud; yatha--as if; arka--the sun; udupa--the moon; capa--the rainbow; vaidyutaih--by the lightning.

#### TRANSLATION

As the Lord passed along the public road of Dvaraka, His head was protected from the sunshine by a white umbrella. White feathered fans moved in semicircles, and showers of flowers fell upon the road. His yellow garments and garlands of flowers made it appear as if a dark cloud were surrounded simultaneously by sun, moon, lightning and rainbows.

#### PURPORT

The sun, moon, rainbow and lightning do not appear in the sky simultaneously. When there is sun, the moonlight becomes insignificant, and if there are clouds and a rainbow, there is no manifestation of lightning. The Lord's bodily hue is just like a new monsoon cloud. He is compared herein to the cloud. The white umbrella over His head is compared to the sun. The movement of the bunch-hair fan of flukes is compared to the moon. The showers of flowers are compared to the stars. His yellow garments are compared to the rainbow. So all these activities of the firmament, being impossible simultaneous factors, cannot be adjusted by comparison. The adjustment is possible only when we think of the inconceivable potency of the Lord. The Lord is all-powerful, and in His presence anything impossible can be made possible by His inconceivable energy. But the situation created at the time of His passing on the roads of Dvaraka was beautiful and could not be compared to anything besides the description of natural phenomena.

#### TEXT 28

#### TEXT

pravistas tu grham pitroh  
parisvaktah sva-matrbhih  
vavande sirasa sapta  
devaki-pramukha muda

## SYNONYMS

pravistah--after entering; tu--but; graham--houses; pitroh--of the father; parisvaktah--embraced; svamatrbhiih--by His own mothers; vavande--offered obeisances; sirasa--His head; sapta--seven; devaki--Devaki; pramukha--headed by; muda--gladly.

## TRANSLATION

After entering the house of His father, He was embraced by the mothers present, and the Lord offered His obeisances unto them by placing His head at their feet. The mothers were headed by Devaki [His real mother].

## PURPORT

It appears that Vasudeva, the father of Lord Kṛṣṇa, had completely separate residential quarters where he lived with his eighteen wives, out of whom Srimatī Devakī is the real mother of Lord Kṛṣṇa. But in spite of this, all other stepmothers were equally affectionate to Him, as will be evident from the following verse. Lord Kṛṣṇa also did not distinguish His real mother from His stepmothers, and He equally offered His obeisances unto all the wives of Vasudeva present on the occasion. According to scriptures also, there are seven mothers: (1) the real mother, (2) the wife of the spiritual master, (3) the wife of a brahmana, (4) the wife of the king, (5) the cow, (6) the nurse, and (7) the earth. All of them are mothers. Even by this injunction of the sastras, the stepmother, who is the wife of the father, is also as good as the mother because the father is also one of the spiritual masters. Lord Kṛṣṇa, the Lord of the universe, plays the part of an ideal son just to teach others how to treat their stepmothers.

## TEXT 29

### TEXT

tah putram ankam aropya  
sneha-snuta-payodharah  
harsa-vihvalitatmanah  
sisicur netrajair jalaih

## SYNONYMS

tah--all of them; putram--the son; ankam--the lap; aropya--having placed on; sneha-snuta--moistened by affection; payodharah--breasts filled up; harsa--delight; vihvalita-atmanah--overwhelmed by; sisicuh--wet; netrajaih--from the eyes; jalaih--water.

## TRANSLATION

The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord.

## PURPORT

When Lord Kṛṣṇa was at Vr̥ndavana even the cows would become moistened by affection towards Him, and He would draw milk from the nipples of every affectionate living being, so what to speak of the stepmothers who were already as good as His own mother.

## TEXT 30

### TEXT

athavisat sva-bhavanam  
sarva-kamam anuttamam  
prasada yatra patninam  
sahasrani ca sodasa

#### SYNONYMS

atha--thereafter; avisat--entered; sva-bhavanam--personal palaces; sarva--all; kamam--desires; anuttamam--perfect to the fullest extent; prasadah--palaces; yatra--where; patninam--of the wives numbering; sahasrani--thousands; ca--over and above; sodasa--sixteen.

#### TRANSLATION

Thereafter, the Lord entered His palaces, which were perfect to the fullest extent. His wives lived in them, and they numbered over sixteen thousand.

#### PURPORT

Lord Krsna had 16,108 wives, and for each and every one of them there was a fully equipped palace complete with necessary compounds and gardens. Full description of these palaces is given in the Tenth Canto. All the palaces were made of the best marble stone. They were illuminated by jewels and decorated by curtains and carpets of velvet and silk, nicely bedecked and embroidered with gold lace. The Personality of Godhead means one who is full with all power, all energy, all opulences, all beauties, all knowledge and all renunciation. Therefore, in the palaces of the Lord there was nothing wanting for fulfilling all desires of the Lord. The Lord is unlimited, and therefore His desires are also unlimited, and the supply is also unlimited. Everything being unlimited, it is concisely described here as sama-kamam, or full with all desirable equipment.

#### TEXT 31

#### TEXT

patnyah patim prosya grhanupagatam  
vilokya sanjata-mano-mahotsavah  
uttasthur arat sahasanasayat  
sakam vratair vridita-locananah

#### SYNONYMS

patnyah--the ladies (wives of Lord Sri Krsna); patim--husband; prosya--who was away from home; grhanupagatam--now returned home; vilokya--thus seeing; sanjata--having developed; manah-maha-utsavah--a sense of joyful ceremony within the mind; uttasthuh--got up; arat--from a distance; sahasa--all of a sudden; asana--from the seats; asayat--from the state of meditation; sakam--along with; vrataih--the vow; vridita--looking coyly; locana--eyes; ananah--with such faces.

#### TRANSLATION

The queens of Lord Sri Krsna rejoiced within their minds to see their husband home after a long period abroad. The queens got up at once from their seats and meditations. As was socially customary, they covered their faces shyly and looked about coyly.

#### PURPORT

As mentioned above, the Lord entered His home palaces occupied by 16,108 queens. This means that the Lord at once expanded Himself in as many plenary expansions as there were queens and palaces and entered in each and every one of them simultaneously and separately. Here is another manifestation of the feature of His internal potency. He can expand Himself in as many forms of spiritual identity as He desires, even though He is one without a second. It is confirmed by the Sruti-mantra that the Absolute is one alone, and yet He becomes many as soon as He so desires. These manifold expansions of the Supreme Lord are manifested as plenary and separated portions. The separated portions are representations of His energy, and the plenary portions are manifestations of His Personality. Thus the Personality of Godhead manifested Himself in 16,108 plenary expansions and simultaneously entered into each and every one of the palaces of the queens. This is called vaibhava, or the transcendental potency of the Lord. And because He can do so, He is also known as Yogesvara. Ordinarily, a yogi or mystic living being is able to expand himself at utmost to tenfold expansions of his body, but the Lord can do so to the extent of as many thousands or infinitely, as He likes. Unbelievers become astonished to learn that Lord Krsna married more than 16,000 queens because they think of Lord Krsna as one of them and measure the potency of the Lord by their own limited potency. One should know, therefore, that the Lord is never on the level of the living beings, who are but expansions of His marginal potency, and one should never equalize the potent and the potency, although there is very little difference of quality between the potent and the potency. The queens were also expansions of His internal potency, and thus the potent and potencies are perpetually exchanging transcendental pleasures, known as pastimes of the Lord. One should not, therefore, become astonished to learn that the Lord married so many wives. On the contrary, one should affirm that even if the Lord marries sixteen thousand million wives, He is not completely manifesting His unlimited and inexhaustible potency. He married only 16,000 wives and entered in each and every one of the different palaces just to impress in the history of the human beings on the surface of the earth that the Lord is never equal to or less than any human being, however powerful he may be. No one, therefore, is either equal to or greater than the Lord. The Lord is always great in all respects. "God is great" is eternal truth.

Therefore, as soon as the queens saw from a distance their husband, who was away from home for long periods due to the Battle of Kuruksetra, they all arose from the slumber of meditation and prepared to receive their most beloved. According to Yajnavalkya's religious injunctions, a woman whose husband is away from home should not take part in any social functions, should not decorate her body, should not laugh and should not go to any relative's house in any circumstance. This is the vow of the ladies whose husbands are away from home. At the same time, it is also enjoined that a wife should never present herself before the husband in an unclean state. She must decorate herself with ornaments and good dress and should always be present before the husband in a happy and joyous mood. The queens of Lord Krsna were all in meditation, thinking of the Lord's absence, and were always meditating upon Him. The Lord's devotees cannot live for a moment without meditating on the Lord, and what to speak of the queens, who were all goddesses of fortune incarnated as queens in the pastimes of the Lord at Dvaraka. They can never be separated from the Lord, either by presence or by trance. The gopis at Vrndavana could not forget the Lord when the Lord was away in the forest cow herding. When the Lord boy Krsna was absent from the village, the gopis at home used to worry about Him traversing the rough ground with His soft lotus feet. By thinking thus, they were sometimes overwhelmed in trance and mortified in the heart. Such is the condition of the pure associates of the Lord. They are always in trance, and so the queens also were in trance during the absence of the Lord. Presently, having seen the Lord from a distance, they at once gave up all their engagements, including the vows of women as described above. According to Sri Visvanatha Carkavarti Thakura, there was a regular psychological reaction on the occasion. First of all, rising from their seats, although they wanted to see their husband, they were deterred because of feminine shyness. But due to strong ecstasy, they overcame that stage of weakness and became caught up with the idea of embracing the Lord, and this thought factually made them unconscious of their surrounding environment. This prime state of ecstasy annihilated all other formalities and social conventions, and thus they escaped all stumbling blocks on the path of meeting the Lord. And that is the perfect stage of meeting the Lord of the soul, Sri Krsna.

TEXT 32

TEXT



tam atmajair drstibhir antaratmana  
duranta-bhavah parirebhire patim  
niruddham apy asravah ambu netrayor  
vilajjatinam bhrgu-varya vaiklavat

#### SYNONYMS

tam--Him (the Lord); atma-jaih--by the sons; drstibhih--by the sight; antara-atmana--by the innermost part of the heart; duranta-bhavah--insuperable ecstasy; parirebhire--embraced; patim--husband; niruddham--choked up; api--in spite of; asravat--tears; ambu--like drops of water; netrayoh--from the eyes; vilajjatinam--of those situated in shyness; bhrgu-varya--O chief of the Bhrgus; vaiklavat--inadvertently.

#### TRANSLATION

The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhrgus, though they tried to restrain their feelings, they inadvertently shed tears.

#### PURPORT

Although due to feminine shyness there were many hindrances to embracing the dear husband, Lord Sri Krsna, the queens performed that act by seeing Him, by putting Him in the cores of their hearts, and by sending their sons to embrace Him. Still, the act remained unfinished, and tears rolled down their cheeks despite all endeavors to check them. One indirectly embraces the husband by sending the son to embrace him because the son is developed as part of the mother's body. The embrace of the son is not exactly the embrace of husband and wife from the sexual point of view, but the embrace is satisfaction from the affectionate point of view. The embrace of the eyes is more effective in the conjugal relation, and thus according to Srila Jiva Gosvami there is nothing wrong in such an exchange of feeling between husband and wife.

#### TEXT 33

#### TEXT

yadyapy asau parsva-gato raho-gatas  
tathapi tasyanghri-yugam navam navam  
pade pade ka virameta tat-padac  
calapi yac chrir na jahati karhicit

#### SYNONYMS

yadi--although; api--certainly; asau--He (Lord Sri Krsna); parsva-gatah--just by the side; rahah-gatah--exclusively alone; tathapi--still; tasya--His; anghri-yugam--the feet of the Lord; navam navam--newer and newer; pade--step; pade--in every step; ka--who; virameta--can be detached from; tat-padat--from His feet; calapi--moving; yat--whom; srih--the goddess of fortune; na--never; jahati--quits; karhicit--at any time.

#### TRANSLATION

Although Lord Sri Krsna was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving,

could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?

#### PURPORT

Conditioned living beings are always after the favor of the goddess of fortune, although by nature she is moving from one place to another. In the material world no one is permanently fortunate, however clever one may be. There have been so many big empires in different parts of the world, there have been so many powerful kings all over the world, and there have been so many fortunate men, but all of them have been liquidated gradually. This is the law of material nature. But spiritually it is different. According to Brahma-samhita, the Lord is served very respectfully by hundreds and thousands of goddesses of fortune. They are always in a lonely place also with the Lord. But still the association of the Lord is so inspiringly newer and newer that they cannot quit the Lord for a moment, even though they are by nature very restless and are moving about. The spiritual relation with the Lord is so enlivening and resourceful that no one can leave the company of the Lord, once having taken shelter of Him.

The living beings are by constitution feminine by nature. The male or enjoyer is the Lord, and all manifestations of His different potencies are feminine by nature. In the Bhagavad-gita, the living beings are designated as para-prakrti, or the superior potency. The material elements are apara-prakrti, or inferior potency. Such potencies are always employed for the satisfaction of the employer, or the enjoyer. The supreme enjoyer is the Lord Himself, as stated in the Bhagavad-gita (5.29). The potencies, therefore, when engaged directly in the service of the Lord, revive the natural color, and thus there is no disparity in the relation of the potent and potency.

Generally people engaged in service are always seeking some post under the government or the supreme enjoyer of the state. Since the Lord is the supreme enjoyer of everything in or outside the universe, it is happiness to be employed by Him. Once engaged in the supreme governmental service of the Lord, no living being wishes to be relieved from the engagement. The highest perfection of human life is to seek some employment under the Lord's supreme service. That will make one extremely happy. One need not seek the moving goddess of fortune without the relation of the Lord.

#### TEXT 34

#### TEXT

evam nrpanam ksiti-bhara-janmanam  
aksauhinibhih parivrtta-tejasam  
vidhaya vairam svasano yathanalam  
mitho vadhenoparato nirayudhah

#### SYNONYMS

evam--thus; nrpanam--of the kings or administrators; ksiti-bhara--the burden of the earth; janmanam--born in that way; aksauhinibhih--empowered by a military strength of horses, elephants, chariots and infantry; parivrtta--being puffed up by such surroundings; tejasam--prowess; vidhaya--having created; vairam--hostility; svasanah--interaction of the wind and the pipe plants; yatha--as it is; analam--fire; mithah--with one another; vadhena--by killing them; uparatah--relieved; nirayudhah--by Himself without being a party to such fighting.

#### TRANSLATION

The Lord was pacified after killing those kings who were burdensome to the earth. They were puffed up with their military strength, their horses, elephants, chariots, infantry, etc. He Himself was not a party in the fight. He simply created hostility between the powerful administrators, and they fought amongst themselves. He was like the wind which causes friction between bamboos and so sparks a fire.

## PURPORT

As stated above, the living beings are not factual enjoyers of things which are manifested as God's creation. The Lord is the genuine proprietor and enjoyer of everything manifested in His creation. Unfortunately, influenced by the deluding energy, the living being becomes a false enjoyer under the dictation of the modes of nature. Puffed up by such a false sense of becoming God, the deluded living being increases his material strength by so many activities and thus becomes the burden of the earth, so much so that the earth becomes completely uninhabitable by the sane. This state of affairs is called dharmasya glani, or misuse of the energy of the human being. When such misuse of human energy is prominent, the saner living beings become perturbed by the awkward situation created by the vicious administrators, who are simply burdens of the earth, and the Lord appears by His internal potency just to save the saner section of humanity and to alleviate the burden due to the earthly administrators in different parts of the world. He does not favor either of the unwanted administrators, but by His potential power He creates hostility between such unwanted administrators, as the air creates fire in the forest by the friction of the bamboos. The fire in the forest takes place automatically by the force of the air, and similarly the hostility between different groups of politicians takes place by the unseen design of the Lord. The unwanted administrators, puffed up by false power and military strength, thus become engaged in fighting amongst themselves over ideological conflicts and so exhaust themselves of all powers. The history of the world reflects this factual will of the Lord, and it will continue to be enacted until the living beings are attached to the service of the Lord. In the Bhagavad-gita this fact is very vividly described (Bg. 7.14). It is said, "The deluding energy is My potency, and thus it is not possible for the dependent living beings to supersede the strength of the material modes. But those who take shelter in Me [the Personality of Godhead Sri Krsna] can cross over the gigantic ocean of material energy." This means that no one can establish peace and prosperity in the world by fruitive activities or by speculative philosophy or ideology. The only way is to surrender unto the Supreme Lord and thus become free from the illusion of the deluding energy.

Unfortunately persons who are engaged in destructive work are unable to surrender to the Personality of Godhead. They are all fools of the first order; they are the lowest of the human species of life; they are robbed of their knowledge, although apparently they seem to be academically educated. They are all of the demoniac mentality, always challenging the supreme power of the Lord. Those who are very materialistic, always hankering after material power and strength, are undoubtedly fools of the first order because they have no information of the living energy, and being ignorant of that supreme spiritual science, they are absorbed in material science, which ends with the end of the material body. They are the lowest of human beings because the human life is especially meant for reestablishing the lost relation with the Lord, and they miss this opportunity by being engaged in material activities. They are robbed of their knowledge because even after prolonged speculation they cannot reach to the stage of knowing the Personality of Godhead, the summum bonum of everything. And all of them are men of demoniac principle, and they suffer the consequences, as did such materialistic heroes as Ravana, Hiranyakasipu, Kamsa and others.

## TEXT 35

### TEXT

sa esa nara-loke 'sminn  
avatirnah sva-mayaya  
reme stri-ratna-kutastho  
bhagavan prakrto yatha

### SYNONYMS

sah--He (the Supreme Personality of Godhead); esah--all these; nara-loke--on this planet of human beings; asmin--on this; avatirnah--having appeared; sva--personal, internal; mayaya--causeless mercy;

reme--enjoyed; stri-ratna--woman who is competent to become a wife of the Lord; kutasthah--among;  
bhagavan--the Personality of Godhead; prakrtah--mundane; yatha--as if it were.

#### TRANSLATION

That Supreme Personality of Godhead Sri Krsna, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs.

#### PURPORT

The Lord married and lived like a householder. This is certainly like a mundane affair, but when we learn that He married 16,108 wives and lived with them separately in each and every palace, certainly it is not mundane. Therefore, the Lord, living as a householder amongst His competent wives, is never mundane, and His behavior with them is never to be understood as mundane sex relation. The women who became the wives of the Lord are certainly not ordinary women, because to get the Lord as one's husband is the result of many, many millions of births' tapasya (austerity). When the Lord appears on different lokas, or planets, or on this planet of human beings, He displays His transcendental pastimes just to attract the conditioned souls to become His eternal servitors, friends, parents and lovers respectively in the transcendental world, where the Lord eternally reciprocates such exchanges of service. Service is pervertedly represented in the material world and broken untimely, resulting in sad experience. The illusioned living being conditioned by material nature cannot understand out of ignorance that all our relations here in the mundane world are temporary and full of inebrieties. Such relations cannot help us be happy perpetually, but if the same relation is established with the Lord, then we are transferred to the transcendental world after leaving this material body and become eternally related with Him in the relation we desire. The women amongst whom He lived as their husband are not, therefore, women of this mundane world, but are eternally related with Him as transcendental wives, a position which they attained by perfection of devotional service. That is their competency. The Lord is param brahma, or the Supreme Personality of Godhead. Conditioned souls seek after perpetual happiness in all places--not only on this earth but also on other planets throughout the universe--because constitutionally a spiritual spark, as he is, can travel to any part of God's creation. But being conditioned by the material modes, he tries to travel in space by spacecraft and so fails to reach his destination. The law of gravitation is binding upon him like the shackles of a prisoner. By other processes he can reach anywhere, but even if he reaches the highest planet, he cannot attain that perpetual happiness for which he is searching life after life. When he comes to his senses, however, he seeks after Brahman happiness, knowing it for certain that unlimited happiness, which he is seeking, is never attainable in the material world. As such, the Supreme Being, Parabrahman, certainly does not seek His happiness anywhere in the material world. Nor can His paraphernalia of happiness be found in the material world. He is not impersonal. Because He is the leader and Supreme Being amongst innumerable living beings, He cannot be impersonal. He is exactly like us, and He has all the propensities of an individual living being in fullness. He marries exactly like us, but His marriage is neither mundane nor limited by our experience in the conditioned state. His wives, therefore, appear like mundane women, but factually they are all transcendental liberated souls, perfect manifestations of internal energy.

#### TEXT 36

#### TEXT

uddama-bhava-pisunamala-valgu-hasa-  
vridavaloka-nihato madano 'pi yasam  
sammuhya capam ajahat pramadottamas ta  
yasyendriyam vimathitum kuhakair na sekuh

#### SYNONYMS

uddama--very grave; bhava--expression; pisuna--exciting; amala--spotless; valgu-hasa--beautiful smiling; vrida--corner of the eye; avaloka--looking; nihatah--conquered; madanah--Cupid (or amadana--the greatly tolerant Siva); api--also; yasam--whose; sammuhya--being overpowered by; capam--bows; ajahat--gave up; pramada--woman, who maddens; uttamah--of high grade; ta--all; yasya--whose; indriyam--senses; vimathitum--to perturb; kuhakaih--by magical feats; na--never; sekuh--was able.

#### TRANSLATION

Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Siva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord.

#### PURPORT

The path of salvation or the path going back to Godhead always forbids the association of women, and the complete sanatana-dharma or varnasrama-dharma scheme forbids or restricts association with women. How, then, can one be accepted as the Supreme Personality of Godhead who is addicted to more than sixteen thousand wives? This question may be relevantly raised by inquisitive persons really anxious to know about the transcendental nature of the Supreme Lord. And to answer such questions, the sages at Naimisaranya have discussed the transcendental character of the Lord in this and in following verses. It is clear herein that the feminine attractive features which can conquer Cupid or even the supermost tolerant Lord Siva could not conquer the senses of the Lord. Cupid's business is to invoke mundane lust. The whole universe is moving being agitated by Cupid's arrow. The activities of the world are being carried on by the central attraction of male and female. A male is searching after a mate to his liking, and the female is looking after a suitable male. That is the way of material stimulus. And as soon as a male is combined with a female, the material bondage of the living being is at once tightly interlocked by sex relation, and as a result of this, both the male's and female's attraction for sweet home, motherland, bodily offspring, society and friendship and accumulation of wealth becomes the illusory field of activities, and thus a false but indefatigable attraction for the temporary material existence, which is full of miseries, is manifest. Those who are, therefore, on the path of salvation for going back home back to Godhead, are especially advised by all scriptural instruction to become free from such paraphernalia of material attraction. And that is possible only by the association of the devotees of the Lord, who are called the mahatmas. Cupid throws his arrow upon the living beings to make them mad after the opposite sex, whether the party is actually beautiful or not. Cupid's provocations are going on, even among beastly societies who are all ugly-looking in the estimation of the civilized nations. Thus Cupid's influence is exerted even amongst the ugliest forms, and what to speak of the most perfect beauties. Lord Siva, who is considered to be most tolerant, was also struck by Cupid's arrow because he also became mad after the Mohini incarnation of the Lord and acknowledged himself to be defeated. Cupid, however, was himself captivated by the grave and exciting dealings of the goddesses of fortune, and he voluntarily gave up his bow and arrow in a spirit of frustration. Such was the beauty and attraction of the queens of Lord Krsna. Yet they could not disturb the transcendental senses of the Lord. This is because the Lord is all-perfect atmarama, or self-sufficient. He does not require anyone's extraneous help for His personal satisfaction. Therefore, the queens could not satisfy the Lord by their feminine attractiveness, but they satisfied Him by their sincere affection and service. Only by unalloyed transcendental loving service could they satisfy the Lord, and the Lord was pleased to treat them as wives in reciprocation. Thus being satisfied by their unalloyed service only, the Lord reciprocated the service just like a devout husband. Otherwise He had no business becoming the husband of so many wives. He is the husband of everyone, but to one who accepts Him as such, He reciprocates. This unalloyed affection for the Lord is never to be compared to mundane lust. It is purely transcendental. And the grave dealings, which the queens displayed in natural feminine ways, were also transcendental because the feelings were expressed out of transcendental ecstasy. It is already explained in the previous verse that the Lord appeared like a mundane husband, but factually His relation with His wives was transcendental, pure and unconditioned by the modes of material nature.

## TEXT 37

### TEXT

tam ayam manyate loko  
hy asangam api sanginam  
atmaupamyena manujam  
vyaprnvanam yato 'budhah

### SYNONYMS

tam--unto Lord Krsna; ayam--all these (common men); manyate--do speculate within the mind; lokah--the conditioned souls; hi--certainly; asangam--unattached; api--in spite of; sanginam--affected; atma--self; aupamyena--by comparison with the self; manujam--ordinary man; vyaprnvanam--being engaged in; yatah--because; abudhah--foolish because of ignorance.

### TRANSLATION

The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.

### PURPORT

The word abudhah is significant here. Due to ignorance only, the foolish mundane wranglers misunderstand the Supreme Lord and spread their foolish imaginations amongst innocent persons by propaganda. The Supreme Lord Sri Krsna is the original primeval Personality of Godhead, and when He was personally present before the eyes of everyone, He displayed full-fledged divine potency in every field of activities. As we have already explained in the first verse of Srimad-Bhagavatam, He is completely independent to act however He likes, but all His actions are full of bliss, knowledge and eternity. Only the foolish mundaners misunderstand Him, unaware of His eternal form of knowledge and bliss, which is confirmed in the Bhagavad-gita and Upanisads. His different potencies work in a perfect plan of natural sequence, and doing everything by the agency of His different potencies, He remains eternally the supreme independent. When He descends on the material world by His causeless mercy to different living beings, He does so by His own potency. He is not subject to any condition of the material modes of nature, and He descends as He is originally. The mental speculators misunderstand Him as the Supreme Person, and they consider His impersonal features as inexplicable Brahman to be all. Such a conception is also the product of conditioned life because they cannot go beyond their own personal capacity. Therefore, one who considers the Lord on the level of one's limited potency is only a common man. Such a man cannot be convinced that the Personality of Godhead is always unaffected by the modes of material nature. He cannot understand that the sun is always unaffected by infectious matter. The mental speculators compare everything from the standpoint of experimental knowledge of their own selves. Thus when the Lord is found to act like an ordinary person in matrimonial bondage, they consider Him to be like one of them, without considering that the Lord can at once marry sixteen thousand wives or more. Due to a poor fund of knowledge they accept one side of the picture while disbelieving the other. This means that due to ignorance only they always think of Lord Krsna as like themselves and make their own conclusions, which are absurd and unauthentic from the version of the Srimad-Bhagavatam.

## TEXT 38

### TEXT

etad isanam isasya  
prakrti-stho 'pi tad-gunaih

na yujyate sadatma-sthair  
yatha buddhis tad-asraya

#### SYNONYMS

etat--this; isanam--divinity; isasya--of the Personality of Godhead; prakrti-sthah--being in contact with material nature; api--in spite of; tat-gunaih--by the qualities; na--never; yujyate--is affected; sada atma-sthah--by those who are situated in eternity; yatha--as is; buddhih--intelligence; tat--the Lord; asraya--those who are under the shelter of.

#### TRANSLATION

This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.

#### PURPORT

In the Vedas and Vedic literatures (Sruti and Smṛti) it is affirmed that in the Divinity there is nothing material. He is transcendental (nirguna) only, the supreme cognizant. Hari, or the Personality of Godhead, is the supreme transcendental person situated beyond the range of material affection. These statements are also confirmed even by Acarya Sankara. One may argue that His relation with the goddesses of fortune may be transcendental, but what about His relation with the Yadu dynasty, being born in that family, or His killing the nonbelievers like Jarasandha and other asuras directly in contact with the modes of material nature. The answer is that the divinity of the Personality of Godhead is never in contact with the qualities of material nature in any circumstances. Actually He is in contact with such qualities because He is the ultimate source of everything, yet He is above the actions of such qualities. He is known, therefore, as Yogesvara, or the master of mystic power, or in other words the all-powerful. Even His learned devotees are not affected by the influence of the material modes. The great six Gosvamis of Vrndavana all came from greatly rich and aristocratic families, but when they adopted the life of mendicants at Vrndavana, superficially they appeared to be in wretched conditions of life, but factually they were the richest of all in spiritual values. Such maha-bhagavatas, or first-grade devotees, although moving amongst men, are not contaminated by honor or insult, hunger or satisfaction, sleep or wakefulness, which are all resultant actions of the three modes of material nature. Similarly, some of them are engaged in worldly dealings, yet are unaffected. Unless these neutralities of life are there, one cannot be considered situated in transcendence. The Divinity and His associates are on the same transcendental plane, and their glories are always sanctified by the action of yogamaya, or the internal potency of the Lord. The devotees of the Lord are always transcendental, even if they are sometimes found to have fallen in their behavior. The Lord emphatically declares in the Bhagavad-gita (9.30) that even if an unalloyed devotee is found to be fallen due to a previous material contamination, he is nevertheless to be accepted as fully transcendental because of his being engaged cent percent in the devotional service of the Lord. The Lord protects him always because of his rendering service unto Him, and the fallen conditions are to be considered accidental and temporary. They will vanish in no time.

#### TEXT 39

#### TEXT

tam menire 'bala mudhah  
strainam canuvratam rahah  
apramana-vido bhartur  
isvaram matayo yatha

#### SYNONYMS

tam--unto Lord Sri Krsna; menire--took it for granted; abalah--delicate; mudhah--because of simplicity; strainam--one who is dominated by his wife; ca--also; anuvratam--follower; rahah--lonely place; apramana-vidah--unaware of the extent of glories; bhartuh--of their husband; isvaram--the supreme controller; matayah--thesis; yatha--as it is.

#### TRANSLATION

The simple and delicate women truly thought that Lord Sri Krsna, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller.

#### PURPORT

Even the transcendental wives of Lord Sri Krsna did not know completely the unfathomable glories of the Lord. This ignorance is not mundane because there is some action of the internal potency of the Lord in the exchange of feelings between Him and His eternal associates. The Lord exchanges transcendental relations in five ways, as proprietor, master, friend, son and lover, and in each of these pastimes He plays fully by the potency of yogamaya, the internal potency. He plays exactly like an equal friend with the cowherd boys or even with friends like Arjuna. He plays exactly like a son in the presence of Yasodamata, He plays exactly like a lover in the presence of the cowherd damsels, and He plays exactly like a husband in the presence of the queens of Dvaraka. Such devotees of the Lord never think of the Lord as the Supreme, but think of Him exactly as a common friend, a pet son, or a lover or husband very much dear to heart and soul. That is the relation between the Lord and His transcendental devotees, who act as His associates in the spiritual sky, where there are innumerable Vaikuntha planets. When the Lord descends, He does so along with His entourage to display a complete picture of the transcendental world, where pure love and devotion for the Lord prevail without any mundane tinge of lording it over the creation of the Lord. Such devotees of the Lord are all liberated souls, perfect representations of the marginal or internal potency in complete negation of the influence of the external potency. The wives of Lord Krsna were made to forget the immeasurable glories of the Lord by the internal potency so that there might not be any flaw of exchange, and they took it for granted that the Lord was a henpecked husband, always following them in lonely places. In other words, even the personal associates of the Lord do not know Him perfectly well, so what do the thesis writers or mental speculators know about the transcendental glories of the Lord? The mental speculators present different theses as to His becoming the causes of the creation, the ingredients of the creation, or the material and efficient cause of the creation, etc., but all this is but partial knowledge about the Lord. Factually they are as ignorant as the common man. The Lord can be known by the mercy of the Lord only, and by no other means. But since the dealings of the Lord with His wives are based on pure transcendental love and devotion, the wives are all on the transcendental plane without material contamination.

Thus end the Bhaktivedanta purports of the First Canto, Eleventh Chapter, of the Srimad-Bhagavatam, entitled "Lord Krsna's Entrance into Dvaraka."

Chapter Twelve  
Birth of Emperor Pariksit

#### TEXT 1

#### TEXT

saunaka uvaca  
asvatthamnopasrstena  
brahma-sirsnoru-tejasa  
uttaraya hato garbha  
isenajivitah punah



## SYNONYMS

saunakah uvaca--the sage Saunaka said; asvatthamna--of Asvatthama (the son of Drona); upasrstena--by release of; brahma-sirsna--the invincible weapon, brahmastra; uru-tejasa--by high temperature; uttarayah--of Uttara (mother of Pariksit); hatah--being spoiled; garbhah--womb; isena--by the Supreme Lord; ajivitah--brought to life; punah--again.

## TRANSLATION

The sage Saunaka said: The womb of Uttara, mother of Maharaja Pariksit, was spoiled by the dreadful and invincible brahmastra weapon released by Asvatthama. But Maharaja Pariksit was saved by the Supreme Lord.

## PURPORT

The sages assembled in the forest of Naimisaranya inquired from Suta Gosvami about the birth of Maharaja Pariksit, but in the course of the narration other topics like the release of the brahmastra by the son of Drona, his punishment by Arjuna, Queen Kuntidevi's prayers, the Pandavas' visit to the place where Bhismadeva was lying, his prayers and thereafter the Lord's departure for Dvaraka were discussed. His arrival at Dvaraka and residing with the sixteen thousand queens, etc., were narrated. The sages were absorbed in hearing such descriptions, but now they wanted to turn to the original topic, and thus the inquiry was made by Saunaka Rsi. So the subject of the release of the brahmastra weapon by Asvatthama is renewed.

## TEXT 2

### TEXT

tasya janma maha-buddheh  
karmani ca mahatmanah  
nidhanam ca yathaivasit  
sa pretya gatavan yatha

## SYNONYMS

tasya--his (of Maharaja Pariksit); janma--birth; maha-buddheh--of great intelligence; karmani--activities; ca--also; maha-atmanah--of the great devotee; nidhanam--demise; ca--also; yatha--as it was; eva--of course; asit--happened; sah--he; pretya--destination after death; gatavan--achieved; yatha--as it were.

## TRANSLATION

How was the great emperor Pariksit, who was a highly intelligent and great devotee, born in that womb? How did his death take place, and what did he achieve after his death?

## PURPORT

The king of Hastinapura (now Delhi) used to be the emperor of the world, at least till the time of the son of Emperor Pariksit. Maharaja Pariksit was saved by the Lord in the womb of his mother, so he could certainly be saved from an untimely death due to the ill will of the son of a brahmana. Because the age of Kali began to act just after the assumption of power by Maharaja Pariksit, the first sign of misgivings was exhibited in the cursing of such a greatly intelligent and devoted king as Maharaja Pariksit. The king is the protector of the helpless citizens, and their welfare, peace and prosperity depend on him. Unfortunately, by the instigation of the fallen age of Kali, an unfortunate brahmana's son was employed to condemn the innocent Maharaja Pariksit, and so the King had to prepare himself for death within seven

days. Maharaja Pariksit is especially famous as one who is protected by Visnu, and when he was unduly cursed by a brahmana's son, he could have invoked the mercy of the Lord to save him, but he did not want to because he was a pure devotee. A pure devotee never asks the Lord for any undue favor. Maharaja Pariksit knew that the curse of the brahmana's son upon him was unjustified, as everyone else knew, but he did not want to counteract it because he knew also that the age of Kali had begun and that the first symptom of the age, namely degradation of the highly talented brahmana community, had also begun. He did not want to interfere with the current of the time, but he prepared himself to meet death very cheerfully and very properly. Being fortunate, he got at least seven days to prepare himself to meet death, and so he properly utilized the time in the association of Sukadeva Gosvami, the great saint and devotee of the Lord.

### TEXT 3

#### TEXT

tad idam srotum icchamo  
gaditum yadi manyase  
bruhi nah sraddadhananam  
yasya jnanam adac chukah

#### SYNONYMS

tat--all; idam--this; srotum--to hear; icchamah--all willing; gaditum--to narrate; yadi--if; manyase--you think; bruhi--please speak; nah--we; sraddadhananam--who are very much respectful; yasya--whose; jnanam--transcendental knowledge; adat--delivered; sukah--Sri Sukadeva Gosvami.

#### TRANSLATION

We all respectfully want to hear about him [Maharaja Pariksit] to whom Sukadeva Gosvami imparted transcendental knowledge. Please speak on this matter.

#### PURPORT

Sukadeva Gosvami imparted transcendental knowledge to Maharaja Pariksit during the remaining seven days of his life, and Maharaja Pariksit heard him properly, just like an ardent student. The effect of such a bona fide hearing and chanting of Srimad-Bhagavatam was equally shared by both the hearer and the chanter. Both of them were benefited. Out of the nine different transcendental means of devotional service to the Lord prescribed in the Bhagavatam, either all of them, or some of them or even one of them are equally beneficial if properly discharged. Maharaja Pariksit and Sukadeva Gosvami were serious performers of the first two important items, namely the process of chanting and the process of hearing, and therefore both of them were successful in their laudable attempt. Transcendental realization is attained by such serious hearing and chanting and not otherwise. There is a type of spiritual master and disciple much advertised in this age of Kali. It is said that the master injects spiritual force into the disciple by an electrical current generated by the master, and the disciple begins to feel the shock. He becomes unconscious, and the master weeps for his exhausting his store of so-called spiritual assets. Such bogus advertisement is going on in this age, and the poor common man is becoming the victim of such advertisement. We do not find such folk tales in the dealings of Sukadeva Gosvami and his great disciple Maharaja Pariksit. The sage recited Srimad-Bhagavatam in devotion, and the great King heard him properly. The King did not feel any shock of electrical current from the master, nor did he become unconscious while receiving knowledge from the master. One should not, therefore, become a victim of these unauthorized advertisements made by some bogus representative of Vedic knowledge. The sages of Naimisaranya were very respectful in hearing about Maharaja Pariksit because of his receiving knowledge from Sukadeva Gosvami by means of ardent hearing. Ardent hearing from the bona fide master is the only way to receive transcendental knowledge, and there is no need for medical performances or occult

mysticism for miraculous effects. The process is simple, but only the sincere party can achieve the desired result.

#### TEXT 4

#### TEXT

suta uvaca  
apipalad dharma-rajah  
pitrvad ranjayan prajah  
nihsprhah sarva-kamebhyah  
krsna-padanusevaya

#### SYNONYMS

sutah uvaca--Sri Suta Gosvami said; apipalat--administered prosperity; dharma-rajah--King Yudhisthira; pitr-vat--exactly like his father; ranjayan--pleasing; prajah--all those who took birth; nihsprhah--without personal ambition; sarva--all; kamebhyah--from sense gratification; krsna-pada--the lotus feet of Lord Sri Krsna; anusevaya--by dint of rendering continuous service.

#### TRANSLATION

Sri Suta Gosvami said: Emperor Yudhisthira administered generously to everyone during his reign. He was exactly like his father. He had no personal ambition and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Sri Krsna.

#### PURPORT

As mentioned in our introduction, "There is a need for the science of Krsna in human society for all the suffering humanity of the world, and we simply request the leading personalities of all nations to take to the science of Krsna for their own good, for the good of society, and for the good of all the people of the world." So it is confirmed herein by the example of Maharaja Yudhisthira, the personality of goodness. In India the people hanker after Rama-rajya because the Personality of Godhead was the ideal king and all other kings or emperors in India controlled the destiny of the world for the prosperity of every living being who took birth on the earth. Herein the word prajah is significant. The etymological import of the word is "that which is born." On the earth there are many species of life, from the aquatics up to the perfect human beings, and all are known as prajas. Lord Brahma, the creator of this particular universe, is known as the prajapati because he is the grandfather of all who have taken birth. Thus praja is used in a broader sense than it is now used. The king represents all living beings, the aquatics, plants, trees, reptiles, birds, animals and man. Every one of them is a part and parcel of the Supreme Lord (Bg. 14.4), and the king, being the representative of the Supreme Lord, is duty-bound to give proper protection to every one of them. This is not the case with the presidents and dictators of this demoralized system of administration, where the lower animals are given no protection while the higher animals are given so-called protection. But this is a great science which can be learned only by one who knows the science of Krsna. By knowing the science of Krsna, one can become the most perfect man in the world, and unless one has knowledge in this science, all qualifications and doctorate diplomas acquired by academic education are spoiled and useless. Maharaja Yudhisthira knew this science of Krsna very well, for it is stated here that by continuous cultivation of this science, or by continuous devotional service to Lord Krsna, he acquired the qualification of administering the state. The father is sometimes seemingly cruel to the son, but that does not mean that the father has lost the qualification to be a father. A father is always a father because he always has the good of the son at heart. The father wants every one of his sons to become a better man than himself. Therefore, a king like Maharaja Yudhisthira, who was the personality of goodness, wanted everyone under his administration, especially human beings who have better developed consciousness, to become devotees of Lord Krsna so that everyone can become free from the

trifles of material existence. His motto of administration was all good for the citizens, for as personified goodness he knew perfectly well what is actually good for them. He conducted the administration on that principle, and not on the raksasi, demonic, principle of sense gratification. As an ideal king, he had no personal ambition, and there was no place for sense gratification because all his senses at all times were engaged in the loving service of the Supreme Lord, which includes the partial service to the living beings, who form the parts and parcels of the complete whole. Those who are busy rendering service to the parts and parcels, leaving aside the whole, only spoil time and energy, as one does when watering the leaves of a tree without watering the root. If water is poured on the root, the leaves are enlivened perfectly and automatically, but if water is poured on the leaves only, the whole energy is spoiled. Maharaja Yudhisthira, therefore, was constantly engaged in the service of the Lord, and thus the parts and parcels of the Lord, the living beings under his careful administration, were perfectly attended with all comforts in this life and all progress in the next. That is the way of perfect management of state administration.

#### TEXT 5

#### TEXT

sampadah kratavo loka  
mahisi bhrataro mahi  
jambudvipadhipatyam ca  
yasas ca tri-divam gatam

#### SYNONYMS

sampadah--opulence; kratavah--sacrifices; lokah--future destination; mahisi--the queens; bhratarah--the brothers; mahi--the earth; jambu-dvipa--the globe or planet of our residence; adhipatyam--sovereignty; ca--also; yasah--fame; ca--and; tri-divam--celestial planets; gatam--spread over.

#### TRANSLATION

News even reached the celestial planets about Maharaja Yudhisthira's worldly possessions, the sacrifices by which he would attain a better destination, his queen, his stalwart brothers, his extensive land, his sovereignty over the planet earth, and his fame, etc.

#### PURPORT

Only a rich and great man's name and fame are known all over the world, and the name and fame of Maharaja Yudhisthira reached the higher planets because of his good administration, worldly possessions, glorious wife Draupadi, the strength of his brothers Bhima and Arjuna, and his solid sovereign power over the world, known as Jambudvipa. Here the word lokah is significant. There are different lokas or higher planets scattered all over the sky, both material and spiritual. A person can reach them by dint of his work in the present life, as stated in Bhagavad-gita (9.25). No forceful entrance is allowed there. The tiny material scientists and engineers who have discovered vehicles to travel over a few thousand miles in outer space will not be allowed entrance. That is not the way to reach the better planets. One must qualify himself to enter into such happy planets by sacrifice and service. Those who are sinful in every step of life can expect only to be degraded into animal life to suffer more and more the pangs of material existence, and this is also stated in Bhagavad-gita (16.19). Maharaja Yudhisthira's good sacrifices and qualifications were so lofty and virtuous that even the residents of the higher celestial planets were already prepared to receive him as one of them.

#### TEXT 6

#### TEXT

kim te kamah sura-sparha  
mukunda-manaso dvijah  
adhijahrur mudam rajnah  
ksudhitasya yathetare

#### SYNONYMS

kim--what for; te--all those; kamah--objects of sense enjoyment; sura--of the denizens of heaven; sparhah--aspirations; mukunda-manasah--of one who is already God conscious; dvijah--O brahmanas; adhijahrur--could satisfy; mudam--pleasure; rajnah--of the king; ksudhitasya--of the hungry; yatha--as it is; itare--in other things.

#### TRANSLATION

O brahmanas, the opulence of the King was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service.

#### PURPORT

There are two things in the world which can satisfy living beings. When one is materially engrossed, he is satisfied only by sense gratification, but when one is liberated from the conditions of the material modes, he is satisfied only by rendering loving service for the satisfaction of the Lord. This means that the living being is constitutionally a servitor, and not one who is served. Being illusioned by the conditions of the external energy, one falsely thinks himself to be the served, but actually he is not served; he is servant of the senses like lust, desire, anger, avarice, pride, madness and intolerance. When one is in his proper senses by attainment of spiritual knowledge, he realizes that he is not the master of the material world, but is only a servant of the senses. At that time he begs for the service of the Lord and thus becomes happy without being illusioned by so-called material happiness. Maharaja Yudhisthira was one of the liberated souls, and therefore for him there was no pleasure in a vast kingdom, good wife, obedient brothers, happy subjects and prosperous world. These blessings automatically follow for a pure devotee, even though the devotee does not aspire for them. The example set herein is exactly suitable. It is said that one who is hungry is never satisfied by anything other than food.

The whole material world is full of hungry living beings. The hunger is not for good food, shelter or sense gratification. The hunger is for the spiritual atmosphere. Due to ignorance only they think that the world is dissatisfied because there is not sufficient food, shelter, defense and objects of sense gratification. This is called illusion. When the living being is hungry for spiritual satisfaction, he is misrepresented by material hunger. But the foolish leaders cannot see that even the people who are most sumptuously materially satisfied are still hungry. And what is their hunger and poverty? This hunger is actually for spiritual food, spiritual shelter, spiritual defense and spiritual sense gratification. These can be obtained in the association of the Supreme Spirit, Lord Sri Krsna, and therefore one who has them cannot be attracted by the so-called food, shelter, defense and sense gratification of the material world, even if they are relished by the denizens of the heavenly planets. Therefore, in the Bhagavad-gita (8.16) it is said by the Lord that even in the topmost planet of the universe, namely the Brahmaloka, where the duration of life is multiplied by millions of years by earth calculation, one cannot satisfy his hunger. Such hunger can be satisfied only when the living being is situated in immortality, which is attained in the spiritual sky, far, far above the Brahmaloka, in the association of Lord Mukunda, the Lord who awards His devotees the transcendental pleasure of liberation.

#### TEXT 7

#### TEXT

matur garbha-gato virah  
sa tada bhrgu-nandana

dadarsa purusam kancid  
dahyamano 'stra-tejasa

#### SYNONYMS

matuh--mother; garbha--womb; gatah--being situated there; virah--the great fighter; sah--child Pariksit; tada--at that time; bhrgu-nandana--O son of Bhrgu; dadarsa--could see; purusam--the Supreme Lord; kancit--as someone else; dahyamanah--suffering from being burned; astra--the brahmastra; tejasa--temperature.

#### TRANSLATION

O son of Bhrgu [Saunaka], when the child Pariksit, the great fighter, was in the womb of his mother, Uttara, and was suffering from the burning heat of the brahmastra [thrown by Asvatthama], he could observe the Supreme Lord coming to him.

#### PURPORT

Death generally involves remaining in trance for seven months. A living being, according to his own action, is allowed to enter into the womb of a mother by the vehicle of a father's semina, and thus he develops his desired body. This is the law of birth in specific bodies according to one's past actions. When he is awake from trance, he feels the inconvenience of being confined within the womb, and thus he wants to come out of it and sometimes fortunately prays to the Lord for such liberation. Maharaja Pariksit, while in the womb of his mother, was struck by the brahmastra released by Asvatthama, and he was feeling the burning heat. But because he was a devotee of the Lord, the Lord at once appeared Himself within the womb by His all-powerful energy, and the child could see that someone else had come to save him. Even in that helpless condition, the child Pariksit endured the unbearable temperature due to his being a great fighter by nature. And for this reason the word virah has been used.

#### TEXT 8

#### TEXT

angustha-matram amalam  
sphurat-purata-maulinam  
apivya-darsanam syamam  
tadid vasasam acyutam

#### SYNONYMS

angustha--by the measure of a thumb; matram--only; amalam--transcendental; sphurat--blazing; purata--gold; maulinam--helmet; apivya--very beautiful; darsanam--to look at; syamam--blackish; tadit--lightning; vasasam--clothing; acyutam--the Infallible (the Lord).

#### TRANSLATION

He [the Lord] was only thumb high, but He was all transcendental. He had a very beautiful, blackish, infallible body, and He wore a dress of lightning yellow and a helmet of blazing gold. Thus He was seen by the child.

#### TEXT 9

#### TEXT

srimad-dirgha-catur-bahum  
tapta-kancana-kundalam  
ksatajaksam gada-panim  
atmanah sarvato disam  
paribhramantam ulkabham  
bhramayantam gadam muhuh

#### SYNONYMS

srimat--enriched; dirgha--prolonged; catuh-bahum--four-handed; tapta-kancana--molten gold; kundalam--earrings; ksataja-aksam--eyes with the redness of blood; gada-panim--hand with a club; atmanah--own; sarvatah--all; disam--around; paribhramantam--loitering; ulkabham--like shooting stars; bhramayantam--encircling; gadam--the club; muhuh--constantly.

#### TRANSLATION

The Lord was enriched with four hands, earrings of molten gold and eyes blood red with fury. As He loitered about, His club constantly encircled Him like a shooting star.

#### PURPORT

It is said in the Brahma-samhita (Ch. 5) that the Supreme Lord Govinda, by His one plenary portion, enters into the halo of the universe and distributes himself as Paramatma, or the Supersoul, not only within the heart of every living being, but also within every atom of the material elements. Thus the Lord is all-pervading by His inconceivable potency, and thus He entered the womb of Uttara to save His beloved devotee Maharaja Pariksit. In the Bhagavad-gita (9.31) the Lord assured everyone that His devotees are never to be vanquished. No one can kill a devotee of the Lord because he is protected by the Lord, and no one can save a person whom the Lord desires to kill. The Lord is all-powerful, and therefore He can both save and kill as He likes. He became visible to His devotee Maharaja Pariksit even in that awkward position (in the womb of his mother) in a shape just suitable for his vision. The Lord can become bigger than thousands of universes and can become smaller than an atom at the same time. Merciful as He is, He becomes just suitable to the vision of the limited living being. He is unlimited. He is not limited by any measurement of our calculation. He can become bigger than what we can think of, and He can become smaller than what we can conceive. But in all circumstances He is the same all-powerful Lord. There is no difference between the thumblike Visnu in the womb of Uttara and the full-fledged Narayana in the Vaikuntha-dhama, the kingdom of Godhead. He accepts the form of arca-vigraha (worshipable Deity) just to accept service from His different incapable devotees. By the mercy of the arca-vigraha, the form of the Lord in material elements, the devotees who are in the material world can easily approach the Lord, although He is not conceivable by the material senses. The arca-vigraha is therefore an all-spiritual form of the Lord to be perceived by the material devotees; such an arca-vigraha of the Lord is never to be considered material. There is no difference between matter and spirit for the Lord, although there is a gulf of difference between the two in the case of the conditioned living being. For the Lord there is nothing but spiritual existence, and similarly there is nothing except spiritual existence for the pure devotee of the Lord in his intimate relation with the Lord.

#### TEXT 10

#### TEXT

astra-tejah sva-gadaya  
niharam iva gopatih  
vidhamantam sannikarse  
paryaiksata ka ity asau

## SYNONYMS

astra-tejah--radiation of the brahmastra; sva-gadaya--by means of His own club; niharam--drops of dew; iva--like; gopatih--the sun; vidhamantam--the act of vanishing; sannikarse--nearby; paryaiksata--observing; kah--who; iti asau--this body.

## TRANSLATION

The Lord was thus engaged in vanquishing the radiation of the brahmastra, just as the sun evaporates a drop of dew. He was observed by the child, who thought about who He was.

## TEXT 11

### TEXT

vidhuya tad ameyatma  
bhagavan dharma-gub vibhuh  
misato dasamasasya  
tatraivantardadhe harih

## SYNONYMS

vidhuya--having completely washed off; tat--that; ameyatma--the all-pervading Supersoul; bhagavan--the Personality of Godhead; dharma-gub--the protector of righteousness; vibhuh--the Supreme; misatah--while observing; dasamasasya--of one who is dressed by all directions; tatra eva--then and there; antah--out of sight; dadhe--became; harih--the Lord.

## TRANSLATION

While thus being observed by the child, the Supreme Lord Personality of Godhead, the Supersoul of everyone and the protector of the righteous, who stretches in all directions and who is unlimited by time and space, disappeared at once.

## PURPORT

Child Pariksit was not observing a living being who is limited by time and space. There is a gulf of difference between the Lord and the individual living being. The Lord is mentioned herein as the supreme living being unlimited by time and space. Every living being is limited by time and space. Even though a living being is qualitatively one with the Lord, quantitatively there is a great difference between the Supreme Soul and the common individual soul. In the Bhagavad-gita both the living beings and the Supreme Being are said to be all-pervading (yena sarvam idam tatam), yet there is a difference between these two kinds of all-pervasiveness. A common living being or soul can be all-pervading within his own limited body, but the supreme living being is all-pervading in all space and all time. A common living being cannot extend its influence over another common living being by its all-pervasiveness, but the Supreme Supersoul, the Personality of Godhead, is unlimitedly able to exert His influence over all places and all times and over all living beings. And because He is all-pervasive, unlimited by time and space, He can appear even within the womb of the mother of child Pariksit. He is mentioned herein as the protector of the righteous. Anyone who is a surrendered soul unto the Supreme is righteous, and he is specifically protected by the Lord in all circumstances. The Lord is the indirect protector of the unrighteous also, for He rectifies their sins through His external potency. The Lord is mentioned herein as one who is dressed in the ten directions. This means dressed with garments on ten sides, up and down. He is present everywhere and can appear and disappear at His will from everywhere and anywhere. His disappearance from the sight of the child Pariksit does not mean that He appeared on the spot from any other place. He was present there, and even after His disappearance He was there, although invisible to the eyes of the



child. This material covering of the effulgent firmament is also something like a womb of the mother nature, and we are all put into the womb by the Lord, the father of all living beings. He is present everywhere, even in this material womb of mother Durga, and those who are deserving can see the Lord.

#### TEXT 12

#### TEXT

tatah sarva-gunodarke  
sanukula-grahodaye  
jajne vamsa-dharah pandor  
bhuyah pandur ivaujasa

#### SYNONYMS

tatah--thereupon; sarva--all; guna--good signs; udarke--having gradually evolved; sa-anukula--all favorable; grahodaye--constellation of stellar influence; jajne--took birth; vamsa-dharah--heir apparent; pandoh--of Pandu; bhuyah--being; panduh iva--exactly like Pandu; ojasa--by prowess.

#### TRANSLATION

Thereupon, when all the good signs of the zodiac gradually evolved, the heir apparent of Pandu, who would be exactly like him in prowess, took birth.

#### PURPORT

Astronomical calculations of stellar influences upon a living being are not suppositions, but are factual, as confirmed in Srimad-Bhagavatam. Every living being is controlled by the laws of nature at every minute, just as a citizen is controlled by the influence of the state. The state laws are grossly observed, but the laws of material nature, being subtle to our gross understanding, cannot be experienced grossly. As stated in the Bhagavad-gita (3.9), every action of life produces another reaction, which is binding upon us, and only those who are acting on behalf of Yajna (Visnu) are not bound by reactions. Our actions are judged by the higher authorities, the agents of the Lord, and thus we are awarded bodies according to our activities. The law of nature is so subtle that every part of our body is influenced by the respective stars, and a living being obtains his working body to fulfill his terms of imprisonment by the manipulation of such astronomical influence. A man's destiny is therefore ascertained by the birthtime constellation of stars, and a factual horoscope is made by a learned astrologer. It is a great science, and misuse of a science does not make it useless. Maharaja Pariksit or even the Personality of Godhead appear in certain constellations of good stars, and thus the influence is exerted upon the body thus born at an auspicious moment. The most auspicious constellation of stars takes place during the appearance of the Lord in this material world, and it is specifically called jayanti, a word not to be abused for any other purposes. Maharaja Pariksit was not only a great ksatriya emperor, but also a great devotee of the Lord. Thus he cannot take his birth at any inauspicious moment. As a proper place and time is selected to receive a respectable personage, so also to receive such a personality as Maharaja Pariksit, who was especially cared for by the Supreme Lord, a suitable moment is chosen when all good stars assembled together to exert their influence upon the King. Thus he took his birth just to be known as the great hero of Srimad-Bhagavatam. This suitable arrangement of astral influences is never a creation of man's will, but is the arrangement of the superior management of the agency of the Supreme Lord. Of course, the arrangement is made according to the good or bad deeds of the living being. Herein lies the importance of pious acts performed by the living being. Only by pious acts can one be allowed to get good wealth, good education and beautiful features. The samskaras of the school of sanatana-dharma (man's eternal engagement) are highly suitable for creating an atmosphere for taking advantage of good stellar influences, and therefore garbhadhana-samskara, or the first seedling purificatory process prescribed for the higher castes, is the beginning of all pious acts to receive a good pious and intelligent class of men in human society. There

will be peace and prosperity in the world due to good and sane population only; there is hell and disturbance only because of the unwanted, insane populace addicted to sex indulgence.

### TEXT 13

#### TEXT

tasya prita-mana raja  
viprair dhaumya-krpadibhih  
jatakam karayam asa  
vacayitva ca mangalam

#### SYNONYMS

tasya--his; prita-manah--satisfied; raja--King Yudhisthira; vipraih--by the learned brahmanas; dhaumya--Dhaumya; krpa--Krupa; adibhih--and others also; jatakam--one of the purificatory processes performed just after the birth of a child; karayam asa--had them performed; vacayitva--by recitation; ca--also; mangalam--auspicious.

#### TRANSLATION

King Yudhisthira, who was very satisfied with the birth of Maharaja Pariksit, had the purificatory process of birth performed. Learned brahmanas, headed by Dhaumya and Krpa, recited auspicious hymns.

#### PURPORT

There is a need for a good and intelligent class of brahmanas who are expert in performing the purificatory processes prescribed in the system of varnasrama-dharma. Unless such purificatory processes are performed, there is no possibility of good population, and in the age of Kali the population all over the world is of sudra quality or lower for want of this purificatory process. It is not possible, however, to revive the Vedic process of purification in this age, for want of proper facilities and good brahmanas, but there is the Pancaratrika system also recommended for this age. The Pancaratrika system acts on the sudra class of men, supposedly the population of the Kali-yuga, and it is the prescribed purificatory process suitable to the age and time. Such a purificatory process is allowed only for spiritual upliftment and not for any other purpose. Spiritual upliftment is never conditioned by higher or lower parentage.

After the garbhadhana purificatory process, there are certain other samskaras like simantonnayana, sadhabhaksanam, etc., during the period of pregnancy, and when the child is born the first purificatory process is jatakarman. This was performed duly by Maharaja Yudhisthira with the help of good and learned brahmanas like Dhaumya, the royal priest, and Krpacarya, who was not only a priest but also a great general. Both these learned and perfect priests, assisted by other good brahmanas, were employed by Maharaja Yudhisthira to perform the ceremony. Therefore all the samskaras, purificatory processes, are not mere formalities or social functions only, but they are all for practical purposes and can be successfully performed by expert brahmanas like Dhaumya and Krpa. Such brahmanas are not only rare, but also not available in this age, and therefore, for the purpose of spiritual upliftment in this fallen age, the Gosvamis prefer the purificatory processes under Pancaratrika formulas to the Vedic rites.

Krpacarya is the son of the great Rsi Sarbhan and was born in the family of Gautama. The birth is said to be accidental. By chance, the great Rsi Sarbhan met Janapadi, a famous society girl of heaven, and the Rsi Sarbhan discharged semina in two parts. By one part immediately a male child and by the other part a female child were born as twins. The male child was later on known as Krpa, and the female child was known as Krpi. Maharaja Santanu, while engaged in chase in the jungle, picked up the children and brought them up to the brahminical status by the proper purificatory process. Krpacarya later became a great general like Dronacarya, and his sister was married to Dronacarya. Krpacarya later on took part in the Battle of Kuruksetra and joined the party of Duryodhana. Krpacarya helped kill Abhimanyu, the father of Maharaja Pariksit, but he was still held in esteem by the family of the Pandavas due to his being as great

a brahmana as Dronacarya. When the Pandavas were sent to the forest after being defeated in the gambling game with Duryodhana, Dhrtarastra entrusted the Pandavas to Krpacarya for guidance. After the end of the battle, Krpacarya again became a member of the royal assembly, and he was called during the birth of Maharaja Pariksit for recitation of auspicious Vedic hymns to make the ceremony successful. Maharaja Yudhishthira, while quitting the palace for his great departure to the Himalayas, entrusted Krpacarya with Maharaja Pariksit as his disciple, and he left home satisfied because of Krpacarya's taking charge of Maharaja Pariksit. The great administrators, kings and emperors were always under the guidance of learned brahmanas like Krpacarya and thus were able to act properly in the discharge of political responsibilities.

#### TEXT 14

#### TEXT

hiranyam gam mahim gramam  
hasty-asvan nrpatir varan  
pradat svannam ca viprebhyah  
praja-tirthe sa tirthavit

#### SYNONYMS

hiranyam--gold; gam--cows; mahim--land; gramam--villages; hasty--elephants; asvan--horses; nrpatih--the King; varan--rewards; pradat--gave in charity; su-annam--good food grains; ca--and; viprebhyah--unto the brahmanas; praja-tirthe--on the occasion of giving in charity on the birthday of a son; sah--he; tirthavit--one who knows how, when and where charity is to be given.

#### TRANSLATION

Upon the birth of a son, the King, who knew how, where and when charity should be given, gave gold, land, villages, elephants, horses and good food grains to the brahmanas.

#### PURPORT

Only the brahmanas and sannyasis are authorized to accept charity from the householders. In all the different occasions of samskaras, especially during the time of birth, marriage and death, wealth is distributed to the brahmanas because the brahmanas give the highest quality of service in regard to the prime necessity of humankind. The charity was substantial in the shape of gold, land, villages, horses, elephants and food grains, with other materials for cooking complete foodstuff. The brahmanas were not, therefore, poor in the actual sense of the term. On the contrary, because they possessed gold, land, villages, horses, elephants and sufficient grains, they had nothing to earn for themselves. They would simply devote themselves to the well-being of the entire society.

The word tirthavit is significant because the King knew well where and when charity has to be given. Charity is never unproductive or blind. In the sastras charity was offered to persons who deserve to accept charity by dint of spiritual enlightenment. The so-called daridra-narayana, a misconception of the Supreme Lord by unauthorized persons, is never to be found in the sastras as the object of charity. Nor can a wretched poor man receive much munificent charity in the way of horses, elephants, land and villages. The conclusion is that the intelligent men, or the brahmanas specifically engaged in the service of the Lord, were properly maintained without anxiety for the needs of the body, and the King and other householders gladly looked after all their comforts.

It is enjoined in the sastras that as long as a child is joined with the mother by the navel pipe, the child is considered to be of one body with the mother, but as soon as the pipe is cut and the child is separated from the mother, the purificatory process of jatakarman is performed. The administrative demigods and past forefathers of the family come to see a newly born child, and such an occasion is specifically accepted

as the proper time for distributing wealth to the right persons productively for the spiritual advancement of society.

#### TEXT 15

##### TEXT

tam ucur brahmanas tusta  
rajanam prasrayanvitam  
esa hy asmin praja-tantau  
purunam pauravarsabha

##### SYNONYMS

tam--unto him; ucur--addressed; brahmanah--the learned brahmanas; tustah--very much satisfied; rajanam--unto the King; prasraya-anvitam--very much obliging; esah--this; hi--certainly; asmin--in the chain of; praja-tantau--descending line; purunam--of the Purus; paurava-rsabha--the chief among the Purus.

##### TRANSLATION

The learned brahmanas, who were very satisfied with the charities of the King, addressed him as the chief amongst the Purus and informed him that his son was certainly in the line of descent from the Purus.

#### TEXT 16

##### TEXT

daivenapratighatena  
sukle samstham upeyusi  
rato vo 'nugraharthaya  
visnuna prabhavisnuna

##### SYNONYMS

daivena--by supernatural power; apratighatena--by what is irresistible; sukle--unto the pure; samstham--destruction; upeyusi--having been enforced; ratah--restored; vah--for you; anugraha-arthaya--for the sake of obliging; visnuna--by the all-pervasive Lord; prabhavisnuna--by the all-powerful.

##### TRANSLATION

The brahmanas said: This spotless son has been restored by the all-powerful and all-pervasive Lord Visnu, the Personality of Godhead, in order to oblige you. He was saved when he was doomed to be destroyed by an irresistible supernatural weapon.

##### PURPORT

The child Pariksit was saved by the all-powerful and all-pervasive Visnu (Lord Kṛṣṇa) for two reasons. The first reason is that the child in the womb of his mother was spotless due to his being a pure devotee of the Lord. The second reason is that the child was the only surviving male descendant of Puru, the pious forefather of the virtuous King Yudhisthira. The Lord wants to continue the line of pious kings to rule over the earth as His representatives for the actual progress of a peaceful and prosperous life. After the Battle of Kuruksetra, even up to the next generation of Maharaja Yudhisthira was annihilated, and there

were none who could generate another son in the great royal family. Maharaja Pariksit, the son of Abhimanyu, was the only surviving heir apparent in the family, and by the irresistible supernatural brahmastra weapon of Asvatthama, he was forced to be annihilated. Lord Krsna is described herein as Visnu, and this is also significant. Lord Krsna, the original Personality of Godhead, does the work of protection and annihilation in His capacity of Visnu. Lord Visnu is the plenary expansion of Lord Krsna. The all-pervasive activities of the Lord are executed by Him in His Visnu feature. Child Pariksit is described here as spotlessly white because he is an unalloyed devotee of the Lord. Such unalloyed devotees of the Lord appear on the earth just to execute the mission of the Lord. The Lord desires the conditioned souls hovering in the material creation to be reclaimed to go back home, back to Godhead, and thus He helps them by preparing the transcendental literatures like the Vedas, by sending missionaries of saints and sages and by deputing His representative, the spiritual master. Such transcendental literatures, missionaries and representatives of the Lord are spotlessly white because the contamination of the material qualities cannot even touch them. They are always protected by the Lord when they are threatened with annihilation. Such foolish threats are made by the gross materialists. The brahmastra, which was thrown by Asvatthama at the child Pariksit, was certainly supernaturally powerful, and nothing of the material world could resist its force of penetration. But the all-powerful Lord, who is present everywhere, within and without, could counteract it by His all-powerful potency just to save a bona fide servant of the Lord and descendant of another devotee, Maharaja Yudhisthira, who was always obliged by the Lord by His causeless mercy.

#### TEXT 17

#### TEXT

tasman namna visnu-rata  
iti loke bhavisyati  
na sandeho maha-bhaga  
maha-bhagavato mahan

#### SYNONYMS

tasmat--therefore; namna--by the name; visnu-ratah--protected by Visnu, the Personality of Godhead; iti--thus; loke--in all the planets; bhavisyati--shall become well known; na--no; sandehah--doubts; maha-bhaga--most fortunate; maha-bhagavatah--the first-class devotee of the Lord; mahan--qualified by all good qualities.

#### TRANSLATION

For this reason this child will be well known in the world as one who is protected by the Personality of Godhead. O most fortunate one, there is no doubt that this child will become a first-class devotee and will be qualified with all good qualities.

#### PURPORT

The Lord gives protection to all living beings because He is their supreme leader. The Vedic hymns confirm that the Lord is the Supreme Person amongst all personalities. The difference between the two living beings is that the one, the Personality of Godhead, provides for all other living beings, and by knowing Him one can achieve eternal peace (Katha Upanisad). Such protection is given by His different potencies to different grades of living beings. But as far as His unalloyed devotees are concerned, He gives the protection personally. Therefore, Maharaja Pariksit is protected from the very beginning of his appearance in the womb of his mother. And because he is especially given protection by the Lord, the indication must be concluded that the child would be a first-grade devotee of the Lord with all good qualities. There are three grades of devotees, namely the maha-bhagavata, madhyam-adhikari and the kanistha-adhikari. Those who go to the temples of the Lord and offer worshipful respect to the Deity

without sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord are called materialistic devotees, or kanistha-adhikari, the third-grade devotees. Secondly, the devotees who have developed a mentality of genuine service to the Lord and who thus make friendships only with similar devotees, show favor to the neophytes and avoid the atheists are called the second-grade devotees. But those who see everything in the Lord or everything of the Lord and also see in everything an eternal relation of the Lord, so that there is nothing within their purview of sight except the Lord, are called the maha-bhagavatas, or the first-grade devotees of the Lord. Such first-grade devotees of the Lord are perfect in all respects. A devotee who may be in any of these categories is automatically qualified by all good qualities, and thus a maha-bhagavata devotee like Maharaja Pariksit is certainly perfect in all respects. And because Maharaja Pariksit took his birth in the family of Maharaja Yudhisthira, he is addressed herein as the maha-bhagavata, or the greatest of the fortunates. The family in which a maha-bhagavata takes his birth is fortunate because due to the birth of a first-grade devotee the members of the family, past, present and future up to one hundred generations, become liberated by the grace of the Lord, out of respect for His beloved devotee. Therefore, the highest benefit is done to one's family simply by becoming an unalloyed devotee of the Lord.

#### TEXT 18

#### TEXT

sri-rajovaca  
apy esa vamsyan rajarsin  
punya-slokan mahatmanah  
anuvartita svid yasasa  
sadhu-vadena sattamah

#### SYNONYMS

sri-rajaa--the all-good king (Maharaja Yudhisthira); uvaca--said; api--whether; esah--this; vamsyan--family; raja-rsin--of saintly kings; punya-slokan--pious by the very name; maha-atmanah--all great souls; anuvartita--follower; svit--will it be; yasasa--by achievements; sadhu-vadena--by glorification; sat-tamah--O great souls.

#### TRANSLATION

The good King [Yudhisthira] inquired: O great souls, will he become as saintly a king, as pious in his very name and as famous and glorified in his achievements, as others who appeared in this great royal family?

#### PURPORT

The forefathers of King Yudhisthira were all great saintly kings, pious and glorified by their great achievements. They were all saints on the royal throne. And therefore all the members of the state were happy, pious, well behaved, prosperous and spiritually enlightened. Under strict guidance of the great souls and spiritual injunctions, such great saintly kings were trained up, and as a result the kingdom was full of saintly persons and was a happy land of spiritual life. Maharaja Yudhisthira was himself a replica of his ancestors, and he desired that the next king after him become exactly like his great forefathers. He was happy to learn from the learned brahmanas that by astrological calculations the child would be born a first-grade devotee of the Lord, and more confidentially he wanted to know whether the child was going to follow in the footsteps of his great forefathers. That is the way of the monarchical state. The reigning king should be a pious, chivalrous devotee of the Lord and fear personified for the upstarts. He must also leave an heir apparent equally qualified to rule over the innocent citizens. In the modern setup of the democratic states, the people themselves are fallen to the qualities of the sudras or less, and the government is run by their representative, who is ignorant of the scriptural mode of administrative

education. Thus the whole atmosphere is surcharged with sudra qualities, manifested by lust and avarice. Such administrators quarrel every day among themselves. The cabinet of ministers changes often due to party and group selfishness. Everyone wants to exploit the state resources till he dies. No one retires from political life unless forced to do so. How can such low-grade men do good to the people? The result is corruption, intrigue and hypocrisy. They should learn from the Srimad-Bhagavatam how ideal the administrators must be before they can be given charge of different posts.

#### TEXT 19

#### TEXT

brahmana ucuh  
partha prajavita saksad  
iksvakur iva manavah  
brahmanyah satya-sandhas ca  
ramo dasarathir yatha

#### SYNONYMS

brahmanah--the good brahmanas; ucuh--said; partha--O son of Prtha (Kunti); praja--those who are born; avita--maintainer; saksat--directly; iksvakuh iva--exactly like King Iksvaku; manavah--son of Manu; brahmanyah--followers and respectful to the brahmanas; satya-sandhah--truthful by promise; ca--also; ramah--the Personality of Godhead Rama; dasarathih--the son of Maharaja Dasaratha; yatha--like Him.

#### TRANSLATION

The learned brahmanas said: O son of Prtha, this child shall be exactly like King Iksvaku, son of Manu, in maintaining all those who are born. And as for following the brahminical principles, especially in being true to his promise, he shall be exactly like Rama, the Personality of Godhead, the son of Maharaja Dasaratha.

#### PURPORT

Praja means the living being who has taken his birth in the material world. Actually the living being has no birth and no death, but because of his separation from the service of the Lord and due to his desire to lord it over material nature, he is offered a suitable body to satisfy his material desires. In doing so, one becomes conditioned by the laws of material nature, and the material body is changed in terms of his own work. The living entity thus transmigrates from one body to another in 8,400,000 species of life. But due to his being the part and parcel of the Lord, he not only is maintained with all necessities of life by the Lord, but also is protected by the Lord and His representatives, the saintly kings. These saintly kings give protection to all the prajas, or living beings, to live and to fulfill their terms of imprisonment. Maharaja Pariksit was actually an ideal saintly king because while touring his kingdom he happened to see that a poor cow was about to be killed by the personified Kali, whom he at once took to task as a murderer. This means that even the animals were given protection by the saintly administrators, not from any sentimental point of view, but because those who have taken their birth in the material world have the right to live. All the saintly kings, beginning from the King of the sun globe down to the King of the earth, are so inclined by the influence of the Vedic literatures. The Vedic literatures are taught in higher planets also, as there is reference in the Bhagavad-gita (4.1) about the teachings to the sun-god (Vivasvan) by the Lord, and such lessons are transferred by disciplic succession, as it was done by the sun-god to his son Manu, and from Manu to Maharaja Iksvaku. There are fourteen Manus in one day of Brahma, and the Manu referred to herein is the seventh Manu, who is one of the prajapatis (those who create progeny), and he is the son of the sun-god. He is known as the Vaivasvata Manu. He had ten sons, and Maharaja Iksvaku is one of them. Maharaja Iksvaku also learned bhakti-yoga as taught in the Bhagavad-gita from his father, Manu, who got it from his father, the sun-god. Later on the teaching of the Bhagavad-gita came down by

disciplic succession from Maharaja Ikṣvaku, but in course of time the chain was broken by unscrupulous persons, and therefore it again had to be taught to Arjuna on the Battlefield of Kurukṣetra. So all the Vedic literatures are current from the very beginning of creation of the material world, and thus the Vedic literatures are known as apauruṣeya (not made by man). The Vedic knowledge was spoken by the Lord and first heard by Brahma, the first created living being within the universe.

**Maharaja Ikṣvaku:** One of the sons of Vaivasvata Manu. He had one hundred sons. He prohibited meat eating. His son Sasada became the next king after his death.

**Manu:** The Manu mentioned in this verse as the father of Ikṣvaku is the seventh Manu, of the name Vaivasvata Manu, the son of sun-god Vivasvan, to whom Lord Kṛṣṇa instructed the teachings of Bhagavad-gītā prior to His teaching them to Arjuna. Mankind is the descendant of Manu. This Vaivasvata Manu had ten sons, named Ikṣvaku, Nabhaga, Dhṛṣṭa, Saryati, Narisyanta, Nabhaga, Dīta, Karuṣa, Prsadhra and Vasuman. The Lord's incarnation Matsya (the gigantic fish) was advented during the beginning of Vaivasvata Manu's reign. He learned the principles of Bhagavad-gītā from his father, Vivasvan, the sun-god, and he reinstructed the same to his son Maharaja Ikṣvaku. In the beginning of the Treta-yuga the sun-god instructed devotional service to Manu, and Manu in his turn instructed it to Ikṣvaku for the welfare of the whole human society.

**Lord Rama:** The Supreme Personality of Godhead incarnated Himself as Sri Rama, accepting the sonhood of His pure devotee Maharaja Dasaratha, the King of Ayodhya. Lord Rama descended along with His plenary portions, and all of them appeared as His younger brothers. In the month of Caitra on the ninth day of the growing moon in the Treta-yuga, the Lord appeared, as usual, to establish the principles of religion and to annihilate the disturbing elements. When He was just a young boy, He helped the great sage Viśvāmitra by killing Subahu and striking Marīca, the she-demon, who was disturbing the sages in their daily discharge of duties. The brahmanas and ksatriyas are meant to cooperate for the welfare of the mass of people. The brahmana sages endeavor to enlighten the people by perfect knowledge, and the ksatriyas are meant for their protection. Lord Rāmacandra is the ideal king for maintaining and protecting the highest culture of humanity, known as brahmanya-dharma. The Lord is specifically the protector of the cows and the brahmanas, and hence He enhances the prosperity of the world. He rewarded the administrative demigods by effective weapons to conquer the demons through the agency of Viśvāmitra. He was present in the bow sacrifice of King Janaka, and by breaking the invincible bow of Śiva, He married Sitadevi, daughter of Maharaja Janaka.

After His marriage He accepted exile in the forest for fourteen years by the order of His father, Maharaja Dasaratha. To help the administration of the demigods, He killed fourteen thousand demons, and by the intrigues of the demons, His wife, Sitadevi, was kidnapped by Ravana. He made friendship with Sugriva, who was helped by the Lord to kill Vali, brother of Sugriva. By the help of Lord Rama, Sugriva became the king of the Vanaras (a race of gorillas). The Lord built a floating bridge of stones on the Indian Ocean and reached Lanka, the kingdom of Ravana, who had kidnapped Sita. Later on Ravana was killed by Him, and Ravana's brother Vibhīṣana was installed on the throne of Lanka. Vibhīṣana was one of the brothers of Ravana, a demon, but Lord Rama made him immortal by His blessings. On the expiry of fourteen years, after settling the affairs at Lanka, the Lord came back to His kingdom, Ayodhya, by flower plane. He instructed His brother Satrugṇa to attack Lavanasura, who reigned at Mathura, and the demon was killed. He performed ten Asvamedha sacrifices, and later on He disappeared while taking a bath in the Sarayū River. The great epic Rāmāyana is the history of Lord Rama's activities in the world, and the authoritative Rāmāyana was written by the great poet Valmiki.

TEXT 20

TEXT

esa data saranyas ca  
yatha hy ausinarah sibih  
yaso vitanita svanam  
dausyantir iva yajvanam

SYNONYMS



esah--this child; data--donor in charity; saranyah--protector of the surrendered; ca--and; yatha--as; hi--certainly; ausinarah--the country named Usinara; sibih--Sibi; yasah--fame; vitanita--disseminator; svanam--of the kinsmen; dausyantih iva--like Bharata, the son of Dusyanta; yajvanam--of those who have performed many sacrifices.

#### TRANSLATION

This child will be a munificent donor of charity and protector of the surrendered, like the famous King Sibi of the Usinara country. And he will expand the name and fame of his family like Bharata, the son of Maharaja Dusyanta.

#### PURPORT

A king becomes famous by his acts of charity, performances of yajnas, protection of the surrendered, etc. A ksatriya king is proud to give protection to the surrendered souls. This attitude of a king is called isvara-bhava, or factual power to give protection in a righteous cause. In the Bhagavad-gita the Lord instructs living beings to surrender unto Him, and He promises all protection. The Lord is all-powerful and true to His word, and therefore He never fails to give protection to His different devotees. The king, being the representative of the Lord, must possess this attitude of giving protection to the surrendered souls at all risk. Maharaja Sibi, the King of Usinara, was an intimate friend of Maharaja Yayati, who was able to reach the heavenly planets along with Maharaja Sibi. Maharaja Sibi was aware of the heavenly planet where he was to be transferred after his death, and the description of this heavenly planet is given in the Mahabharata (Adi-parva 96.6-9). Maharaja Sibi was so charitably disposed that he wanted to give over his acquired position in the heavenly kingdom to Yayati, but he did not accept it. Yayati went to the heavenly planet along with great rsis like Astaka and others. On inquiry from the rsis, Yayati gave an account of Sibi's pious acts when all of them were on the path to heaven. He has become a member of the assembly of Yamaraja, who has become his worshipful deity. As confirmed in the Bhagavad-gita, the worshiper of the demigods goes to the planets of the demigods (yanti deva-vrata devan); so Maharaja Sibi has become an associate of the great Vaisnava authority Yamaraja on that particular planet. While he was on the earth he became very famous as a protector of surrendered souls and a donor of charities. The King of heaven once took the shape of a pigeon-hunter bird (eagle), and Agni, the fire-god, took the shape of a pigeon. The pigeon, while being chased by the eagle, took shelter on the lap of Maharaja Sibi, and the hunter eagle wanted the pigeon back from the King. The King wanted to give it some other meat to eat and requested the bird not to kill the pigeon. The hunter bird refused to accept the King's offer, but it was settled later on that the eagle would accept flesh from the body of the King of the pigeon's equivalent weight. The King began to cut flesh from his body to weigh in the balance equivalent to the weight of the pigeon, but the mystic pigeon always remained heavier. The King then put himself on the balance to equate with the pigeon, and the demigods were pleased with him. The King of heaven and the fire-god disclosed their identity, and the King was blessed by them. Devarsi Narada also glorified Maharaja Sibi for his great achievements, specifically in charity and protection. Maharaja Sibi sacrificed his own son for the satisfaction of human beings in his kingdom. And thus child Pariksit was to become a second Sibi in charity and protection.

Dausyanti Bharata: There are many Bharatas in history, of which Bharata the brother of Lord Rama, Bharata the son of King Rsabha, and Bharata the son of Maharaja Dusyanta are very famous. And all these Bharatas are historically known to the universe. This earth planet is known as Bharata, or Bharata-varsa, due to King Bharata the son of Rsabha, but according to some this land is known as Bharata due to the reign of the son of Dusyanta. So far as we are convinced, this land's name Bharata-varsa was established from the reign of Bharata the son of King Rsabha. Before him the land was known as Ilavati-varsa, but just after the coronation of Bharata, the son of Rsabha, this land became famous as Bharata-varsa.

But despite all this, Bharata, the son of Maharaja Dusyanta was not less important. He is the son of the famous beauty Sakuntala. Maharaja Dusyanta fell in love with Sakuntala in the forest, and Bharata was conceived. After that, Maharaja forgot his wife Sakuntala by the curse of Kanva Muni, and the child Bharata was brought up in the forest by his mother. Even in his childhood he was so powerful that he

challenged the lions and elephants in the forest and would fight with them as little children play with cats and dogs. Because of the boy's becoming so strong, more than the so-called modern Tarzan, the rsis in the forest called him Sarvadaman, or one who is able to control everyone. A full description of Maharaja Bharata is given in the Mahabharata, Adi-parva. The Pandavas, or the Kurus, are sometimes addressed as Bharata due to being born in the dynasty of the famous Maharaja Bharata, the son of King Dusyanta.

#### TEXT 21

#### TEXT

dhanvinam agranir esa  
tulyas carjunayor dvayoh  
hutasa iva durdharsah  
samudra iva dustarah

#### SYNONYMS

dhanvinam--of the great bowmen; agranir--the foreman; esah--this child; tulyah--equally good; ca--and; arjunayoh--of the Arjunas; dvayoh--of the two; hutasah--fire; iva--like; durdharsah--irresistible; samudrah--ocean; iva--like; dustarah--unsurpassable.

#### TRANSLATION

Amongst great bowmen, this child will be as good as Arjuna. He will be as irresistible as fire and as unsurpassable as the ocean.

#### PURPORT

In history there are two Arjunas. One is Karttavirya Arjuna, the King of Haihaya, and the other is the grandfather of the child. Both the Arjunas are famous for their bowmanship, and the child Pariksit is foretold to be equal to both of them, particularly in fighting. A short description of the Pandava Arjuna is given below:

Pandava Arjuna: The great hero of the Bhagavad-gita. He is the ksatriya son of Maharaja Pandu. Queen Kuntidevi could call for any one of the demigods, and thus she called Indra, and Arjuna was born by him. Arjuna is therefore a plenary part of the heavenly King Indra. He was born in the month of Phalguna (February-March), and therefore he is also called Phalguni. When he appeared as the son of Kunti, his future greatness was proclaimed by air messages, and all the important personalities from different parts of the universe, such as the demigods, the Gandharvas, the Adityas (from the sun globe), the Rudras, the Vasus, the Nagas, the different rsis (sages) of importance, and the Apsaras (the society girls of heaven), all attended the ceremony. The Apsaras pleased everyone by their heavenly dances and songs. Vasudeva, the father of Lord Krsna and the maternal uncle of Arjuna, sent his priest representative Kasyapa to purify Arjuna by all the prescribed samskaras, or reformatory processes. His samskara of being given a name was performed in the presence of the rsis, residents of Satasrnga. He married four wives, Draupadi, Subhadra, Citrangada and Ulupi, from whom he got four sons of the names Srutakirti, Abhimanyu, Babhruvahana and Iravan respectively.

During his student life he was entrusted to study under the great professor Dronacarya, along with other Pandavas and the Kurus. But he excelled everyone by his studious intensity, and Dronacarya was especially attracted by his disciplinary affection. Dronacarya accepted him as a first-grade scholar and loved heartily to bestow upon him all the blessings of military science. He was so ardent a student that he used to practice bowmanship even at night, and for all these reasons Professor Dronacarya was determined to make him the topmost bowman of the world. He passed very brilliantly the examination in piercing the target, and Dronacarya was very pleased. Royal families at Manipur and Tripura are descendants of Arjuna's son Babhruvahana. Arjuna saved Dronacarya from the attack of a crocodile, and the Acarya, being pleased with him, rewarded him with a weapon of the name brahmasira. Maharaja

Drupada was inimical toward Dronacarya, and thus when he attacked the Acarya, Arjuna got him arrested and brought him before Dronacarya. He besieged a city of the name Ahichhatra, belonging to Maharaja Drupada, and after taking it over he gave it to Dronacarya. The confidential treatment of the weapon brahmasira was explained to Arjuna, and Dronacarya was promised by Arjuna that he would use the weapon if necessary when he (Dronacarya) personally became an enemy of Arjuna. By this, the Acarya forecasted the future battle of Kuruksetra, in which Dronacarya was on the opposite side. Maharaja Drupada, although defeated by Arjuna on behalf of his professor Dronacarya, decided to hand over his daughter Draupadi to his young combatant, but he was disappointed when he heard the false news of Arjuna's death in the fire of a shellac house intrigued by Duryodhana. He therefore arranged for Draupadi's personal selection of a groom who could pierce the eye of a fish hanging on the ceiling. This trick was especially made because only Arjuna could do it, and he was successful in his desire to hand over his equally worthy daughter to Arjuna. Arjuna's brothers were at that time living incognito under agreement with Duryodhana, and Arjuna and his brothers attended the meeting of Draupadi's selection in the dress of brahmanas. When all the ksatriya kings assembled saw that a poor brahmana had been garlanded by Draupadi for her lord, Sri Krsna disclosed his identity to Balarama.

He met Ulupi at Haridvara (Hardwar), and he was attracted by a girl belonging to Nagaloka, and thus Iravan was born. Similarly, he met Citrangada, a daughter of the King of Manipura, and thus Babhruvahana was born. Lord Sri Krsna made a plan to help Arjuna to kidnap Subhadra, sister of Sri Krsna, because Baladeva was inclined to hand her over to Duryodhana. Yudhisthira also agreed with Sri Krsna, and thus Subhadra was taken by force by Arjuna and then married to him. Subhadra's son is Abhimanyu, the father of Pariksit Maharaja, the posthumous child. Arjuna satisfied the fire-god by setting fire to the Khandava Forest, and thus the fire-god gave him one weapon. Indra was angry when the fire was set in the Khandava Forest, and thus Indra, assisted by all other demigods, began fighting with Arjuna for his great challenge. They were defeated by Arjuna, and Indradeva returned to his heavenly kingdom. Arjuna also promised all protection to one Mayasura, and the latter presented him one valuable conchshell celebrated as the Devadatta. Similarly, he received many other valuable weapons from Indradeva when he was satisfied to see his chivalry.

When Maharaja Yudhisthira was disappointed in defeating the King of Magadha, Jarasandha, it was Arjuna only who gave King Yudhisthira all kinds of assurances, and thus Arjuna, Bhima and Lord Krsna started for Magadha to kill Jarasandha. When he went out to bring all other kings of the world under the subjection of the Pandavas, as was usual after the coronation of every emperor, he conquered the country named Kelinda and brought in subjugation King Bhagdutt. Then he traveled through countries like Antagiri, Ulukpur and Modapur and brought under subjugation all the rulers.

Sometimes he underwent severe types of penances, and later on he was rewarded by Indradeva. Lord Siva also wanted to try the strength of Arjuna, and in the form of an aborigine, Lord Siva met him. There was a great fight between the two, and at last Lord Siva was satisfied with him and disclosed his identity. Arjuna prayed to the lord in all humbleness, and the lord, being pleased with him, presented him the pasupata weapon. He acquired many other important weapons from different demigods. He received dandastra from Yamaraja, pasastra from Varuna, and antardhana-astra from Kuvera, the treasurer of the heavenly kingdom. Indra wanted him to come to the heavenly kingdom, the Indraloka planet beyond the moon planet. In that planet he was cordially received by the local residents, and he was awarded reception in the heavenly parliament of Indradeva. Then he met Indradeva, who not only presented him with his vajra weapon, but also taught him the military and musical science as used in the heavenly planet. In one sense, Indra is the real father of Arjuna, and therefore indirectly he wanted to entertain Arjuna with the famous society girl of heaven, Urvasi, the celebrated beauty. The society girls of heaven are lusty, and Urvasi was very eager to contact Arjuna, the strongest human being. She met him in his room and expressed her desires but Arjuna sustained his unimpeachable character by closing his eyes before Urvasi, addressing her as mother of the Kuru dynasty and placing her in the category of his mothers Kunti, Madri and Sacidevi, wife of Indradeva. Disappointed, Urvasi cursed Arjuna and left. In the heavenly planet he also met the great celebrated ascetic Lomasa and prayed to him for the protection of Maharaja Yudhisthira.

When his inimical cousin Duryodhana was under the clutches of the Gandharvas, he wanted to save him and requested the Gandharvas to release Duryodhana, but the Gandharvas refused, and thus he fought with them and got Duryodhana released. When all the Pandavas lived incognito, he presented

himself in the court of King Virata as a eunuch and was employed as the musical teacher of Uttara, his future daughter-in-law, and was known in the Virata court as the Brhannala. As Brhannala, he fought on behalf of Uttara, the son of King Virata, and thus defeated the Kurus in the fight incognito. His secret weapons were safely kept in the custody of a somi tree, and he ordered Uttara to get them back. His identity and his brothers' identity were later on disclosed to Uttara. Dronacarya was informed of Arjuna's presence in the fight of the Kurus and the Viratas. Later, on the Battlefield of Kuruksetra, Arjuna killed many great generals like Karna and others. After the Battle of Kuruksetra, he punished Asvatthama, who had killed all the five sons of Draupadi. Then all the brothers went to Bhismadeva.

It is due to Arjuna only that the great philosophical discourses of the Bhagavad-gita were again spoken by the Lord on the Battlefield of Kuruksetra. His wonderful acts on the Battlefield of Kuruksetra are vividly described in the Mahabharata. Arjuna was defeated, however, by his son Babhruvahana at Manipura and fell unconscious when Ulupi saved him. After the disappearance of Lord Krsna, the message was brought by Arjuna to Maharaja Yudhisthira. Again, Arjuna visited Dvaraka, and all the widow wives of Lord Krsna lamented before him. He took them all in the presence of Vasudeva and pacified all of them. Later on, when Vasudeva passed away, he performed his funeral ceremony in the absence of Krsna. While Arjuna was taking all the wives of Krsna to Indraprastha, he was attacked on the way, and he could not protect the ladies in his custody. At last, advised by Vyasadeva, all the brothers headed for Mahaprasthan. On the way, at the request of his brother, he gave up all important weapons as useless, and he dropped them all in the water.

#### TEXT 22

#### TEXT

mrgendra iva vikranto  
nisevyo himavan iva  
titiksur vasudhevasau  
sahisnuh pitarav iva

#### SYNONYMS

mrgendrah--the lion; iva--like; vikrantah--powerful; nisevyah--worthy of taking shelter; himavan--the Himalaya Mountains; iva--like; titiksuh--forbearance; vasudha iva--like the earth; asau--the child; sahisnuh--tolerant; pitarau--parents; iva--like.

#### TRANSLATION

This child will be as strong as a lion, and as worthy a shelter as the Himalaya Mountains. He will be forbearing like the earth, and as tolerant as his parents.

#### PURPORT

One is compared to the lion when one is very strong in chasing an enemy. One should be a lamb at home and a lion in the chase. The lion never fails in the chase of an animal; similarly, the head of the state should never fail in chasing an enemy. The Himalaya Mountains are famous for all richness. There are innumerable caves to live in, numberless trees of good fruits to eat, good springs to drink water from and profuse drugs and minerals to cure diseases. Any man who is not materially prosperous can take shelter of these great mountains, and he will be provided with everything required. Both the materialist and the spiritualist can take advantage of the great shelter of the Himalayas. On the surface of the earth there are so many disturbances caused by the inhabitants. In the modern age the people have begun to detonate atomic weapons on the surface of the earth, and still the earth is forbearing to the inhabitants, like a mother who excuses a little child. Parents are always tolerant to children for all sorts of mischievous acts. An ideal king may be possessed of all these good qualities, and the child Pariksit is foretold to have all these qualities in perfection.

## TEXT 23

### TEXT

pitamaha-samah samye  
prasade girisopamah  
asrayah sarva-bhutanam  
yatha devo ramasrayah

### SYNONYMS

pitamaha--the grandfather, or Brahma; samah--equally good; samye--in the matter; prasade--in charity or in munificence; girisa--Lord Siva; upamah--comparison of equilibrium; asrayah--resort; sarva--all; bhutanam--of the living beings; yatha--as; devah--the Supreme Lord; rama-asrayah--the Personality of Godhead.

### TRANSLATION

This child will be like his grandfather Yudhisthira or Brahma in equanimity of mind. He will be munificent like the lord of the Kailasa Hill, Siva. And he will be the resort of everyone, like the Supreme Personality of Godhead Narayana, who is even the shelter of the goddess of fortune.

### PURPORT

Mental equanimity refers both to Maharaja Yudhisthira and to Brahma, the grandfather of all living beings. According to Sridhara Svami, the grandfather referred to is Brahma, but according to Visvanatha Cakravarti, the grandfather is Maharaja Yudhisthira himself. But in both cases the comparison is equally good because both of them are recognized representatives of the Supreme Lord, and thus both of them have to maintain mental equanimity, being engaged in welfare work for the living being. Any responsible executive agent at the top of administration has to tolerate different types of onslaughts from the very persons for whom he works. Brahmaji was criticized even by the gopis, the highest perfectional devotees of the Lord. The gopis were dissatisfied with the work of Brahmaji because Lord Brahma, as creator of this particular universe, created eyelids which obstructed their seeing Lord Krsna. They could not tolerate a moment's blinking of the eyes, for it kept them from seeing their beloved Lord Krsna. So what to speak of others, who are naturally very critical of every action of a responsible man? Similarly, Maharaja Yudhisthira had to cross over many difficult situations created by his enemies, and he proved to be the most perfect maintainer of mental equanimity in all critical circumstances. Therefore the example of both grandfathers for maintaining equanimity of mind is quite fitting.

Lord Siva is a celebrated demigod who awards gifts to beggars. His name is therefore Asutosa, or one who is pleased very easily. He is also called the Bhutanatha, or the lord of the common folk, who are mainly attached to him because of his munificent gifts, even without consideration of the aftereffects. Ravana was very attached to Lord Siva, and by easily pleasing him, Ravana became so powerful that he wanted to challenge the authority of Lord Rama. Of course, Ravana was never helped by Lord Siva when he fought with Rama, the Supreme Personality of Godhead and the Lord of Lord Siva. To Vrkasura, Lord Siva awarded a benediction which was not only awkward, but also disturbing. Vrkasura became empowered, by the grace of Lord Siva, to vanish anyone's head simply by touching it. Although this was awarded by Lord Siva, the cunning fellow wanted to make an experiment of the power by touching the head of Lord Siva. Thus the lord had to take shelter of Visnu to save himself from trouble, and the Lord Visnu, by His illusory potency, asked Vrkasura to make an experiment with his own head. The fellow did it and was finished himself, and so the world was saved from all sorts of trouble by such a cunning beggar of the demigods. The excellent point is that Lord Siva never denies anyone any sort of gift. He is therefore the most generous, although sometimes some kind of a mistake is made.

Rama means the goddess of fortune. And her shelter is Lord Visnu. Lord Visnu is the maintainer of all living beings. There are innumerable living beings, not only on the surface of this planet but also in all other hundreds of thousands of planets. All of them are provided with all necessities of life for the progressive march towards the end of self-realization, but on the path of sense gratification they are put into difficulty by the agency of maya, the illusory energy, and so travel the path of a false plan of economic development. Such economic development is never successful because it is illusory. These men are always after the mercy of the illusory goddess of fortune, but they do not know that the goddess of fortune can live only under the protection of Visnu. Without Visnu, the goddess of fortune is an illusion. We should therefore seek the protection of Visnu instead of directly seeking the protection of the goddess of fortune. Only Visnu and the devotees of Visnu can give protection to all, and because Maharaja Pariksit was himself protected by Visnu, it was quite possible for him to give complete protection to all who wanted to live under his rule.

#### TEXT 24

#### TEXT

sarva-sad-guna-mahatmye  
esa krsnam anuvratah  
rantideva ivodaro  
yayatir iva dharmikah

#### SYNONYMS

sarva-sat-guna-mahatmye--glorified by all godly attributes; esah--this child; krsnam--like Lord Krsna; anuvratah--a follower in His footsteps; rantidevah--Rantideva; iva--like; udarah--in the matter of magnanimity; yayatih--Yayati; iva--like; dharmikah--concerning religion.

#### TRANSLATION

This child will be almost as good as Lord Sri Krsna by following in His footsteps. In magnanimity he will become as great as King Rantideva. And in religion he will be like Maharaja Yayati.

#### PURPORT

The last instruction of Lord Sri Krsna in the Bhagavad-gita is that one should give up everything and should follow in the footsteps of the Lord alone. Less intelligent persons do not agree to this great instruction of the Lord, as ill luck would have it, but one who is actually intelligent catches up this sublime instruction and is immensely benefited. Foolish people do not know that association is the cause of acquiring qualities. Association with fire makes an object hot, even in the material sense. Therefore, association with the Supreme Personality of Godhead makes one qualified like the Lord. As we have discussed previously, one can achieve seventy-eight percent of the godly qualities by the Lord's intimate association. To follow the instructions of the Lord is to associate with the Lord. The Lord is not a material object whose presence one has to feel for such association. The Lord is present everywhere and at all times. It is quite possible to have His association simply by following His instruction because the Lord and His instruction and the Lord and His name, fame, attributes and paraphernalia are all identical with Him, being absolute knowledge. Maharaja Pariksit associated with the Lord even from the womb of his mother up to the last day of his valuable life, and thus he acquired all the essential good qualities of the Lord in all perfection.

Rantideva: An ancient king prior to the Mahabharata period, referred to by Narada Muni while instructing Sanjaya, as mentioned in Mahabharata (Drona-parva 67). He was a great king, liberal for hospitality and distribution of foodstuff. Even Lord Sri Krsna praised his acts of charity and hospitality. He was blessed by the great Vasistha Muni for supplying him cold water, and thus he achieved the heavenly planet. He used to supply fruits, roots and leaves to the rsis, and thus he was blessed by them

with fulfillment of his desires. Although a ksatriya by birth, he never ate flesh in his life. He was especially hospitable to Vasistha Muni, and by his blessings only he attained the higher planetary residence. He is one of those pious kings whose names are remembered in the morning and evening.

Yayati: The great emperor of the world and the original forefather of all great nations of the world who belong to the Aryan and Indo-European stock. He is the son of Maharaja Nabusa, and he became the emperor of the world due to his elder brother's becoming a great and liberated saintly mystic. He ruled over the world for several thousands of years and performed many sacrifices and pious activities recorded in history, although his early youth was very lustful and full of romantic stories. He fell in love with Devayani, the most beloved daughter of Sukracarya. Devayani wished to marry him, but at first he refused to accept her because of her being a daughter of a brahmana. According to sastras, a brahmana could marry the daughter of a ksatriya but a ksatriya could not marry the daughter of a brahmana. They were very much cautious about varna-sankara population in the world. Sukracarya amended this law of forbidden marriage and induced Emperor Yayati to accept Devayani. Devayani had a girl friend named Sarmistha, who also fell in love with the emperor and thus went with her friend Devayani. Sukracarya forbade Emperor Yayati to call Sarmistha into his bedroom, but Yayati could not strictly follow his instruction. He secretly married Sarmistha also and begot sons by her. When this was known by Devayani, she went to her father and lodged a complaint. Yayati was much attached to Devayani, and when he went to his father-in-law's place to call her, Sukracarya was angry with him and cursed him to become impotent. Yayati begged his father-in-law to withdraw his curse, but the sage asked Yayati to ask youthfulness from his sons and let them become old as the condition of his becoming potent. He had five sons, two from Devayani and three from Sarmistha. From his five sons, namely (1) Yadu, (2) Turvasu, (3) Druhyu, (4) Anu and (5) Puru, five famous dynasties, namely (1) the Yadu dynasty, (2) the Yavana (Turk) dynasty, (3) the Bhoja dynasty, (4) the Mleccha dynasty (Greek) and (5) the Paurava dynasty, all emanated to spread all over the world. He reached the heavenly planets by dint of his pious acts, but he fell down from there because of his self-advertisement and criticizing other great souls. After his fall, his daughter and grandson bestowed upon him their accumulated virtues, and by the help of his grandson and friend Sibi, he was again promoted to the heavenly kingdom, becoming one of the assembly members of Yamaraja, with whom he is staying as a devotee. He performed more than one thousand different sacrifices, gave in charity very liberally and was a very influential king. His majestic power was felt all over the world. His youngest son agreed to award him his youthfulness when he was troubled with lustful desires, even for one thousand years. Finally he became detached from worldly life and returned the youthfulness again to his son Puru. He wanted to hand over the kingdom to Puru, but his noblemen and the subjects did not agree. But when he explained to his subjects the greatness of Puru, they agreed to accept Puru as the King, and thus Emperor Yayati retired from family life and left home for the forest.

#### TEXT 25

#### TEXT

dhṛtya bali-samah kṛsne  
pahrada iva sad-grahah  
ahartaiso 'svamedhanam  
vrddhanam paryupasakah

#### SYNONYMS

dhṛtya--by patience; bali-samah--like Bali Maharaja; kṛsne--unto Lord Sri Kṛsna; pahrada--Prahlada Maharaja; iva--like; sat-grahah--devotee of; aharta--performer; esah--this child; asvamedhanam--of Asvamedha sacrifices; vrddhanam--of the old and experienced men; paryupasakah--follower.

#### TRANSLATION

This child will be like Bali Maharaja in patience, a staunch devotee of Lord Krsna like Prahlada Maharaja, a performer of many Asvamedha [horse] sacrifices and a follower of the old and experienced men.

#### PURPORT

Bali Maharaja: One of the twelve authorities in the devotional service of the Lord. Bali Maharaja is a great authority in devotional service because he sacrificed everything to please the Lord and relinquished the connection of his so-called spiritual master who obstructed him on the path of risking everything for the service of the Lord. The highest perfection of religious life is to attain to the stage of unqualified devotional service of the Lord without any cause or without being obstructed by any kind of worldly obligation. Bali Maharaja was determined to give up everything for the satisfaction of the Lord, and he did not care for any obstruction whatsoever. He is the grandson of Prahlada Maharaja, another authority in the devotional service of the Lord. Bali Maharaja and the history of his dealings with Visnu Vamanadeva are described in the Eighth Canto of Srimad-Bhagavatam (Chapter 11-24).

Prahlada Maharaja: A perfect devotee of Lord Krsna (Visnu). His father, Hiranyakasipu, chastised him severely when he was only five years old for his becoming an unalloyed devotee of the Lord. He was the first son of Hiranyakasipu, and his mother's name was Kayadhu. Prahlada Maharaja was an authority in the devotional service of the Lord because he had his father killed by Lord Nrsimhadeva, setting the example that even a father should be removed from the path of devotional service if such a father happens to be an obstacle. He had four sons, and the eldest son, Virocana, is the father of Bali Maharaja, mentioned above. The history of Prahlada Maharaja's activities is described in the Seventh Canto of Srimad-Bhagavatam.

#### TEXT 26

#### TEXT

rajarsinam janayita  
sasta cotpatha-gaminam  
nigrahita kaler esa  
bhuvu dharmasya karanat

#### SYNONYMS

raja-rsinam--of kings as good as sages; janayita--producer; sasta--chastiser; ca--and; utpatha-gaminam--of the upstarts; nigrahita--molester; kaleh--of the quarrelsome; esah--this; bhuvah--of the world; dharmasya--of religion; karanat--on account of.

#### TRANSLATION

This child will be the father of kings who will be like sages. For world peace and for the sake of religion, he will be the chastiser of the upstarts and the quarrelsome.

#### PURPORT

The wisest man in the world is a devotee of the Lord. The sages are called wise men, and there are different types of wise men for different branches of knowledge. Unless, therefore, the king or the head of the state is the wisest man, he cannot control all types of wise men in the state. In the line of royal succession in the family of Maharaja Yudhisthira, all the kings, without exception, were the wisest men of their times, and so also it is foretold about Maharaja Pariksit and his son Maharaja Janamejaya, who was yet to be born. Such wise kings can become chastisers of upstarts and uprooters of Kali, or quarrelsome elements. As will be clear in the chapters ahead, Maharaja Pariksit wanted to kill the personified Kali, who was attempting to kill a cow, the emblem of peace and religion. The symptoms of Kali are (1) wine, (2)



women, (3) gambling and (4) slaughterhouses. Wise rulers of all states should take lessons from Maharaja Pariksit in how to maintain peace and morality by subduing the upstarts and quarrelsome people who indulge in wine, illicit connection with women, gambling and meat-eating supplied by regularly maintained slaughterhouses. In this age of Kali, regular license is issued for maintaining all of these different departments of quarrel. So how can they expect peace and morality in the state? The state fathers, therefore, must follow the principles of becoming wiser by devotion to the Lord, by chastising the breaker of discipline and by uprooting the symptoms of quarrel, as mentioned above. If we want blazing fire, we must use dry fuel. Blazing fire and moist fuel go ill together. Peace and morality can prosper only by the principles of Maharaja Pariksit and his followers.

#### TEXT 27

#### TEXT

taksakad atmano mrtyum  
dvija-putropasarjitat  
prapatsyata upasrutya  
mukta-sangah padam hareh

#### SYNONYMS

taksakat--by the snake-bird; atmanah--of his personal self; mrtyum--death; dvija-putra--the son of a brahmana; upasarjitat--being sent by; prapatsyate--having taken shelter of; upasrutya--after hearing; mukta-sangah--freed from all attachment; padam--position; hareh--of the Lord.

#### TRANSLATION

After hearing about his death, which will be caused by the bite of a snake-bird sent by a son of a brahmana, he will get himself freed from all material attachment and surrender unto the Personality of Godhead, taking shelter of Him.

#### PURPORT

Material attachment and taking shelter of the lotus feet of the Lord go ill together. Material attachment means ignorance of transcendental happiness under the shelter of the Lord. Devotional service to the Lord, while existing in the material world, is a way to practice one's transcendental relation with the Lord, and when it is matured, one gets completely free from all material attachment and becomes competent to go back home, back to Godhead. Maharaja Pariksit, being especially attached to the Lord from the beginning of his body in the womb of his mother, was continuously under the shelter of the Lord, and the so-called warning of his death within seven days from the date of the curse by the brahmana's son was a boon to him to enable him to prepare himself to go back home, back to Godhead. Since he was always protected by the Lord, he could have avoided the effect of such a curse by the grace of the Lord, but he did not take such undue advantage for nothing. Rather, he made the best use of a bad bargain. For seven days continuously he heard Srimad-Bhagavatam from the right source, and thus he got shelter at the lotus feet of the Lord by that opportunity.

#### TEXT 28

#### TEXT

jijnasitama-yatharthyo  
muner vyasa-sutad asau  
hitvedam nrpa gangayam  
yasyaty addhakutobhayam

## SYNONYMS

jijnasita--having inquired of; atma-yatharthayah--right knowledge of one's own self; muneh--from the learned philosopher; vyasa-sutat--the son of Vyasa; asau--he; hitva--quitting; idam--this material attachment; nrpa--O King; gangayam--on the bank of the Ganges; yasyati--will go; addha--directly; akutah-bhayam--the life of fearlessness.

## TRANSLATION

After inquiring about proper self-knowledge from the son of Vyasadeva, who will be a great philosopher, he will renounce all material attachment and achieve a life of fearlessness.

## PURPORT

Material knowledge means ignorance of the knowledge of one's own self. Philosophy means to seek after the right knowledge of one's own self, or the knowledge of self-realization. Without self-realization, philosophy is dry speculation or a waste of time and energy. Srimad-Bhagavatam gives the right knowledge of one's own self, and by hearing Srimad-Bhagavatam one can get free from material attachment and enter into the kingdom of fearlessness. This material world is fearfulness. Its prisoners are always fearful as within a prison house. In the prison house no one can violate the jail rules and regulations, and violating the rules means another term for extension of prison life. Similarly, we in this material existence are always fearful. This fearfulness is called anxiety. Everyone in the material life, in all species and varieties of life, is full of anxieties, either by breaking or without breaking the laws of nature. Liberation, or mukti, means getting relief from these constant anxieties. This is possible only when the anxiety is changed to the devotional service of the Lord. Srimad-Bhagavatam gives us the chance to change the quality of anxiety from matter to spirit. This is done in the association of a learned philosopher like the self-realized Sukadeva Gosvami, the great son of Sri Vyasadeva. Maharaja Pariksit, after receiving warning of his death, took advantage of this opportunity by association with Sukadeva Gosvami and achieved the desired result.

There is a sort of imitation of this reciting and hearing of Srimad-Bhagavatam by professional men, and their foolish audience thinks that they will get free from the clutches of material attachment and attain the life of fearlessness. Such imitative hearing of Srimad-Bhagavatam is a caricature only, and one should not be misled by such a performance of bhagavatam saptaha undertaken by ridiculous greedy fellows to maintain an establishment of material enjoyment.

## TEXT 29

### TEXT

iti rajna upadisya  
vipra jataka-kovidah  
labdhapacitayah sarve  
pratijagmuh svakan grhan

## SYNONYMS

iti--thus; rajne--unto the King; upadisya--having advised; viprah--persons well versed in the Vedas; jataka-kovidah--persons expert in astrology and in the performance of birth ceremonies; labdhapacitayah--those who had received sumptuously as remuneration; sarve--all of them; pratijagmuh--went back; svakan--their own; grhan--houses.

## TRANSLATION

Thus those who were expert in astrological knowledge and in performance of the birth ceremony instructed King Yudhisthira about the future history of his child. Then, being sumptuously remunerated, they all returned to their respective homes.

#### PURPORT

The Vedas are the storehouse of knowledge, both material and spiritual. But such knowledge aims at perfection of self-realization. In other words, the Vedas are the guides for the civilized man in every respect. Since human life is the opportunity to get free from all material miseries, it is properly guided by the knowledge of the Vedas, in the matters of both material needs and spiritual salvation. The specific intelligent class of men who were devoted particularly to the knowledge of the Vedas were called the vipras, or the graduates of the Vedic knowledge. There are different branches of knowledge in the Vedas, of which astrology and pathology are two important branches necessary for the common man. So the intelligent men, generally known as the brahmanas, took up all the different branches of Vedic knowledge to guide society. Even the department of military education (Dhanur-veda) was also taken up by such intelligent men, and the vipras were also teachers of this section of knowledge, as were Dronacarya, Krpacarya, etc.

The word vipra mentioned herein is significant. There is a little difference between the vipras and the brahmanas. The vipras are those who are expert in karma-kanda, or fruitive activities, guiding the society towards fulfilling the material necessities of life, whereas the brahmanas are expert in spiritual knowledge of transcendence. This department of knowledge is called jnana-kanda, and above this there is the upasana-kanda. The culmination of upasana-kanda is the devotional service of the Lord Visnu, and when the brahmanas achieve perfection, they are called Vaisnavas. Visnu worship is the highest of the modes of worship. Elevated brahmanas are Vaisnavas engaged in the transcendental loving service of the Lord, and thus Srimad-Bhagavatam, which is the science of devotional service, is very dear to the Vaisnavas. And as explained in the beginning of the Srimad-Bhagavatam, it is the mature fruit of Vedic knowledge and is superior subject matter, above the three kandas, namely karma, jnana and upasana.

Amongst the karma-kanda experts, the jataka expert vipras were good astrologers who could tell all the future history of a born child simply by the astral calculations of the time (lagna). Such expert jataka-vipras were present during the birth of Maharaja Pariksit, and his grandfather, Maharaja Yudhisthira, awarded the vipras sufficiently with gold, land, villages, grains and other valuable necessities of life, which also include cows. There is a need of such vipras in the social structure, and it is the duty of the state to maintain them comfortably, as designed in the Vedic procedure. Such expert vipras, being sufficiently paid by the state, could give free service to the people in general, and thus this department of Vedic knowledge could be available for all.

#### TEXT 30

#### TEXT

sa esa loke vikhyatah  
pariksid iti yat prabhuh  
purvam drstam anudhyayan  
parikseta naresv iha

#### SYNONYMS

sah--he; esah--in this; loke--world; vikhyatah--famous; pariksit--one who examines; iti--thus; yat--what; prabhuh--O my King; purvam--before; drstam--seen; anudhyayan--constantly contemplating; parikseta--shall examine; naresu--unto every man; iha--here.

#### TRANSLATION

So his son would become famous in the world as Pariksit [examiner] because he would come to examine all human beings in his search after that personality whom he saw before his birth. Thus he would come to constantly contemplate Him.

#### PURPORT

Maharaja Pariksit, fortunate as he was, got the impression of the Lord even in the womb of his mother, and thus his contemplation on the Lord was constantly with him. Once the impression of the transcendental form of the Lord is fixed in one's mind, one can never forget Him in any circumstance. Child Pariksit, after coming out of the womb, was in the habit of examining everyone to see whether he was the same personality whom he first saw in the womb. But no one could be equal to or more attractive than the Lord, and therefore he never accepted anyone. But the Lord was constantly with him by such examination, and thus Maharaja Pariksit was always engaged in the devotional service of the Lord by remembrance.

Srila Jiva Gosvami remarks in this connection that every child, if given an impression of the Lord from his very childhood, certainly becomes a great devotee of the Lord like Maharaja Pariksit. One may not be as fortunate as Maharaja Pariksit to have the opportunity to see the Lord in the womb of his mother, but even if he is not so fortunate, he can be made so if the parents of the child desire him to be so. There is a practical example in my personal life in this connection. My father was a pure devotee of the Lord, and when I was only four or five years old, my father gave me a couple of forms of Radha and Krsna. In a playful manner, I used to worship these Deities along with my sister, and I used to imitate the performances of a neighboring temple of Radha-Govinda. By constantly visiting this neighboring temple and copying the ceremonies in connection with my own Deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position. Later on, these activities were suspended due to my association in the schools and colleges, and I became completely out of practice. But in my youthful days, when I met my spiritual master, Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja, again I revived my old habit, and the same playful Deities became my worshipful Deities in proper regulation. This was followed up until I left the family connection, and I am pleased that my generous father gave the first impression which was developed later into regulative devotional service by His Divine Grace. Maharaja Prahlada also advised that such impressions of a godly relation must be impregnated from the beginning of childhood, otherwise one may miss the opportunity of the human form of life, which is very valuable although it is temporary like others.

#### TEXT 31

#### TEXT

sa raja-putro vavrdhe  
asu sukla ivodupah  
apuryamanah pitrbhiih  
kasthabhir iva so 'nvaham

#### SYNONYMS

sah--that; raja-putrah--the royal prince; vavrdhe--grew up; asu--very soon; sukla--waxing moon; iva--like; udupah--the moon; apuryamanah--luxuriantly; pitrbhiih--by the parental guardians; kasthabhiih--plenary development; iva--like; sah--he; anvaham--day after day.

#### TRANSLATION

As the moon, in its waxing fortnight, develops day after day, so the royal prince [Pariksit] very soon developed luxuriantly under the care and full facilities of his guardian grandfathers.

#### TEXT 32

## TEXT

yaksyamano 'svamedhena  
jnati-droha-jihasya  
raja labdha-dhano dadhyau  
nanyatra kara-dandayoh

## SYNONYMS

yaksyamanah--desiring to perform; asvamedhena--by the horse sacrifice ceremony; jnati-droha--fighting with kinsmen; jihasya--for getting free; raja--King Yudhisthira; labdha-dhanah--for getting some wealth; dadhyau--thought about it; na anyatra--not otherwise; kara-dandayoh--taxes and fines.

## TRANSLATION

Just at this time, King Yudhisthira was considering performing a horse sacrifice to get freed from sins incurred from fighting with kinsmen. But he became anxious to get some wealth, for there were no surplus funds outside of fines and tax collection.

## PURPORT

As the brahmanas and vipras had a right to be subsidized by the state, the state executive head had the right to collect taxes and fines from the citizens. After the Battle of Kuruksetra the state treasury was exhausted, and therefore there was no surplus fund except the fund from tax collection and fines. Such funds were sufficient only for the state budget, and having no excess fund, the King was anxious to get more wealth in some other way in order to perform the horse sacrifice. Maharaja Yudhisthira wanted to perform this sacrifice under the instruction of Bhismadeva.

## TEXT 33

## TEXT

tad abhipretam alaksya  
bhrataro 'cyuta-coditah  
dhanam prahinam ajahrur  
udicyam disi bhurisah

## SYNONYMS

tat--his; abhipretam--wishes of the mind; alaksya--observing; bhratarah--his brothers; acyuta--the infallible (Lord Sri Krsna); coditah--being advised by; dhanam--riches; prahinam--to collect; ajahrur--brought about; udicyam--northern; disi--direction; bhurisah--sufficient.

## TRANSLATION

Understanding the hearty wishes of the King, his brothers, as advised by the infallible Lord Krsna, collected sufficient riches from the North [left by King Marutta].

## PURPORT

Maharaja Marutta: one of the great emperors of the world. He reigned over the world long before the reign of Maharaja Yudhisthira. He was the son of Maharaja Aviksit and was a great devotee of the son of the sun-god, known as Yamaraja. His brother Samvarta was a rival priest of the great Brhaspati, the

learned priest of the demigods. He conducted one sacrifice called Sankara-yajna by which the Lord was so satisfied that He was pleased to hand over to him the charge of a mountain peak of gold. This peak of gold is somewhere in the Himalaya Mountains, and modern adventurers may try to find it there. He was so powerful an emperor that at the day's end of sacrifice, the demigods from the other planets like Indra, Candra and Brhaspati used to visit his palace. And because he had the gold peak at his disposal, he had sufficient gold in his possession. The canopy of the sacrificial altar was completely made of gold. In his daily performances of the sacrificial ceremonies, some of the inhabitants of the Vayuloka (airy planets) were invited to expedite the cooking work of the ceremony. And the assembly of the demigods in the ceremony was led by Visvadeva.

By his constant pious work he was able to drive out all kinds of diseases from the jurisdiction of his kingdom. All the inhabitants of higher planets like Devaloka and Pitrloka were pleased with him for his great sacrificial ceremonies. Every day he used to give in charity to the learned brahmanas such things as beddings, seats, conveyances and sufficient quantities of gold. Because of munificent charities and performances of innumerable sacrifices, the King of heaven, Indradeva, was fully satisfied with him and always wished for his welfare. Due to his pious activities, he remained a young man throughout his life and reigned over the world for one thousand years, surrounded by his satisfied subjects, ministers, legitimate wife, sons and brothers. Even Lord Sri Krsna praised his spirit of pious activities. He handed over his only daughter to Maharsi Angira, and by his good blessings, he was elevated to the kingdom of heaven. First of all, he wanted to offer the priesthood of his sacrifices to learned Brhaspati, but the demigod refused to accept the post because of the King's being a human being, a man of this earth. He was very sorry for this, but on the advice of Narada Muni he appointed Samvarta to the post, and he was successful in his mission.

The success of a particular type of sacrifice completely depends on the priest in charge. In this age, all kinds of sacrifice are forbidden because there is no learned priest amongst the so-called brahmanas, who go by the false notion of becoming sons of brahmanas without brahminical qualifications. In this age of Kali, therefore, only one kind of sacrifice is recommended, sankirtana-yajna, as inaugurated by Lord Sri Caitanya Mahaprabhu.

#### TEXT 34

#### TEXT

tena sambhrta-sambharo  
dharma-putro yudhisthirah  
vajimedhais tribhir bhito  
yajnaih samayajad dharim

#### SYNONYMS

tena--with that wealth; sambhrta--collected; sambharah--ingredients; dharma-putrah--the pious king; yudhisthirah--Yudhisthira; vajimedhah--by horse sacrifices; tribhir--three times; bhita--being greatly afraid after the Battle of Kuruksetra; yajnaih--sacrifices; samayajat--perfectly worshiped; harim--the Personality of Godhead.

#### TRANSLATION

By those riches, the King could procure the ingredients for three horse sacrifices. Thus the pious King Yudhisthira, who was very fearful after the Battle of Kuruksetra, pleased Lord Hari, the Personality of Godhead.

#### PURPORT

Maharaja Yudhisthira was the ideal and celebrated pious King of the world, and still he was greatly afraid after the execution of the Battle of Kuruksetra because of the mass killing in the fight, all of which

was done only to install him on the throne. He therefore took all the responsibility for sins committed in the warfare, and to get rid of all these sins, he wanted to perform three sacrifices in which horses are offered at the altar. Such a sacrifice is very costly. Even Maharaja Yudhisthira had to collect the necessary heaps of gold left by Maharaja Marutta and the brahmanas who were given gold in charity by King Marutta. The learned brahmanas could not take away all the loads of gold given by Maharaja Marutta, and therefore they left behind the major portion of the gift. And Maharaja Marutta also did not again collect such heaps of gold given away in charity. Besides that, all the golden plates and utensils which were used in the sacrifice were also thrown in the dustbins, and all such heaps of gold remained unclaimed property for a long time, till Maharaja Yudhisthira collected them for his own purposes. Lord Sri Krsna advised the brothers of Maharaja Yudhisthira to collect the unclaimed property because it belonged to the King. The more astonishing thing is that no subject of the state also collected such unclaimed gold for industrial enterprise or anything like that. This means that the state citizens were completely satisfied with all necessities of life and therefore not inclined to accept unnecessary productive enterprises for sense gratification. Maharaja Yudhisthira also requisitioned the heaps of gold for performing sacrifices and for pleasing the Supreme Hari Personality of Godhead. Otherwise he had no desire to collect them for the state treasury.

One should take lessons from the acts of Maharaja Yudhisthira. He was afraid of sins committed on the battlefield, and therefore he wanted to satisfy the supreme authority. This indicates that unintentional sins are also committed in our daily occupational discharge of duties, and to counteract even such unintentional crimes, one must perform sacrifices as they are recommended in the revealed scriptures. The Lord says in Bhagavad-gita (yajnarthat karmano 'nyatra loko 'yam karma-bandhanah) that one must perform sacrifices recommended in the scriptures in order to get rid of commitments of all unauthorized work, or even unintentional crimes which we are apt to commit. By doing so, one shall be freed from all kinds of sins. And those who do not do so but work for self-interest or sense gratification have to undergo all tribulations accrued from committed sins. Therefore, the main purpose of performing sacrifices is to satisfy the Supreme Personality Hari. The process of performing sacrifices may be different in terms of different times, places and persons, but the aim of such sacrifices is one and the same at all times and in all circumstances, viz. , satisfaction of the Supreme Lord Hari. That is the way of pious life, and that is the way of peace and prosperity in the world at large. Maharaja Yudhisthira did all these as the ideal pious king in the world.

If Maharaja Yudhisthira is a sinner in his daily discharge of duties, in royal administration of state affairs, wherein killing of man and animals is a recognized art, then we can just imagine the amount of sins committed consciously or unconsciously by the untrained population of the Kali-yuga who have no way to perform sacrifice to please the Supreme Lord. The Bhagavatam says, therefore, that the prime duty of the human being is to satisfy the Supreme Lord by the performance of one's occupational duty (Bhag. 1.2.13).

Let any man of any place or community, caste or creed be engaged in any sort of occupational duty, but he must agree to perform sacrifices as it is recommended in the scriptures for the particular place, time and person. In the Vedic literatures it is recommended that in Kali-yuga people engage in glorifying the Lord by chanting the holy name of Krsna (kirtanad eva krsnasya mukta-sangah param vrajet) without offense. By doing so one can be freed from all sins and thus can attain the highest perfection of life by returning home, back to Godhead. We have already discussed this more than once in this great literature in different places, especially in the introductory portion by sketching the life of Lord Sri Caitanya Mahaprabhu, and still we are repeating the same with a view to bring about peace and prosperity in society.

The Lord has declared openly in Bhagavad-gita how He becomes pleased with us, and the same process is practically demonstrated in the life and preaching work of Lord Sri Caitanya Mahaprabhu. The perfect process of performing yajnas, or sacrifice, to please the Supreme Lord Hari (the Personality of Godhead, who gets us free from all miseries of existence) is to follow the ways of Lord Sri Caitanya Mahaprabhu in this dark age of quarrel and dissension.

Maharaja Yudhisthira had to collect heaps of gold to secure the paraphernalia for the horse sacrifice yajnas in days of sufficiency, so we can hardly think of such performance of yajnas in these days of insufficiency and complete scarcity of gold. At the present moment we have heaps of papers and promises of their being converted into gold by economic development of modern civilization, and still there is no

possibility of spending riches like Maharaja Yudhisthira, either individually or collectively or by state patronization. Just suitable, therefore, for the age, is the method recommended by Lord Sri Caitanya Mahaprabhu in terms of the sastra. Such a method requires no expenditure at all and yet can award more benefit than other expensive methods of yajna performances.

The horse sacrifice yajna or cow sacrifice yajna performed by the Vedic regulations shouldn't be misunderstood as a process of killing animals. On the contrary, animals offered for the yajna were rejuvenated to a new span of life by the transcendental power of chanting the Vedic hymns, which, if properly chanted, are different from what is understood by the common layman. The Veda-mantras are all practical, and the proof is rejuvenation of the sacrificed animal.

There is no possibility of such methodical chanting of the Vedic hymns by the so-called brahmanas or priests of the present age. The untrained descendants of the twice-born families are no more like their forefathers, and thus they are counted amongst the sudras, or once-born men. The once-born man is unfit to chant the Vedic hymns, and therefore there is no practical utility of chanting the original hymns.

And to save them all, Lord Sri Caitanya Mahaprabhu propounded the sankirtana movement or yajna for all practical purposes, and the people of the present age are strongly recommended to follow this sure and recognized path.

#### TEXT 35

#### TEXT

ahuto bhagavan rajna  
yajayitva dvijair nrpam  
uvasa katicin masan  
suhrdam priya-kamyaya

#### SYNONYMS

ahutah--being called by; bhagavan--Lord Krsna, the Personality of Godhead; rajna--by the King; yajayitva--causing to be performed; dvijaih--by the learned brahmanas; nrpam--on behalf of the King; uvasa--resided; katicit--a few; masan--months; suhrdam--for the sake of the relatives; priya-kamyaya--for the pleasure.

#### TRANSLATION

Lord Sri Krsna, the Personality of Godhead, being invited to the sacrifices by Maharaja Yudhisthira, saw to it that they were performed by qualified [twice-born] brahmanas. After that, for the pleasure of the relatives, the Lord remained a few months.

#### PURPORT

Lord Sri Krsna was invited by Maharaja Yudhisthira to look into the supervision of the performances of yajna, and the Lord, to abide by the orders of His elderly cousin, caused the performance of yajnas by learned twice-born brahmanas. Simply taking birth in the family of a brahmana does not make one qualified to perform yajnas. One must be twice-born by proper training and initiation from the bona fide acarya. The once-born scions of brahmana families are equal with the once-born sudras, and such brahma-bandhus, or unqualified once-born scions, must be rejected for any purpose of religious or Vedic function. Lord Sri Krsna was entrusted to look after this arrangement, and perfect as He is, He caused the yajnas to be performed by the bona fide twice-born brahmanas for successful execution.

#### TEXT 36

#### TEXT



tato rajnabhyanujnatah  
krsnaya saha-bandhubhih  
yayau dvaravatim brahman  
sarjuno yadubhir vrtah

#### SYNONYMS

tatah--thereafter; rajna--by the King; abhyanujnatah--being permitted; krsnaya--as well as by Draupadi; saha--along with; bandhubhih--other relatives; yayau--went to; dvaravatim--Dvarakadhama; brahman--O brahmanas; sa-arjunah--along with Arjuna; yadubhih--by the members of the Yadu dynasty; vrtah--surrounded.

#### TRANSLATION

O Saunaka, thereafter the Lord, having bade farewell to King Yudhishthira, Draupadi and other relatives, started for the city of Dvaraka, accompanied by Arjuna and other members of the Yadu dynasty. Thus end the Bhaktivedanta purports of the First Canto, Twelfth Chapter, of the Srimad-Bhagavatam, entitled "Birth of Emperor Pariksit."

Chapter Thirteen  
Dhrtarastra Quits Home

#### TEXT 1

#### TEXT

suta uvaca  
viduras tirtha-yatrayam  
maitreyad atmano gatim  
jnatvagad dhastinapuram  
tayavapta-vivitsitah

#### SYNONYMS

sutah uvaca--Sri Suta Gosvami said; vidurah--Vidura; tirtha-yatrayam--while traveling to different places of pilgrimage; maitreyat--from the great sage Maitreya; atmanah--of the self; gatim--destination; jnatva--by knowing it; agat--went back; hastinapuram--the city of Hastinapura; taya--by that knowledge; avapta--sufficiently a gainer; vivitsitah--being well versed in everything knowable.

#### TRANSLATION

Sri Suta Gosvami said: While traveling on a pilgrimage, Vidura received knowledge of the destination of the self from the great sage Maitreya and then returned to Hastinapura. He became as well versed in the subject as he desired.

#### PURPORT

Vidura: One of the prominent figures in the history of the Mahabharata. He was conceived by Vyasadeva in the womb of the maidservant of Ambika, mother of Maharaja Pandu. He is the incarnation of Yamaraja. Being cursed by Manduka Muni, he was to become a sudra. The story is narrated as follows. Once upon a time the state police caught some thieves who had concealed themselves in the hermitage of Manduka Muni. The police constables, as usual, arrested all the thieves and Manduka Muni along with them. The magistrate specifically punished the muni to death by being pierced with a lance. When he was just to be pierced, the news reached the king, and he at once stopped the act on consideration of his being a great muni. The king personally begged the muni's pardon for the mistake of his men, and the saint at once

went to Yamaraja, who prescribes the destiny of the living beings. Yamaraja, being questioned by the muni, replied that the muni in his childhood pierced an ant with a sharpened straw, and for that reason he was put into difficulty. The muni thought it unwise on the part of Yamaraja that he was punished for his childish innocence, and thus the muni cursed Yamaraja to become a sudra, and this sudra incarnation of Yamaraja was known as Vidura, the sudra brother of Dhrtarastra and Maharaja Pandu. But this sudra son of the Kuru dynasty was equally treated by Bhismadeva, along with his other nephews, and in due course Vidura was married with a girl who was also born in the womb of a sudrani by a brahmana. Although Vidura did not inherit the property of his father (the brother of Bhismadeva), still he was given sufficient state property by Dhrtarastra, the elder brother of Vidura. Vidura was very much attached to his elder brother, and all along he tried to guide him on the right path. During the fratricidal war of Kuruksetra, Vidura repeatedly implored his elder brother to do justice to the sons of Pandu, but Duryodhana did not like such interference by his uncle, and thus he practically insulted Vidura. This resulted in Vidura's leaving home for pilgrimage and taking instructions from Maitreya.

## TEXT 2

### TEXT

yavatah krtavan prasnan  
ksatta kausaravagratah  
jataika-bhaktir govinde  
tebhyas copararama ha

### SYNONYMS

yavatah--all that; krtavan--did he put; prasnan--questions; ksatta--a name of Vidura; kausarava--a name of Maitreya; agratah--in the presence of; jata--having grown up; eka--one; bhaktih--transcendental loving service; govinde--unto Lord Krsna; tebhyah--regarding further questions; ca--and; upararama--retired from; ha--in the past.

### TRANSLATION

After asking various questions and becoming established in the transcendental loving service of Lord Krsna, Vidura retired from putting questions to Maitreya Muni.

### PURPORT

Vidura retired from putting questions before Maitreya Muni when he was convinced by Maitreya Rsi that the summum bonum of life is to be finally situated in the transcendental loving service of Lord Sri Krsna, who is Govinda, or one who satisfies His devotees in all respects. The conditioned soul, the living being in material existence, seeks happiness by employing his senses in the modes of materialism, but that cannot give him satisfaction. He then searches after the Supreme Truth by the empiric philosophic speculative method and intellectual feats. But if he does not find the ultimate goal, he again goes down to material activities and engages himself in various philanthropic and altruistic works, which all fail to give him satisfaction. So neither fruitive activities nor dry philosophical speculation can give one satisfaction because by nature a living being is the eternal servitor of the Supreme Lord Sri Krsna, and all the Vedic literatures give him direction towards that ultimate end. The Bhagavad-gita (15.15) confirms this statement.

Like Vidura, an inquisitive conditioned soul must approach a bona fide spiritual master like Maitreya and by intelligent inquiries must try to know everything about karma (fruitive activities), jnana (philosophical research for the Supreme Truth) and yoga (the linking process of spiritual realization). One who is not seriously inclined to put questions before a spiritual master need not accommodate a show-bottle spiritual master, nor should a person who may be a spiritual master for others pose to be so if he is unable to engage his disciple ultimately in the transcendental loving service of Lord Sri Krsna.

Vidura was successful in approaching such a spiritual master like Maitreya, and he got the ultimate goal of life: bhakti unto Govinda. Thus there was nothing to be known further about spiritual progress.

#### TEXTS 3-4

#### TEXT

tam bandhum agatam drstva  
dharma-putrah sahanujah  
dhrtarastro yuyutsus ca  
sutah saradvatah prtha

gandhari draupadi brahman  
subhadra cottara krpi  
anyas ca jamayah pandor  
jnatayah sasutah striyah

#### SYNONYMS

tam--him; bandhum--relative; agatam--having arrived there; drstva--by seeing it; dharma-putrah--Yudhisthira; saha-anujah--along with his younger brothers; dhrtarastrah--Dhrtarastra; yuyutsuh--Satyaki; ca--and; sutah--Sanjaya; saradvatah--Krpacarya; prtha--Kunti; gandhari--Gandhari; draupadi--Draupadi; brahman--O brahmanas; subhadra--Subhadra; ca--and; utara--Uttara; krpi--Kрпи; anyah--others; ca--and; jamayah--wives of other family members; pandor--of the Pandavas; jnatayah--family members; sa-sutah--along with their sons; striyah--the ladies.

#### TRANSLATION

When they saw Vidura return to the palace, all the inhabitants--Maharaja Yudhisthira, his younger brothers, Dhrtarastra, Satyaki, Sanjaya, Krpacarya, Kunti, Gandhari, Draupadi, Subhadra, Uttara, Krpi, many other wives of the Kauravas, and other ladies with children--all hurried to him in great delight. It so appeared that they had regained their consciousness after a long period.

#### PURPORT

Gandhari: The ideal chaste lady in the history of the world. She was the daughter of Maharaja Subala, the King of Gandhara (now Kandahar in Kabul), and in her maiden state she worshiped Lord Siva. Lord Siva is generally worshiped by Hindu maidens to get a good husband. Gandhari satisfied Lord Siva, and by his benediction to obtain one hundred sons, she was betrothed to Dhrtarastra, despite his being blind forever. When Gandhari came to know that her would-be husband was a blind man, to follow her life companion she decided to become voluntarily blind. So she wrapped up her eyes with many silk linens, and she was married to Dhrtarastra under the guidance of her elder brother Sakuni. She was the most beautiful girl of her time, and she was equally qualified by her womanly qualities, which endeared every member of the Kaurava court. But despite all her good qualities, she had the natural frailties of a woman, and she was envious of Kunti when the latter gave birth to a male child. Both the queens were pregnant, but Kunti first gave birth to a male child. Thus Gandhari became angry and gave a blow to her own abdomen. As a result, she gave birth to a lump of flesh only, but since she was a devotee of Vyasadeva, by the instruction of Vyasadeva the lump was divided into one hundred parts, and each part gradually developed to become a male child. Thus her ambition to become the mother of one hundred sons was fulfilled, and she began to nourish all the children according to her exalted position. When the intrigue of the Battle of Kuruksetra was going on, she was not in favor of fighting with the Pandavas; rather, she blamed Dhrtarastra, her husband, for such a fratricidal war. She desired that the state be divided into two parts, for the sons of Pandu and her own. She was very affected when all her sons died in the Battle of Kuruksetra, and she wanted to curse Bhimasena and Yudhisthira, but she was checked by Vyasadeva. Her

mourning over the death of Duryodhana and Duhsasana before Lord Krsna was very pitiful, and Lord Krsna pacified her by transcendental messages. She was equally aggrieved on the death of Karna, and she described to Lord Krsna the lamentation of Karna's wife. She was pacified by Srila Vyasadeva when he showed her dead sons, then promoted to the heavenly kingdoms. She died along with her husband in the jungles of the Himalayas near the mouth of the Ganges; she burned in a forest fire. Maharaja Yudhisthira performed the death ceremony of his uncle and aunt.

Prtha: Daughter of Maharaja Surasena and sister of Vasudeva, Lord Krsna's father. Later she was adopted by Maharaja Kuntibhoja, and hence she is known as Kunti. She is the incarnation of the success potency of the Personality of Godhead. The heavenly denizens from the upper planets used to visit the palace of King Kuntibhoja, and Kunti was engaged for their reception. She also served the great mystic sage Durvasa, and being satisfied by her faithful service, Durvasa Muni gave her a mantra by which it was possible for her to call for any demigod she pleased. As a matter of inquisitiveness, she at once called for the sun-god, who desired couplement with her, but she declined. But the sun-god assured her immunity from virgin adulteration, and so she agreed to his proposal. As a result of this couplement, she became pregnant, and Karna was born by her. By the grace of the sun, she again turned into a virgin girl, but being afraid of her parents, she quitted the newly born child, Karna. After that, when she actually selected her own husband, she preferred Pandu to be her husband. Maharaja Pandu later wanted to retire from family life and adopt the renounced order of life. Kunti refused to allow her husband to adopt such life, but at last Maharaja Pandu gave her permission to become a mother of sons by calling some other suitable personalities. Kunti did not accept this proposal at first, but when vivid examples were set by Pandu she agreed. Thus by dint of the mantra awarded by Durvasa Muni she called for Dharmaraja, and thus Yudhisthira was born. She called for the demigod Vayu (air), and thus Bhima was born. She called for Indra, the King of heaven, and thus Arjuna was born. The other two sons, namely Nakula and Sahadeva, were begotten by Pandu himself in the womb of Madri. Later on, Maharaja Pandu died at an early age, for which Kunti was so aggrieved that she fainted. Two co-wives, namely Kunti and Madri, decided that Kunti should live for the maintenance of the five minor children, the Pandavas, and Madri should accept the sati rituals by meeting voluntary death along with her husband. This agreement was endorsed by great sages like Satasrnga and others present on the occasion.

Later on, when the Pandavas were banished from the kingdom by the intrigues of Duryodhana, Kunti followed her sons, and she equally faced all sorts of difficulties during those days. During the forest life one demon girl, Hidimba, wanted Bhima as her husband. Bhima refused, but when the girl approached Kunti and Yudhisthira, they ordered Bhima to accept her proposal and give her a son. As a result of this combination, Ghatotkaca was born, and he fought very valiantly with his father against the Kauravas. In their forest life they lived with a brahmana family that was in trouble because of one Bakasura demon, and Kunti ordered Bhima to kill the Bakasura to protect the brahmana family against troubles created by the demon. She advised Yudhisthira to start for the Pancaladesa. Draupadi was gained in this Pancaladesa by Arjuna, but by order of Kunti all five of the Pandava brothers became equally the husbands of Pancali, or Draupadi. She was married with five Pandavas in the presence of Vyasadeva. Kuntidevi never forgot her first child, Karna, and after Karna's death in the Battle of Kuruksetra she lamented and admitted before her other sons that Karna was her eldest son prior to her marriage with Maharaja Pandu. Her prayers for the Lord after the Battle of Kuruksetra, when Lord Krsna was going back home, are excellently explained. Later she went to the forest with Gandhari for severe penance. She used to take meals after each thirty days. She finally sat down in profound meditation and later burned to ashes in a forest fire.

Draupadi: The most chaste daughter of Maharaja Drupada and partly an incarnation of goddess Saci, the wife of Indra. Maharaja Drupada performed a great sacrifice under the superintendence of the sage Yaja. By his first offering, Dhrstadyumna was born, and by the second offering, Draupadi was born. She is therefore the sister of Dhrstadyumna, and she is also named Pancali. The five Pandavas married her as a common wife, and each of them begot a son in her. Maharaja Yudhisthira begot a son named Pratibhit, Bhimasena begot a son named Sutasoma, Arjuna begot Srutakirti, Nakula begot Satanika, and Sahadeva begot Srutakarma. She is described as a most beautiful lady, equal to her mother-in-law, Kunti. During her birth there was an aeromessage that she should be called Krsna. The same message also declared that she was born to kill many a ksatriya. By dint of her blessings from Sankara, she was awarded five husbands, equally qualified. When she preferred to select her own husband, princes and kings were invited from all the countries of the world. She was married with the Pandavas during their exile in the forest, but when

they went back home Maharaja Drupada gave them immense wealth as a dowry. She was well received by all the daughters-in-law of Dhrtarastra. When she was lost in a gambling game, she was forcibly dragged into the assembly hall, and an attempt was made by Duhsasana to see her naked beauty, even though there were elderly persons like Bhisma and Drona present. She was a great devotee of Lord Krsna, and by her praying, the Lord Himself became an unlimited garment to save her from the insult. A demon of the name Jatasura kidnapped her, but her second husband, Bhimasena, killed the demon and saved her. She saved the Pandavas from the curse of Maharsi Durvasa by the grace of Lord Krsna. When the Pandavas lived incognito in the palace of Virata, Kicaka was attracted by her exquisite beauty, and by arrangement with Bhima the devil was killed and she was saved. She was very much aggrieved when her five sons were killed by Asvatthama. At the last stage, she accompanied her husband Yudhisthira and others and fell on the way. The cause of her falling was explained by Yudhisthira, but when Yudhisthira entered the heavenly planet he saw Draupadi gloriously present there as the goddess of fortune in the heavenly planet.

Subhadra: Daughter of Vasudeva and sister of Lord Sri Krsna. She was not only a very dear daughter of Vasudeva, but also a very dear sister to both Krsna and Baladeva. The two brothers and sister are represented in the famous Jagannatha temple of Puri, and the temple is still visited by thousands of pilgrims daily. This temple is in remembrance of the Lord's visit at Kuruksetra during an occasion of solar eclipse and His subsequent meeting with the residents of Vrndavana. The meeting of Radha and Krsna during this occasion is a very pathetic story, and Lord Sri Caitanya, in the ecstasy of Radharani, always pined for Lord Sri Krsna at Jagannatha Puri. While Arjuna was at Dvaraka, he wanted to have Subhadra as his queen, and he expressed his desire to Lord Krsna. Sri Krsna knew that His elder brother, Lord Baladeva, was arranging her marriage elsewhere, and since He did not dare to go against the arrangement of Baladeva, He advised Arjuna to kidnap Subhadra. So when all of them were on a pleasure trip on the Raivata Hill, Arjuna managed to kidnap Subhadra according to the plan of Sri Krsna. Sri Baladeva was very angry at Arjuna, and He wanted to kill him, but Lord Krsna implored His brother to excuse Arjuna. Then Subhadra was duly married with Arjuna, and Abhimanyu was born of Subhadra. At the premature death of Abhimanyu, Subhadra was very mortified, but on the birth of Pariksit she was happy and solaced.

#### TEXT 5

#### TEXT

pratyujjagmuh praharsena  
pranam tanva ivagatam  
abhisangamya vidhivat  
parisvangabhivadanaih

#### SYNONYMS

prati--towards; ujjagmuh--went; praharsena--with great delight; pranam--life; tanvah--of the body; iva--like; agatam--returned; abhisangamya--approaching; vidhi-vat--in due form; parisvanga--embracing; abhivadanaih--by obeisances.

#### TRANSLATION

With great delight they all approached him, as if life had returned to their bodies. They exchanged obeisances and welcomed each other with embraces.

#### PURPORT

In the absence of consciousness, the limbs of the body remain inactive. But when consciousness returns, the limbs and senses become active, and existence itself becomes delightful. Vidura was so dear to the members of the Kaurava family that his long absence from the palace was comparable to inactivity. All of them were feeling acute separation from Vidura, and therefore his return to the palace was joyful for all.

## TEXT 6

### TEXT

mumucuh prema-baspaugham  
virahautkanthya-katarah  
raja tam arhayam cakre  
krtasana-parigraham

### SYNONYMS

mumucuh--emanated; prema--affectionate; baspa-ogham--emotional tears; viraha--separation; autkanthya--anxiousness; katarah--being aggrieved; raja--King Yudhisthira; tam--unto him (Vidura); arhayam cakre--offered; krtasana--performance of; asana--sitting accommodations; parigraham--arrangement of.

### TRANSLATION

Due to anxieties and long separation, they all cried out of affection. King Yudhisthira then arranged to offer sitting accommodations and a reception.

## TEXT 7

### TEXT

tam bhuktavantam visrantam  
asinam sukham asane  
prasrayavanato raja  
praha tesam ca srnvatam

### SYNONYMS

tam--him (Vidura); bhuktavantam--after feeding him sumptuously; visrantam--and having taken rest; asinam--being seated; sukham asane--on a comfortable seat; prasraya-avanatah--naturally very gentle and meek; raja--King Yudhisthira; praha--began to speak; tesam ca--and by them; srnvatam--being heard.

### TRANSLATION

After Vidura ate sumptuously and took sufficient rest, he was comfortably seated. Then the King began to speak to him, and all who were present there listened.

### PURPORT

King Yudhisthira was expert in reception also, even in the case of his family members. Vidura was well received by all the family members by exchange of embraces and obeisances. After that, bathing and arrangements for a sumptuous dinner were made, and then he was given sufficient rest. After finishing his rest, he was offered a comfortable place to sit, and then the King began to talk about all happenings, both family and otherwise. That is the proper way to receive a beloved friend, or even an enemy. According to Indian moral codes, even an enemy received at home should be so well received that he will not feel any fearful situation. An enemy is always afraid of his enemy, but this should not be so when he is received at home by his enemy. This means that a person, when received at home, should be treated as a relative, so what to speak of a family member like Vidura, who was a well-wisher for all the members of the family. Thus Yudhisthira Maharaja began to speak in the presence of all the other members.

## TEXT 8

### TEXT

yudhisthira uvaca  
api smaratha no yusmat-  
paksa-cchaya-samedhitan  
vipad-ganat visagnyader  
mocita yat samatrkah

### SYNONYMS

yudhisthirah uvaca--Maharaja Yudhisthira said; api--whether; smaratha--you remember; nah--us; yusmat--from you; paksa--partiality towards us like the wings of a bird; chaya--protection; samedhitan--we who were brought up by you; vipat-ganat--from various types of calamities; visa--by administration of poison; agni-adeh--by setting on fire; mocitah--released from; yat--what you have done; sa--along with; matrkah--our mother.

### TRANSLATION

Maharaja Yudhisthira said: My uncle, do you remember how you always protected us, along with our mother, from all sorts of calamities? Your partiality, like the wings of a bird, saved us from poisoning and arson.

### PURPORT

Due to Pandu's death at an early age, his minor children and widow were the object of special care by all the elderly members of the family, especially Bhismadeva and Mahatma Vidura. Vidura was more or less partial to the Pandavas due to their political position. Although Dhrtarastra was equally careful for the minor children of Maharaja Pandu, he was one of the intriguing parties who wanted to wash away the descendants of Pandu and replace them by raising his own sons to become the rulers of the kingdom. Mahatma Vidura could follow this intrigue of Dhrtarastra and company, and therefore, even though he was a faithful servitor of his eldest brother, Dhrtarastra, he did not like his political ambition for the sake of his own sons. He was therefore very careful about the protection of the Pandavas and their widow mother. Thus he was, so to speak, partial to the Pandavas, preferring them to the sons of Dhrtarastra, although both of them were equally affectionate in his ordinary eyes. He was equally affectionate to both the camps of nephews in the sense that he always chastised Duryodhana for his intriguing policy against his cousins. He always criticized his elder brother for his policy of encouragement to his sons, and at the same time he was always alert in giving special protection to the Pandavas. All these different activities of Vidura within the palace politics made him well-known as partial to the Pandavas. Maharaja Yudhisthira has referred to the past history of Vidura before his going away from home for a prolonged pilgrim's journey. Maharaja Yudhisthira reminded him that he was equally kind and partial to his grown-up nephews, even after the Battle of Kuruksetra, a great family disaster.

Before the Battle of Kuruksetra, Dhrtarastra's policy was peaceful annihilation of his nephews, and therefore he ordered Purocana to build a house at Varanavata, and when the building was finished Dhrtarastra desired that his brother's family live there for some time. When the Pandavas were going there in the presence of all the members of the royal family, Vidura tactfully gave instructions to the Pandavas about the future plan of Dhrtarastra. This is specifically described in the Mahabharata (Adi-parva 114). He indirectly hinted, "A weapon not made of steel or any other material element can be more than sharp to kill an enemy, and he who knows this is never killed." That is to say, he hinted that the party of the Pandavas was being sent to Varanavata to be killed, and thus he warned Yudhisthira to be very careful in their new residential palace. He also gave indications of fire and said that fire cannot extinguish the soul but can annihilate the material body. But one who protects the soul can live. Kunti could not follow such indirect conversations between Maharaja Yudhisthira and Vidura, and thus when she inquired from her

son about the purport of the conversation, Yudhisthira replied that from the talks of Vidura it was understood that there was a hint of fire in the house where they were proceeding. Later on, Vidura came in disguise to the Pandavas and informed them that the housekeeper was going to set fire to the house on the fourteenth night of the waning moon. It was an intrigue of Dhrtarastra that the Pandavas might die all together with their mother. And by his warning the Pandavas escaped through a tunnel underneath the earth so that their escape was also unknown to Dhrtarastra, so much so that after setting the fire, the Kauravas were so certain of the death of the Pandavas that Dhrtarastra performed the last rites of death with great cheerfulness. And during the mourning period all the members of the palace became overwhelmed with lamentation, but Vidura did not become so, because of his knowledge that the Pandavas were alive somewhere. There are many such instances of calamities, and in each of them Vidura gave protection to the Pandavas on one hand, and on the other he tried to restrain his brother Dhrtarastra from such intriguing policies. Therefore, he was always partial to the Pandavas, just as a bird protects its eggs by its wing.

#### TEXT 9

#### TEXT

kaya vrttya vartitam vas  
caradbhiih ksiti-mandalam  
tirthani ksetra-mukhyani  
sevitaniha bhutale

#### SYNONYMS

kaya--by which; vrttya--means; vartitam--maintained your livelihood; vah--your good self; caradbhiih--while traveling; ksiti-mandalam--on the surface of the earth; tirthani--places of pilgrimage; ksetra-mukhyani--the principal holy places; sevitani--served by you; iha--in this world; bhutale--on this planet.

#### TRANSLATION

While traveling on the surface of the earth, how did you maintain your livelihood? At which holy places and pilgrimage sites did you render service?

#### PURPORT

Vidura went out from the palace to detach himself from household affairs, especially political intrigues. As referred to hereinbefore, he was practically insulted by Duryodhana's calling him a son of a sudrani, although it was not out of place to talk loosely in the case of one's grandmother. Vidura's mother, although a sudrani, was the grandmother of Duryodhana, and funny talks are sometimes allowed between grandmother and grandchildren. But because the remark was an actual fact, it was unpalatable talk to Vidura, and it was accepted as a direct insult. He therefore decided to quit his paternal house and prepare for the renounced order of life. This preparatory stage is called vanaprastha-asrama, or retired life for traveling and visiting the holy places on the surface of the earth. In the holy places of India, like Vrndavana, Hardwar, Jagannatha Puri, and Prayaga, there are many great devotees, and there are still free kitchen houses for persons who desire to advance spiritually. Maharaja Yudhisthira was inquisitive to learn whether Vidura maintained himself by the mercy of the free kitchen houses (chatras).

#### TEXT 10

#### TEXT

bhavad-vidha bhagavatas  
tirtha-bhutah svayam vibho



tirthi-kurvanti tirthani  
svantah-ssthena gadabhrta

#### SYNONYMS

bhavat--your good self; vidhah--like; bhagavatah--devotees; tirtha--the holy places of pilgrimage; bhutah--converted into; svayam--personally; vibho--O powerful one; tirthi-kurvanti--make into a holy place of pilgrimage; tirthani--the holy places; sva-antah-ssthena--having been situated in the heart; gada-bhrta--the Personality of Godhead.

#### TRANSLATION

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

#### PURPORT

The Personality of Godhead is omnipresent by His diverse potencies everywhere, just as the power of electricity is distributed everywhere within space. Similarly, the Lord's omnipresence is perceived and manifested by His unalloyed devotees like Vidura, just as electricity is manifested in an electric bulb. A pure devotee like Vidura always feels the presence of the Lord everywhere. He sees everything in the potency of the Lord and the Lord in everything. The holy places all over the earth are meant for purifying the polluted consciousness of the human being by an atmosphere surcharged with the presence of the Lord's unalloyed devotees. If anyone visits a holy place, he must search out the pure devotees residing in such holy places, take lessons from them, try to apply such instructions in practical life and thus gradually prepare oneself for the ultimate salvation, going back to Godhead. To go to some holy place of pilgrimage does not mean only to take a bath in the Ganges or Yamuna or to visit the temples situated in those places. One should also find representatives of Vidura who have no desire in life save and except to serve the Personality of Godhead. The Personality of Godhead is always with such pure devotees because of their unalloyed service, which is without any tinge of fruitive action or utopian speculation. They are in the actual service of the Lord, specifically by the process of hearing and chanting. The pure devotees hear from the authorities and chant, sing and write of the glories of the Lord. Mahamuni Vyasadeva heard from Narada, and then he chanted in writing; Sukadeva Gosvami studied from his father, and he described it to Pariksit; that is the way of Srimad-Bhagavatam. So by their actions the pure devotees of the Lord can render any place into a place of pilgrimage, and the holy places are worth the name only on their account. Such pure devotees are able to rectify the polluted atmosphere of any place, and what to speak of a holy place rendered unholy by the questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of a holy place.

#### TEXT 11

#### TEXT

api nah suhrdas tata  
bandhavah krsna-devatah  
drstah sruta va yadavah  
sva-puryam sukham asate

#### SYNONYMS

api--whether; nah--our; suhrdah--well-wishers; tata--O my uncle; bandhavah--friends; krsna-devatah--those who are always rapt in the service of Lord Sri Krsna; drstah--by seeing them; srutah--or by hearing about them; va--either; yadavah--the descendants of Yadu; sva-puryam--along with their residential place; sukham asate--if they are all happy.

## TRANSLATION

My uncle, you must have visited Dvaraka. In that holy place are our friends and well-wishers, the descendants of Yadu, who are always rapt in the service of the Lord Sri Krsna. You might have seen them or heard about them. Are they all living happily in their abodes?

## PURPORT

The particular word *krsna-devatah*, i.e., those who are always rapt in the service of Lord Krsna, is significant. The Yadavas and the Pandavas, who were always rapt in the thought of the Lord Krsna and His different transcendental activities, were all pure devotees of the Lord like Vidura. Vidura left home in order to devote himself completely to the service of the Lord, but the Pandavas and the Yadavas were always rapt in the thought of Lord Krsna. Thus there is no difference in their pure devotional qualities. Either remaining at home or leaving home, the real qualification of a pure devotee is to become rapt in the thought of Krsna favorably, i.e., knowing well that Lord Krsna is the Absolute Personality of Godhead. Kamsa, Jarasandha, Sisupala and other demons like them were also always rapt in the thought of Lord Krsna, but they were absorbed in a different way, namely unfavorably, or thinking Him to be a powerful man only. Therefore, Kamsa and Sisupala are not on the same level as pure devotees like Vidura, the Pandavas and the Yadavas.

Maharaja Yudhisthira was also always rapt in the thought of Lord Krsna and His associates at Dvaraka. Otherwise he could not have asked all about them from Vidura. Maharaja Yudhisthira was therefore on the same level of devotion as Vidura, although engaged in the state affairs of the kingdom of the world.

## TEXT 12

### TEXT

ity ukto dharmarajena  
sarvam tat samavarnayat  
yathanubhutam kramaso  
vina yadu-kula-ksayam

### SYNONYMS

iti--thus; uktah--being asked; dharmarajena--by King Yudhisthira; sarvam--all; tat--that; samavarnayat--properly described; yatha-anubhutam--as he experienced; kramasah--one after another; vina--without; yadu-kula-ksayam--annihilation of the Yadu dynasty.

## TRANSLATION

Thus being questioned by Maharaja Yudhisthira, Mahatma Vidura gradually described everything he had personally experienced, except news of the annihilation of the Yadu dynasty.

## TEXT 13

### TEXT

nanv apriyam durvisaham  
nrnam svayam upasthitam  
navedayat sakaruno  
duhkhitan drastum aksamah

### SYNONYMS

nanu--as a matter of fact; apriyam--unpalatable; durvisaham--unbearable; nrnam--of humankind; svayam--in its own way; upasthitam--appearance; na--did not; avedayat--expressed; sakarunah--compassionate; duhkhitan--distressed; drastum--to see; aksamah--unable.

#### TRANSLATION

Compassionate Mahatma Vidura could not stand to see the Pandavas distressed at any time. Therefore he did not disclose this unpalatable and unbearable incident because calamities come of their own accord.

#### PURPORT

According to Niti-sastra (civic laws) one should not speak an unpalatable truth to cause distress to others. Distress comes upon us in its own way by the laws of nature, so one should not aggravate it by propaganda. For a compassionate soul like Vidura, especially in his dealings with the beloved Pandavas, it was almost impossible to disclose an unpalatable piece of news like the annihilation of the Yadu dynasty. Therefore he purposely refrained from it.

#### TEXT 14

#### TEXT

kancit kalam athavatsit  
sat-krto devavat sukham  
bhratur jyesthasya sreya-krt  
sarvesam sukham avahan

#### SYNONYMS

kancit--for a few days; kalam--time; atha--thus; avatsit--resided; sat-krtah--being well treated; deva-vat--just like a godly personality; sukham--amenities; bhratur--of the brother; jyesthasya--of the elder; sreya-krt--for doing good to him; sarvesam--all others; sukham--happiness; avahan--made it possible.

#### TRANSLATION

Thus Mahatma Vidura, being treated just like a godly person by his kinsmen, remained there for a certain period just to rectify the mentality of his eldest brother and in this way bring happiness to all the others.

#### PURPORT

Saintly persons like Vidura must be treated as well as a denizen from heaven. In those days denizens of heavenly planets used to visit homes like that of Maharaja Yudhisthira, and sometimes persons like Arjuna and others used to visit higher planets. Narada is a spaceman who can travel unrestrictedly, not only within the material universes but also in the spiritual universes. Even Narada used to visit the palace of Maharaja Yudhisthira and what to speak of other celestial demigods. It is only the spiritual culture of the people concerned that makes interplanetary travel possible, even in the present body. Maharaja Yudhisthira therefore received Vidura in the manner of reception offered to the demigods.

Mahatma Vidura had already adopted the renounced order of life, and therefore he did not return to his paternal palace to enjoy some material comforts. He accepted out of his own mercy what was offered to him by Maharaja Yudhisthira, but the purpose of living in the palace was to deliver his elder brother, Dhrtarastra, who was too much materially attached. Dhrtarastra lost all his state and descendants in the fight with Maharaja Yudhisthira, and still, due to his sense of helplessness, he did not feel ashamed to accept the charity and hospitality of Maharaja Yudhisthira. On the part of Maharaja Yudhisthira, it was

quite in order to maintain his uncle in a befitting manner, but acceptance of such magnanimous hospitality by Dhrtarastra was not at all desirable. He accepted it because he thought that there was no alternative. Vidura particularly came to enlighten Dhrtarastra and to give him a lift to the higher status of spiritual cognition. It is the duty of enlightened souls to deliver the fallen ones, and Vidura came for that reason. But talks of spiritual enlightenment are so refreshing that while instructing Dhrtarastra, Vidura attracted the attention of all the members of the family, and all of them took pleasure in hearing him patiently. This is the way of spiritual realization. The message should be heard attentively, and if spoken by a realized soul, it will act on the dormant heart of the conditioned soul. And by continuously hearing, one can attain the perfect stage of self-realization.

#### TEXT 15

#### TEXT

abibhrad aryama dandam  
yathavad agha-karisu  
yavad dadhara sudratvam  
sapat varsa-satam yamah

#### SYNONYMS

abibhrat--administered; aryama--Aryama; dandam--punishment; yathavat--as it was suitable; agha-karisu--unto persons who had committed sins; yavat--as long as; dadhara--accepted; sudratvam--the tabernacle of a sudra; sapat--as the result of a curse; varsa-satam--for one hundred years; yamah--Yamaraja.

#### TRANSLATION

As long as Vidura played the part of a sudra, being cursed by Manduka Muni, Aryama officiated at the post of Yamaraja to punish those who committed sinful acts.

#### PURPORT

Vidura, born in the womb of a sudra woman, was forbidden even to be a party of royal heritage along with his brothers Dhrtarastra and Pandu. Then how could he occupy the post of a preacher to instruct such learned kings and ksatriyas as Dhrtarastra and Maharaja Yudhisthira? The first answer is that even though it is accepted that he was a sudra by birth, because he renounced the world for spiritual enlightenment by the authority of Rsi Maitreya and was thoroughly educated by him in transcendental knowledge, he was quite competent to occupy the post of an acarya, or spiritual preceptor. According to Sri Caitanya Mahaprabhu, anyone who is conversant in the transcendental knowledge, or the science of Godhead, be he a brahmana or a sudra, a householder or a sannyasi, is eligible to become a spiritual master. Even in the ordinary moral codes (maintained by Canakya Pandita, the great politician and moralist) there is no harm in taking lessons from a person who may be by birth less than a sudra. This is one part of the answer. The other is that Vidura was not actually a sudra. He was to play the part of a so-called sudra for one hundred years, being cursed by Manduka Muni. He was the incarnation of Yamaraja, one of the twelve mahajanas, on the level with such exalted personalities as Brahma, Narada, Siva, Kapila, Bhishma, Prahlada, etc. Being a mahajana, it is the duty of Yamaraja to preach the cult of devotion to the people of the world, as Narada, Brahma, and other mahajanas do. But Yamaraja is always busy in his plutonic kingdom punishing the doers of sinful acts. Yamaraja is deputed by the Lord to a particular planet, some hundreds of thousands of miles away from the planet of earth, to take away the corrupt souls after death and convict them in accordance with their respective sinful activities. Thus Yamaraja has very little time to take leave from his responsible office of punishing the wrongdoers. There are more wrongdoers than righteous men. Therefore Yamaraja has to do more work than other demigods who are also authorized agents of the Supreme Lord. But he wanted to preach the glories of the Lord, and

therefore by the will of the Lord he was cursed by Manduka Muni to come into the world in the incarnation of Vidura and work very hard as a great devotee. Such a devotee is neither a sudra nor a brahmana. He is transcendental to such divisions of mundane society, just as the Personality of Godhead assumes His incarnation as a hog, but He is neither a hog nor a Brahma. He is above all mundane creatures. The Lord and His different authorized devotees sometimes have to play the role of many lower creatures to claim the conditioned souls, but both the Lord and His pure devotees are always in the transcendental position. When Yamaraja thus incarnated himself as Vidura, his post was officiated by Aryama, one of the many sons of Kasyapa and Aditi. The Adityas are sons of Aditi, and there are twelve Adityas. Aryama is one of the twelve Adityas, and therefore it was quite possible for him to take charge of the office of Yamaraja during his one hundred years' absence in the form of Vidura. The conclusion is that Vidura was never a sudra, but was greater than the purest type of brahmana.

#### TEXT 16

#### TEXT

yudhisthiro labdha-rajyo  
drstva pautram kulan-dharam  
bhratrbhir loka-palabhair  
mumude paraya sriya

#### SYNONYMS

yudhisthirah--Yudhisthira; labdha-rajyah--possessing his paternal kingdom; drstva--by seeing; pautram--the grandson; kulan-dharam--just suitable for the dynasty; bhratrbhiih--by the brothers; loka-palabhaih--who were all expert administrators; mumude--enjoyed life; paraya--uncommon; sriya--opulence.

#### TRANSLATION

Having won his kingdom and observed the birth of one grandson competent to continue the noble tradition of his family, Maharaja Yudhisthira reigned peacefully and enjoyed uncommon opulence in cooperation with his younger brothers, who were all expert administrators to the common people.

#### PURPORT

Both Maharaja Yudhisthira and Arjuna were unhappy from the beginning of the Battle of Kuruksetra, but even though they were unwilling to kill their own men in the fight, it had to be done as a matter of duty, for it was planned by the supreme will of Lord Sri Krsna. After the battle, Maharaja Yudhisthira was unhappy over such mass killings. Practically there was none to continue the Kuru dynasty after them, the Pandavas. The only remaining hope was the child in the womb of his daughter-in-law, Uttara, and he was also attacked by Asvatthama, but by the grace of the Lord the child was saved. So after the settlement of all disturbing conditions and reestablishment of the peaceful order of the state, and after seeing the surviving child, Pariksit, well satisfied, Maharaja Yudhisthira felt some relief as a human being, although he had very little attraction for material happiness, which is always illusory and temporary.

#### TEXT 17

#### TEXT

evam grhesu saktanam  
pramattanam tad-ihaya  
atyakramad avijnatah  
kalah parama-dustarah

## SYNONYMS

evam--thus; grhesu--in the family affairs; saktanam--of persons who are too attached; pramattanam--insanely attached; tat-ihaya--engrossed in such thoughts; atyakramat--surpassed; avijnatah--imperceptibly; kalah--eternal time; parama--supremely; dustarah--insurmountable.

## TRANSLATION

Insurmountable, eternal time imperceptibly overcomes those who are too much attached to family affairs and are always engrossed in their thought.

## PURPORT

"I am now happy; I have everything in order; my bank balance is quite enough; I can now give my children enough estate; I am now successful; the poor beggar sannyasis depend on God, but they come to beg from me; therefore I am more than the Supreme God." These are some of the thoughts which engross the insanely attached householder who is blind to the passing of eternal time. Our duration of life is measured, and no one is able to enhance it even by a second against the scheduled time ordained by the supreme will. Such valuable time, especially for the human being, should be cautiously spent because even a second passed away imperceptibly cannot be replaced, even in exchange for thousands of golden coins amassed by hard labor. Every second of human life is meant for making an ultimate solution to the problems of life, i.e. repetition of birth and death and revolving in the cycle of 8,400,000 different species of life. The material body, which is subject to birth and death, diseases and old age, is the cause of all sufferings of the living being, otherwise the living being is eternal; he is never born, nor does he ever die. Foolish persons forget this problem. They do not know at all how to solve the problems of life, but become engrossed in temporary family affairs not knowing that eternal time is passing away imperceptibly and that their measured duration of life is diminishing every second, without any solution to the big problem, namely repetition of birth and death, disease and old age. This is called illusion.

But such illusion cannot work on one who is awake in the devotional service of the Lord. Yudhishthira Maharaja and his brothers the Pandavas were all engaged in the service of the Lord Sri Krsna, and they had very little attraction for the illusory happiness of this material world. As we have discussed previously, Maharaja Yudhishthira was fixed in the service of the Lord Mukunda (the Lord, who can award salvation), and therefore he had no attraction even for such comforts of life as are available in the kingdom of heaven, because even the happiness obtained on the planet Brahmaloaka is also temporary and illusory. Because the living being is eternal, he can be happy only in the eternal abode of the kingdom of God (paravyoma), from which no one returns to this region of repeated birth and death, disease and old age. Therefore, any comfort of life or any material happiness which does not warrant an eternal life is but illusion for the eternal living being. One who understands this factually is learned, and such a learned person can sacrifice any amount of material happiness to achieve the desired goal known as brahma-sukham, or absolute happiness. Real transcendentalists are hungry for this happiness, and as a hungry man cannot be made happy by all comforts of life minus foodstuff, so the man hungry for eternal absolute happiness cannot be satisfied by any amount of material happiness. Therefore, the instruction described in this verse cannot be applied to Maharaja Yudhishthira or his brothers and mother. It was meant for persons like Dhrtarastra, for whom Vidura came especially to impart lessons.

## TEXT 18

### TEXT

viduras tad abhipretya  
dhrtarastram abhasata  
rajan nirgamyatam sigham  
pasyedam bhayam agatam

## SYNONYMS

vidurah--Mahatma Vidura; tat--that; abhipretya--knowing it well; dhrtarastram--unto Dhrtarastra; abhasata--said; rajan--O King; nirgamyatam--please get out immediately; sighram--without the least delay; pasya--just see; idam--this; bhayam--fear; agatam--already arrived.

## TRANSLATION

Mahatma Vidura knew all this, and therefore he addressed Dhrtarastra, saying: My dear King, please get out of here immediately. Do not delay. Just see how fear has overtaken you.

## PURPORT

Cruel death cares for no one, be he Dhrtarastra or even Maharaja Yudhisthira; therefore spiritual instruction, as was given to old Dhrtarastra, was equally applicable to younger Maharaja Yudhisthira. As a matter of fact, everyone in the royal palace, including the King and his brothers and mother, was raptly attending the lectures. But it was known to Vidura that his instructions were especially meant for Dhrtarastra, who was too materialistic. The word rajan is especially addressed to Dhrtarastra significantly. Dhrtarastra was the eldest son of his father, and therefore according to law he was to be installed on the throne of Hastinapura. But because he was blind from birth, he was disqualified from his rightful claim. But he could not forget the bereavement, and his disappointment was somewhat compensated after the death of Pandu, his younger brother. His younger brother left behind him some minor children, and Dhrtarastra became the natural guardian of them, but at heart he wanted to become the factual king and hand the kingdom over to his own sons, headed by Duryodhana. With all these imperial ambitions, Dhrtarastra wanted to become a king, and he contrived all sorts of intrigues in consultation with his brother-in-law Sakuni. But everything failed by the will of the Lord, and at the last stage, even after losing everything, men and money, he wanted to remain as king, being the eldest uncle of Maharaja Yudhisthira. Maharaja Yudhisthira, as a matter of duty, maintained Dhrtarastra in royal honor, and Dhrtarastra was happily passing away his numbered days in the illusion of being a king or the royal uncle of King Yudhisthira. Vidura, as a saint and as the duty-bound affectionate youngest brother of Dhrtarastra, wanted to awaken Dhrtarastra from his slumber of disease and old age. Vidura therefore sarcastically addressed Dhrtarastra as the "King," which he was actually not. Everyone is the servant of eternal time, and therefore no one can be king in this material world. King means the person who can order. The celebrated English king wanted to order time and tide, but the time and tide refused to obey his order. Therefore one is a false king in the material world, and Dhrtarastra was particularly reminded of this false position and of the factual fearful happenings which had already approached him at that time. Vidura asked him to get out immediately, if he wanted to be saved from the fearful situation which was approaching him fast. He did not ask Maharaja Yudhisthira in that way because he knew that a king like Maharaja Yudhisthira is aware of all the fearful situations of this flimsy world and would take care of himself, in due course, even though Vidura might not be present at that time.

## TEXT 19

### TEXT

pratikriya na yasyeha  
kutascit karhicit prabho  
sa esa bhagavan kalah  
sarvesam nah samagatah

## SYNONYMS

pratikriya--remedial measure; na--there is none; yasya--of which; iha--in this material world; kutascit--by any means; karhicit--or by anyone; prabho--O my lord; sah--that; esah--positively; bhagavan--the Personality of Godhead; kalah--eternal time; sarvesam--of all; nah--of us; samagatah--arrived.

#### TRANSLATION

This frightful situation cannot be remedied by any person in this material world. My lord, it is the Supreme Personality of Godhead as eternal time [kala] that has approached us all.

#### PURPORT

There is no superior power which can check the cruel hands of death. No one wants to die, however acute the source of bodily sufferings may be. Even in the days of so-called scientific advancement of knowledge, there is no remedial measure either for old age or for death. Old age is the notice of the arrival of death served by cruel time, and no one can refuse to accept either summon calls or the supreme judgment of eternal time. This is explained before Dhrtarastra because he might ask Vidura to find out some remedial measure for the imminent fearful situation, as he had ordered many times before. Before ordering, however, Vidura informed Dhrtarastra that there was no remedial measure by anyone or from any source in this material world. And because there is no such thing in the material world, death is identical with the Supreme Personality of Godhead, as it is said by the Lord Himself in the Bhagavad-gita (10.34).

Death cannot be checked by anyone or from any source within this material world. Hiranyakasipu wanted to be immortal and underwent a severe type of penance by which the whole universe trembled, and Brahma himself approached him to dissuade Hiranyakasipu from such a severe type of penance. Hiranyakasipu asked Brahma to award him the blessings of immortality, but Brahma said that he himself was subject to death, even in the topmost planet, so how could he award him the benediction of immortality? So there is death even in the topmost planet of this universe, and what to speak of other planets, which are far, far inferior in quality to Brahmaloaka, the residing planet of Brahma. Wherever there is the influence of eternal time, there is this set of tribulations, namely birth, disease, old age and death, and all of them are invincible.

#### TEXT 20

#### TEXT

yena caivabhipanno 'yam  
pranaih priyatamair api  
janah sadyo viyujieta  
kim utanyair dhanadibhih

#### SYNONYMS

yena--pulled by such time; ca--and; eva--certainly; abhipannah--overtaken; ayam--this; pranaih--with life; priya-tamaih--which is most dear to everyone; api--even though; janah--person; sadyah--forthwith; viyujieta--do give up; kim uta anyaih--what to speak of any other thing; dhana-adibhih--such as wealth, honor, children, land and house.

#### TRANSLATION

Whoever is under the influence of supreme kala [eternal time] must surrender his most dear life, and what to speak of other things, such as wealth, honor, children, land and home.

#### PURPORT



A great Indian scientist, busy in the planmaking business, was suddenly called by invincible eternal time while going to attend a very important meeting of the planning commission, and he had to surrender his life, wife, children, house, land, wealth, etc. During the political upsurge in India and its division into Pakistan and Hindustan, so many rich and influential Indians had to surrender life, property and honor due to the influence of time, and there are hundreds and thousands of examples like that all over the world, all over the universe, which are all effects of the influence of time. Therefore, the conclusion is that there is no powerful living being within the universe who can overcome the influence of time. Many poets have written verses lamenting the influence of time. Many devastations have taken place over the universes due to the influence of time, and no one could check them by any means. Even in our daily life, so many things come and go in which we have no hand, but we have to suffer or tolerate them without remedial measure. That is the result of time.

#### TEXT 21

#### TEXT

pitṛ-bhratr-suhṛt-putra  
hataḥ te vigatam vāyam  
atma ca jaraya grastah  
para-geham upasase

#### SYNONYMS

pitṛ--father; bhratr--brother; suhṛt--well-wishers; putrah--sons; hatah--all dead; te--yours; vigatam--expended; vāyam--age; atma--the body; ca--also; jaraya--by invalidity; grastah--overcome; para-geham--another's home; upasase--you do live.

#### TRANSLATION

Your father, brother, well-wishers and sons are all dead and passed away. You yourself have expended the major portion of your life, your body is now overtaken by invalidity, and you are living in the home of another.

#### PURPORT

The King is reminded of his precarious condition, influenced by cruel time, and by his past experience he should have been more intelligent to see what was going to happen to his own life. His father, Vicitravirya, died long ago, when he and his younger brothers were all little children, and it was due to the care and kindness of Bhismadeva that they were properly brought up. Then again his brother Pandu died also. Then in the Battlefield of Kuruksetra his one hundred sons and his grandsons all died, along with all other well-wishers like Bhismadeva, Dronacarya, Karna and many other kings and friends. So he had lost all men and money, and now he was living at the mercy of his nephew, whom he had put into troubles of various types. And despite all these reverses, he thought that he would prolong his life more and more. Vidura wanted to point out to Dhrtarastra that everyone has to protect himself by his action and the grace of the Lord. One has to execute his duty faithfully, depending for the result on the supreme authority. No friend, no children, no father, no brother, no state and no one else can protect a person who is not protected by the Supreme Lord. One should, therefore, seek the protection of the Supreme Lord, for the human form of life is meant for seeking that protection. He was warned of his precarious conditions more and more by the following words.

#### TEXT 22

#### TEXT

andhah puraiva vadhiro  
manda-prajnas ca sampratam  
visirna-danto mandagnih  
saragah kapham udvahan

#### SYNONYMS

andhah--blind; pura--from the beginning; eva--certainly; vadhirah--hard of hearing; manda-prajnah--memory shortened; ca--and; sampratam--recently; visirna--loosened; dantah--teeth; manda-agnih--liver action decreased; sa-ragah--with sound; kapham--coughing much mucus; udvahan--coming out.

#### TRANSLATION

You have been blind from your very birth, and recently you have become hard of hearing. Your memory is shortened, and your intelligence is disturbed. Your teeth are loose, your liver is defective, and you are coughing up mucus.

#### PURPORT

The symptoms of old age, which had already developed in Dhrtarastra, were all one after another pointed out to him as warning that death was nearing very quickly, and still he was foolishly carefree about his future. The signs pointed out by Vidura in the body of Dhrtarastra were signs of apaksaya, or dwindling of the material body before the last stroke of death. The body is born, it develops, stays, creates other bodies, dwindles and then vanishes. But foolish men want to make a permanent settlement of the perishable body and think that their estate, children, society, country, etc., will give them protection. With such foolish ideas, they become overtaken by such temporary engagements and forget altogether that they must give up this temporary body and take a new one, again to arrange for another term of society, friendship and love, again to perish ultimately. They forget their permanent identity and become foolishly active for impermanent occupations, forgetting altogether their prime duty. Saints and sages like Vidura approach such foolish men to awaken them to the real situation, but they take such sadhus and saints as parasites of society, and almost all of them refuse to hear the words of such sadhus and saints, although they welcome show-bottle sadhus and so-called saints who can satisfy their senses. Vidura was not a sadhu to satisfy the ill-gotten sentiment of Dhrtarastra. He was correctly pointing out the real situation of life, and how one can save oneself from such catastrophies.

#### TEXT 23

#### TEXT

aho mahiyasi jantor  
jivitasa yatha bhavan  
bhimapavarjitam pindam  
adatte grha-palavat

#### SYNONYMS

aho--alas; mahiyasi--powerful; jantoh--of the living beings; jivita-asa--hope for life; yatha--as much as; bhavan--you are; bhima--of Bhimasena (a brother of Yudhisthira's); apavarjitam--remnants; pindam--foodstuff; adatte--eaten by; grha-pala-vat--like a household dog.

#### TRANSLATION

Alas, how powerful are the hopes of a living being to continue his life. Verily, you are living just like a household dog and are eating remnants of food given by Bhima.

## PURPORT

A sadhu should never flatter kings or rich men to live comfortably at their cost. A sadhu is to speak to the householders about the naked truth of life so that they may come to their senses about the precarious life in material existence. Dhrtarastra is a typical example of an attached old man in household life. He had become a pauper in the true sense, yet he wanted to live comfortably in the house of the Pandavas, of whom Bhima especially is mentioned because personally he killed two prominent sons of Dhrtarastra, namely Duryodhana and Duhsasana. These two sons were very much dear to him for their notorious and nefarious activities, and Bhima is particularly pointed out because he killed these two pet sons. Why was Dhrtarastra living there at the house of the Pandavas? Because he wanted to continue his life comfortably, even at the risk of all humiliation. Vidura, therefore, was astonished how powerful is the urge to continue life. This sense of continuing one's life indicates that a living being is eternally a living entity and does not want to change his bodily habitation. The foolish man does not know that a particular term of bodily existence is awarded to him to undergo a term of imprisonment, and the human body is awarded, after many, many births and deaths, as a chance for self-realization to go back home, back to Godhead. But persons like Dhrtarastra try to make plans to live there in a comfortable position with profit and interest, for they do not see things as they are. Dhrtarastra is blind and continues to hope to live comfortably in the midst of all kinds of reverses of life. A sadhu like Vidura is meant to awaken such blind persons and thus help them go back to Godhead, where life is eternal. Once going there, no one wants to come back to this material world of miseries. We can just imagine how responsible a task is entrusted to a sadhu like Mahatma Vidura.

## TEXT 24

### TEXT

agnir nirsto dattas ca  
garo daras ca dusitah  
hrtam ksetram dhanam yesam  
tad-dattair asubhah kiyat

### SYNONYMS

agnih--fire; nirstah--set; dattah--given; ca--and; garah--poison; darah--married wife; ca--and; dusitah--insulted; hrtam--usurped; ksetram--kingdom; dhanam--wealth; yesam--of those; tat--their; dattaih--given by; asubhah--subsisting; kiyat--is unnecessary.

### TRANSLATION

There is no need to live a degraded life and subsist on the charity of those whom you tried to kill by arson and poisoning. You also insulted one of their wives and usurped their kingdom and wealth.

## PURPORT

The system of varnasrama religion sets aside a part of one's life completely for the purpose of self-realization and attainment of salvation in the human form of life. That is a routine division of life, but persons like Dhrtarastra, even at their weary ripened age, want to stay home, even in a degraded condition of accepting charity from enemies. Vidura wanted to point this out and impressed upon him that it was better to die like his sons than accept such humiliating charity. Five thousand years ago there was one Dhrtarastra, but at the present moment there are Dhrtarastras in every home. Politicians especially do not retire from political activities unless they are dragged by the cruel hand of death or killed by some opposing element. To stick to family life to the end of one's human life is the grossest type of degradation and there is an absolute need for the Viduras to educate such Dhrtarastras, even at the present moment.

## TEXT 25

### TEXT

tasyapi tava deho 'yam  
krpanasya jijivisoh  
paraity anicchato jirno  
jaraya vasasi iva

### SYNONYMS

tasya--of this; api--in spite of; tava--your; dehah--body; ayam--this; krpanasya--of one who is miserly; jijivisoh--of you who desire life; paraity--will dwindle; anicchatah--even unwilling; jirnah--deteriorated; jaraya--old; vasasi--garments; iva--like.

### TRANSLATION

Despite your unwillingness to die and your desire to live even at the cost of honor and prestige, your miserly body will certainly dwindle and deteriorate like an old garment.

### PURPORT

The words krpanasya jijivisoh are significant. There are two classes of men. One is called the krpana, and the other is called the brahmana. The krpana, or the miserly man, has no estimation of his material body, but the brahmana has a true estimation of himself and the material body. The krpana, having a wrong estimation of his material body, wants to enjoy sense gratification with his utmost strength, and even in old age he wants to become a young man by medical treatment or otherwise. Dhrtarastra is addressed herein as a krpana because without any estimation of his material body he wants to live at any cost. Vidura is trying to open his eyes to see that he cannot live more than his term and that he must prepare for death. Since death is inevitable, why should he accept such a humiliating position for living? It is better to take the right path, even at the risk of death. Human life is meant for finishing all kinds of miseries of material existence, and life should be so regulated that one can achieve the desired goal. Dhrtarastra, due to his wrong conception of life, had already spoiled eighty percent of his achieved energy, so it behooved him to utilize the remaining days of his miserly life for the ultimate good. Such a life is called miserly because one cannot properly utilize the assets of the human form of life. Only by good luck does such a miserly man meet a self-realized soul like Vidura and by his instruction gets rid of the nescience of material existence.

## TEXT 26

### TEXT

gata-svartham imam deham  
virakto mukta-bandhanah  
avijnata-gatir jahyat  
sa vai dhira udahrtah

### SYNONYMS

gata-sva-artham--without being properly utilized; imam--this; deham--material body; viraktah--indifferently; mukta--being freed; bandhanah--from all obligations; avijnata-gatih--unknown destination; jahyat--one should give up this body; sah--such a person; vai--certainly; dhirah--undisturbed; udahrtah--is said to be so.

## TRANSLATION

He is called undisturbed who goes to an unknown, remote place and, freed from all obligations, quits his material body when it has become useless.

## PURPORT

Narottama dasa Thakura, a great devotee and acarya of the Gaudiya Vaisnava sect, has sung: "My Lord, I have simply wasted my life. Having obtained the human body, I have neglected to worship Your Lordship, and therefore I have willingly drunk poison." In other words, the human body is especially meant for cultivating knowledge of devotional service to the Lord, without which life becomes full of anxieties and miserable conditions. Therefore, one who has spoiled his life without such cultural activities is advised to leave home without knowledge of friends and relatives and, being thus freed from all obligations of family, society, country, etc., give up the body at some unknown destination so that others may not know where and how he has met his death. Dhira means one who is not disturbed, even when there is sufficient provocation. One cannot give up a comfortable family life due to his affectionate relation with wife and children. Self-realization is obstructed by such undue affection for family, and if anyone is at all able to forget such a relation, he is called undisturbed, or dhira. This is, however, the path of renunciation based on a frustrated life, but stabilization of such renunciation is possible only by association with bona fide saints and self-realized souls by which one can be engaged in the loving devotional service of the Lord. Sincere surrender unto the lotus feet of the Lord is possible by awakening the transcendental sense of service. This is made possible by association with pure devotees of the Lord. Dhrtarastra was lucky enough to have a brother whose very association was a source of liberation for his frustrated life.

## TEXT 27

### TEXT

yah svakat parato veha  
jata-nirveda atmavan  
hrdi krtva harim gehat  
pravrajat sa narottamah

### SYNONYMS

yah--anyone who; svakat--by his own awakening; paratah va--or by hearing from another; iha--here in this world; jata--becomes; nirvedah--indifferent to material attachment; atmavan--consciousness; hrdis--within the heart; krtva--having been taken by; harim--the Personality of Godhead; gehat--from home; pravrajat--goes away; sah--he is; nara-uttamah--the first-class human being.

## TRANSLATION

He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.

## PURPORT

There are three classes of transcendentalists, namely, (1) the dhira, or the one who is not disturbed by being away from family association, (2) one in the renounced order of life, a sannyasi by frustrated sentiment, and (3) a sincere devotee of the Lord, who awakens God consciousness by hearing and chanting and leaves home depending completely on the Personality of Godhead, who resides in his heart. The idea is that the renounced order of life, after a frustrated life of sentiment in the material world, may

be the stepping stone on the path of self-realization, but real perfection of the path of liberation is attained when one is practiced to depend fully on the Supreme Personality of Godhead, who lives in everyone's heart as Paramatma. One may live in the darkest jungle alone out of home, but a steadfast devotee knows very well that he is not alone. The Supreme Personality of Godhead is with him, and He can protect His sincere devotee in any awkward circumstance. One should therefore practice devotional service at home, hearing and chanting the holy name, quality, form, pastimes, entourage, etc., in association with pure devotees, and this practice will help one awaken God consciousness in proportion to one's sincerity of purpose. One who desires material benefit by such devotional activities can never depend on the Supreme Personality of Godhead, although He sits in everyone's heart. Nor does the Lord give any direction to persons who worship Him for material gain. Such materialistic devotees may be blessed by the Lord with material benefits, but they cannot reach the stage of the first-class human being, as above mentioned. There are many examples of such sincere devotees in the history of the world, especially in India, and they are our guides on the path of self-realization. Mahatma Vidura is one such great devotee of the Lord, and we should all try to follow in his lotus footsteps for self-realization.

#### TEXT 28

#### TEXT

athodicim disam yatu  
svair ajnata-gatir bhavan  
ito 'rvak prayasah kalah  
pumsam guna-vikarsanah

#### SYNONYMS

atha--therefore; udicim--northern side; disam--direction; yatu--please go away; svaih--by your relatives; ajnata--without knowledge; gatih--movements; bhavan--of yourself; itah--after this; arvak--will usher in; prayasah--generally; kalah--time; pumsam--of men; guna--qualities; vikarsanah--diminishing.

#### TRANSLATION

Please, therefore, leave for the North immediately, without letting your relatives know, for soon that time will approach which will diminish the good qualities of men.

#### PURPORT

One can compensate for a life of frustration by becoming a dhira, or leaving home for good without communicating with relatives, and Vidura advised his eldest brother to adopt this way without delay because very quickly the age of Kali was approaching. A conditioned soul is already degraded by the material association, and still in the Kali-yuga the good qualities of a man will deteriorate to the lowest standard. He was advised to leave home before Kali-yuga approached because the atmosphere which was created by Vidura, his valuable instructions on the facts of life, would fade away due to the influence of the age which was fast approaching. To become narottama, or a first-class human being depending completely on the Supreme Lord Sri Krsna, is not possible for any ordinary man. It is stated in Bhagavad-gita (7.28) that a person who is completely relieved of all taints of sinful acts can alone depend on the Supreme Lord Sri Krsna, the Personality of Godhead. Dhrtarastra was advised by Vidura at least to become a dhira in the beginning if it were impossible for him to become a sannyasi or a narottama. Persistently endeavoring on the line of self-realization helps a person to rise to the conditions of a narottama from the stage of a dhira. The dhira stage is attained after prolonged practice of the yoga system, but by the grace of Vidura one can attain the stage immediately simply by willing to adopt the means of the dhira stage, which is the preparatory stage for sannyasa. The sannyasa stage is the preparatory stage of paramahansa, or the first-grade devotee of the Lord.

## TEXT 29

### TEXT

evam raja vidurenanujena  
prajna-caksur bodhita ajamidhah  
chittva svesu sneha-pasan dradhimno  
niscakrama bhratr-sandarsitadhva

### SYNONYMS

evam--thus; raja--King Dhrtarastra; vidurena anujena--by his younger brother Vidura; prajna--introspective knowledge; caksuh--eyes; bodhitah--being understood; ajamidhah--Dhrtarastra, scion of the family of Ajamidha; chittva--by breaking; svesu--regarding kinsmen; sneha-pasan--strong network of affection; dradhimnah--because of steadfastness; niscakrama--got out; bhratr--by his brother; sandarsita--direction to; adhva--the path of liberation.

### TRANSLATION

Thus Maharaja Dhrtarastra, the scion of the family of Ajamidha, firmly convinced by introspective knowledge [prajna], broke at once the strong network of familial affection by his resolute determination. Thus he immediately left home to set out on the path of liberation, as directed by his younger brother Vidura.

### PURPORT

Lord Sri Caitanya Mahaprabhu, the great preacher of the principles of Srimad-Bhagavatam, has stressed the importance of association with sadhus, pure devotees of the Lord. He said that even by a moments association with a pure devotee, one can achieve all perfection. We are not ashamed to admit that this fact was experienced in our practical life. Were we not favored by His Divine Grace Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja, by our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing Srimad-Bhagavatam in English. Without seeing him at that opportune moment, we could have become a very great business magnate, but never would we have been able to walk the path of liberation and be engaged in the factual service of the Lord under instructions of His Divine Grace. And here is another practical example by the action of Vidura's association with Dhrtarastra. Maharaja Dhrtarastra was tightly bound in a network of material affinities related to politics, economy and family attachment, and he did everything in his power to achieve so-called success in his planned projects, but he was frustrated from the beginning to the end so far as his material activities were concerned. And yet, despite his life of failure, he achieved the greatest of all success in self-realization by the forceful instructions of a pure devotee of the Lord, who is the typical emblem of a sadhu. The scriptures enjoin, therefore, that one should associate with sadhus only, rejecting all other kinds of association, and by doing so one will have ample opportunity to hear the sadhus, who can cut to pieces the bonds of illusory affection in the material world. It is a fact that the material world is a great illusion because everything appears to be a tangible reality but at the next moment evaporates like the dashing foam of the sea or a cloud in the sky. A cloud in the sky undoubtedly appears to be a reality because it rains, and due to rains so many temporary green things appear, but in the ultimate issue, everything disappears, namely the cloud, rain and green vegetation, all in due course. But the sky remains, and the varieties of sky or luminaries also remain forever. Similarly, the Absolute Truth, which is compared to the sky, remains eternally, and the temporary cloudlike illusion comes and goes away. Foolish living beings are attracted by the temporary cloud, but intelligent men are more concerned with the eternal sky with all its variegatedness.

## TEXT 30

## TEXT

patim prayantam subalasya putri  
pati-vrata canujagama sadhvi  
himalayam nyasta-danda-praharsam  
manasvinam iva sat sampraharah

## SYNONYMS

patim--her husband; prayantam--while leaving home; subalasya--of King Subala; putri--the worthy daughter; pati-vrata--devoted to her husband; ca--also; anujagama--followed; sadhvi--the chaste; himalayam--towards the Himalaya Mountains; nyasta-danda--one who has accepted the rod of the renounced order; praharsam--object of delight; manasvinam--of the great fighters; iva--like; sat--legitimate; sampraharah--good lashing.

## TRANSLATION

The gentle and chaste Gandhari, who was the daughter of King Subala of Kandahar [or Gandhara], followed her husband, seeing that he was going to the Himalaya Mountains, which are the delight of those who have accepted the staff of the renounced order like fighters who have accepted a good lashing from the enemy.

## PURPORT

Saubalini, or Gandhari, daughter of King Subala and wife of King Dhrtarastra, was ideal as a wife devoted to her husband. The Vedic civilization especially prepares chaste and devoted wives, of whom Gandhari is one amongst many mentioned in history. Laksmiji Sitadevi was also a daughter of a great king, but she followed her husband, Lord Ramacandra, into the forest. Similarly, as a woman Gandhari could have remained at home or at her father's house, but as a chaste and gentle lady she followed her husband without consideration. Instructions for the renounced order of life were imparted to Dhrtarastra by Vidura, and Gandhari was by the side of her husband. But he did not ask her to follow him because he was at that time fully determined, like a great warrior who faces all kinds of dangers in the battlefield. He was no longer attracted to so-called wife or relatives, and he decided to start alone, but as a chaste lady Gandhari decided to follow her husband till the last moment. Maharaja Dhrtarastra accepted the order of vanaprastha, and at this stage the wife is allowed to remain as a voluntary servitor, but in the sannyasa stage no wife can stay with her former husband. A sannyasi is considered to be a dead man civilly, and therefore the wife becomes a civil widow without connection with her former husband. Maharaja Dhrtarastra did not deny his faithful wife, and she followed her husband at her own risk.

The sannyasis accept a rod as the sign of the renounced order of life. There are two types of sannyasis. Those who follow the Mayavadi philosophy, headed by Sripada Sankaracarya, accept only one rod (ekadanda), but those who follow the Vaisnavite philosophy accept three combined rods (tri-danda). The Mayavadi sannyasis are ekadandi-svamis, whereas the Vaisnava sannyasis are known as tridandi-svamis, or more distinctly, tridandi-gosvamis, in order to be distinguished from the Mayavadi philosophers. The ekadandi-svamis are mostly fond of the Himalayas, but the Vaisnava sannyasis are fond of Vrndavana and Puri. The Vaisnava sannyasis are narottamas, whereas the Mayavadi sannyasis are dhiras. Maharaja Dhrtarastra was advised to follow the dhiras because at that stage it was difficult for him to become a narottama.

## TEXT 31

## TEXT

ajata-satruh krta-maitro hutagnir  
vipran natva tila-go-bhumi-rukmailh



grham pravisto guru-vandanaya  
na capasyat pitarau saubalim ca

#### SYNONYMS

ajata--never born; satruh--enemy; krta--having performed; maitrah--worshiping the demigods; huta-  
agnih--and offering fuel in the fire; vipran--the brahmanas; natva--offering obeisances; tila-go-bhumi-  
rukmaih--along with grains, cows, land and gold; grham--within the palace; pravistah--having entered  
into; guru-vandanaya--for offering respect to the elderly members; na--did not; ca--also; apasyat--see;  
pitarau--his uncles; saubalim--Gandhari; ca--also.

#### TRANSLATION

Maharaja Yudhisthira, whose enemy was never born, performed his daily morning duties by praying, offering fire sacrifice to the sun-god, and offering obeisances, grains, cows, land and gold to the brahmanas. He then entered the palace to pay respects to the elderly. However, he could not find his uncles or aunt, the daughter of King Subala.

#### PURPORT

Maharaja Yudhisthira was the most pious king because he personally practiced daily the pious duties for the householders. The householders are required to rise early in the morning, and after bathing they should offer respects to the Deities at home by prayers, by offering fuel in the sacred fire, by giving the brahmanas in charity land, cows, grains, gold, etc., and at last offering to the elderly members due respects and obeisances. One who is not prepared to practice injunctions prescribed in the sastras cannot be a good man simply by book knowledge. Modern householders are practiced to different modes of life, namely to rise late and then take bed tea without any sort of cleanliness and without any purificatory practices as mentioned above. The household children are taken to practice what the parents practice, and therefore the whole generation glides towards hell. Nothing good can be expected from them unless they associate with sadhus. Like Dhrtarastra, the materialistic person may take lessons from a sadhu like Vidura and thus be cleansed of the effects of modern life.

Maharaja Yudhisthira, however, could not find in the palace his two uncles, namely Dhrtarastra and Vidura, along with Gandhari, the daughter of King Subala. He was anxious to see them and therefore asked Sanjaya, the private secretary of Dhrtarastra.

#### TEXT 32

#### TEXT

tatra sanjayam asinam  
papracchodvigna-manasah  
gavalgane kva nas tato  
vrddho hinas ca netrayoh

#### SYNONYMS

tatra--there; sanjayam--unto Sanjaya; asinam--seated; papraccha--he inquired from; udvigna-manasah--  
filled with anxiety; gavalgane--the son of Gavalgana, Sanjaya; kva--where is; nah--our; tatah--uncle;  
vrddhah--old; hinas ca--and bereft of; netrayoh--the eyes.

#### TRANSLATION

Maharaja Yudhisthira, full of anxiety, turned to Sanjaya, who was sitting there, and said: O Sanjaya, where is our uncle, who is old and blind?

### TEXT 33

#### TEXT

amba ca hata-putrarta  
pitrvyah kva gatah suhrt  
api mayy akrta-prajne  
hata-bandhuh sa bharyaya  
asamsamanah samalam  
gangayam duhkhitoh 'patat

#### SYNONYMS

amba--mother aunt; ca--and; hata-putra--who had lost all her sons; arta--in a sorry plight; pitrvyah--uncle Vidura; kva--where; gatah--gone; suhrt--well-wisher; api--whether; mayi--unto me; akrta-prajne--ungrateful; hata-bandhuh--one who has lost all his sons; sah--Dhrtarastra; bharyaya--with his wife; asamsamanah--in doubtful mind; samalam--offenses; gangayam--in the Ganges water; duhkhitah--in distressed mind; apatat--fell down.

#### TRANSLATION

Where is my well-wisher, uncle Vidura, and mother Gandhari, who is very afflicted due to all her sons' demise? My uncle Dhrtarastra was also very mortified due to the death of all his sons and grandsons. Undoubtedly I am very ungrateful. Did he, therefore, take my offenses very seriously and, along with his wife, drown himself in the Ganges?

#### PURPORT

The Pandavas, especially Maharaja Yudhisthira and Arjuna, anticipated the aftereffects of the Battle of Kuruksetra, and therefore Arjuna declined to execute the fighting. The fight was executed by the will of the Lord, but the effects of family aggrievement, as they had thought of it before, had come to be true. Maharaja Yudhisthira was always conscious of the great plight of his uncle Dhrtarastra and aunt Gandhari, and therefore he took all possible care of them in their old age and aggrieved conditions. When, therefore, he could not find his uncle and aunt in the palace, naturally his doubts arose, and he conjectured that they had gone down to the water of the Ganges. He thought himself ungrateful because when the Pandavas were fatherless, Maharaja Dhrtarastra had given them all royal facilities to live, and in return he had killed all Dhrtarastra's sons in the Battle of Kuruksetra. As a pious man, Maharaja Yudhisthira took into account all his unavoidable misdeeds, and he never thought of the misdeeds of his uncle and company. Dhrtarastra had suffered the effects of his own misdeeds by the will of the Lord, but Maharaja Yudhisthira was thinking only of his own unavoidable misdeeds. That is the nature of a good man and devotee of the Lord. A devotee never finds fault with others, but tries to find his own and thus rectify them as far as possible.

### TEXT 34

#### TEXT

pitary uparate pandau  
sarvan nah suhrdah sisun  
araksatam vyanatah  
pitrvyau kva gatav itah

#### SYNONYMS

pitari--upon my father; uparate--falling down; pandau--Maharaja Pandu; sarvan--all; nah--of us; suhrdah--well-wishers; sisun--small children; araksatam--protected; vyanatah--from all kinds of dangers; pitrvyau--uncles; kva--where; gatau--have departed; itah--from this place.

#### TRANSLATION

When my father, Pandu, fell down and we were all small children, these two uncles gave us protection from all kinds of calamities. They were always our good well-wishers. Alas, where have they gone from here?

#### TEXT 35

#### TEXT

suta uvaca  
krpaya sneha-vaiklavyat  
suto viraha-karsitah  
atmesvaram acaksano  
na pratyahatipiditah

#### SYNONYMS

sutah uvaca--Suta Gosvami said; krpaya--out of full compassion; sneha-vaiklavyat--mental derangement due to profound affection; sutah--Sanjaya; viraha-karsitah--distressed by separation; atma-isvaram--his master; acaksanah--having not seen; na--did not; pratyaha--replied; ati-piditah--being too aggrieved.

#### TRANSLATION

Suta Gosvami said: Because of compassion and mental agitation, Sanjaya, not having seen his own master, Dhrtarastra, was aggrieved and could not properly reply to Maharaja Yudhisthira.

#### PURPORT

Sanjaya was the personal assistant of Maharaja Dhrtarastra for a very long time, and thus he had the opportunity to study the life of Dhrtarastra. And when he saw at last that Dhrtarastra had left home without his knowledge, his sorrows had no bound. He was fully compassionate toward Dhrtarastra because in the game of the Battle of Kuruksetra, King Dhrtarastra had lost everything, men and money, and at last the King and the Queen had to leave home in utter frustration. He studied the situation in his own way because he did not know that the inner vision of Dhrtarastra has been awakened by Vidura and that therefore he had left home in enthusiastic cheerfulness for a better life after departure from the dark well of home. Unless one is convinced of a better life after renunciation of the present life, one cannot stick to the renounced order of life simply by artificial dress or staying out of the home.

#### TEXT 36

#### TEXT

vimrjyasruni panibhyam  
vistabhyatmanam atmana  
ajata-satrum pratyuce  
prabhoh padav anusmaran

#### SYNONYMS

vimrjya--smearing; asruni--tears of the eyes; panibhyam--with his hands; vistabhya--situated; atmanam--the mind; atmana--by intelligence; ajata-satrum--unto Maharaja Yudhisthira; pratyuce--began to reply; prabhoh--of his master; padau--feet; anusmaran--thinking after.

#### TRANSLATION

First he slowly pacified his mind by intelligence, and wiping away his tears and thinking of the feet of his master, Dhrtarastra, he began to reply to Maharaja Yudhisthira.

#### TEXT 37

#### TEXT

sanjaya uvaca  
naham veda vyavasitam  
pitror vah kula-nandana  
gandharya va maha-baho  
musito 'smi mahatmabhih

#### SYNONYMS

sanjayah uvaca--Sanjaya said; na--not; aham--I; veda--know; vyavasitam--determination; pitroh--of your uncles; vah--your; kula-nandana--O descendant of the Kuru dynasty; gandharyah--of Gandhari; va--or; maha-baho--O great King; musitah--cheated; asmi--I have been; maha-atmabhih--by those great souls.

#### TRANSLATION

Sanjaya said: My dear descendant of the Kuru dynasty, I have no information of the determination of your two uncles and Gandhari. O King, I have been cheated by those great souls.

#### PURPORT

That great souls cheat others may be astonishing to know, but it is a fact that great souls cheat others for a great cause. It is said that Lord Krsna also advised Yudhisthira to tell a lie before Dronacarya, and it was also for a great cause. The Lord wanted it, and therefore it was a great cause. Satisfaction of the Lord is the criterion of one who is bona fide, and the highest perfection of life is to satisfy the Lord by one's occupational duty. That is the verdict of Gita and Bhagavatam.

)

atah pumbhir dvija-srestha  
varnasrama-vibhagasah  
svanusthitasya dharmasya  
samsiddhir hari-tosanam

(Bhag. 1.2.13)\* Dhrtarastra and Vidura, followed by Gandhari, did not disclose their determination to Sanjaya, although he was constantly with Dhrtarastra as his personal assistant. Sanjaya never thought that Dhrtarastra could perform any act without consulting him. But Dhrtarastra's going away from home was so confidential that it could not be disclosed even to Sanjaya. Sanatana Gosvami also cheated the keeper of the prison house while going away to see Sri Caitanya Mahaprabhu, and similarly Raghunatha dasa Gosvami also cheated his priest and left home for good to satisfy the Lord. To satisfy the Lord, anything is good, for it is in relation with the Absolute Truth. We also had the same opportunity to cheat the family

members and leave home to engage in the service of Srimad-Bhagavatam. Such cheating was necessary for a great cause, and there is no loss for any party in such transcendental fraud.

#### TEXT 38

#### TEXT

athajagama bhagavan  
naradah saha-tumburuh  
pratyutthayabhivadyaha  
sanujo 'bhyarcayan munim

#### SYNONYMS

atha--thereafter; ajagama--arrived; bhagavan--the godly personality; naradah--Narada; saha-tumburuh--along with his tumburu (musical instrument); pratyutthaya--having gotten up from their seats; abhivadya--offering their due obeisances; aha--said; sa-anujah--along with younger brothers; abhyarcayan--thus while receiving in a proper mood; munim--the sage.

#### TRANSLATION

While Sanjaya was thus speaking, Sri Narada, the powerful devotee of the Lord, appeared on the scene carrying his tumburu. Maharaja Yudhisthira and his brothers received him properly by getting up from their seats and offering obeisances.

#### PURPORT

Devarsi Narada is described herein as bhagavan due to his being the most confidential devotee of the Lord. The Lord and His very confidential devotees are treated on the same level by those who are actually engaged in the loving service of the Lord. Such confidential devotees of the Lord are very much dear to the Lord because they travel everywhere to preach the glories of the Lord in different capacities and try their utmost to convert the nondevotees of the Lord into devotees in order to bring them to the platform of sanity. Actually a living being cannot be a nondevotee of the Lord because of his constitutional position, but when one becomes a nondevotee or nonbeliever, it is to be understood that the person concerned is not in a sound condition of life. The confidential devotees of the Lord treat such illusioned living beings, and therefore they are most pleasing in the eyes of the Lord. The Lord says in the Bhagavad-gita that no one is dearer to Him than one who actually preaches the glories of the Lord to convert the nonbelievers and nondevotees. Such personalities as Narada must be offered all due respects, like those offered to the Personality of Godhead Himself, and Maharaja Yudhisthira, along with his noble brothers, were examples for others in receiving a pure devotee of the Lord like Narada, who had no other business save and except singing the glories of the Lord along with his vina, a musical stringed instrument.

#### TEXT 39

#### TEXT

yudhisthira uvaca  
naham veda gatim pitror  
bhagavan kva gatav itah  
amba va hata-putrarta  
kva gata ca tapasvini

#### SYNONYMS

yudhisthirah uvaca--Maharaja Yudhisthira said; na--do not; aham--myself; veda--know it; gatim--departure; pitroh--of the uncles; bhagavan--O godly personality; kva--where; gatau--gone; itah--from this place; amba--mother aunt; va--either; hata-putra--bereft of her sons; arta--aggrieved; kva--where; gata--gone; ca--also; tapasvini--ascetic.

#### TRANSLATION

Maharaja Yudhisthira said: O godly personality, I do not know where my two uncles have gone. Nor can I find my ascetic aunt who is grief-stricken by the loss of all her sons.

#### PURPORT

Maharaja Yudhisthira, as a good soul and devotee of the Lord, was always conscious of the great loss of his aunt and her sufferings as an ascetic. An ascetic is never disturbed by all kinds of sufferings, and that makes him strong and determined on the path of spiritual progress. Queen Gandhari is a typical example of an ascetic because of her marvelous character in many trying situations. She was an ideal woman as mother, wife and ascetic, and in the history of the world such character in a woman is rarely found.

#### TEXT 40

#### TEXT

karnadhara ivapare  
bhagavan para-darsakah  
athababhase bhagavan  
narado muni-sattamah

#### SYNONYMS

karna-dharah--captain of the ship; iva--like; apare--in the extensive oceans; bhagavan--representative of the Lord; para-darsakah--one who can give directions to the other side; atha--thus; ababhase--began to say; bhagavan--the godly personality; naradah--the great sage Narada; muni-sat-tamah--the greatest among the devotee philosophers.

#### TRANSLATION

You are like a captain of a ship in a great ocean and you can direct us to our destination. Thus addressed, the godly personality, Devarsi Narada, greatest of the philosopher devotees, began to speak.

#### PURPORT

There are different types of philosophers, and the greatest of all of them are those who have seen the Personality of Godhead and have surrendered themselves in the transcendental loving service of the Lord. Among all such pure devotees of the Lord, Devarsi Narada is the chief, and therefore he has been described herein as the greatest of all philosopher devotees. Unless one has become a sufficiently learned philosopher by hearing the Vedanta philosophy from a bona fide spiritual master, one cannot be a learned philosopher devotee. One must be very faithful, learned and renounced, otherwise one cannot be a pure devotee. A pure devotee of the Lord can give us direction towards the other end of nescience. Devarsi Narada used to visit the palace of Maharaja Yudhisthira because the Pandavas were all pure devotees of the Lord, and the Devarsi was always ready to give them good counsel whenever needed.

#### TEXT 41

#### TEXT

narada uvaca  
ma kancana suco rajan  
yad isvara-vasam jagat  
lokah sapala yasyeme  
vahanti balim isituh  
sa samyunakti bhutani  
sa eva viyunakti ca

#### SYNONYMS

naradah uvaca--Narada said; ma--never; kancana--by all means; sucah--do you lament; rajan--O King; yat--because; isvara-vasam--under the control of the Supreme Lord; jagat--world; lokah--all living beings; sa-palah--including their leaders; yasya--whose; ime--all these; vahanti--do bear; balim--means of worship; isituh--for being protected; sah--He; samyunakti--gets together; bhutani--all living beings; sah--He; eva--also; viyunakti--disperses; ca--and.

#### TRANSLATION

Sri Narada said: O pious King, do not lament for anyone, for everyone is under the control of the Supreme Lord. Therefore all living beings and their leaders carry on worship to be well protected. It is He only who brings them together and disperses them.

#### PURPORT

Every living being, either in this material world or in the spiritual world, is under the control of the Supreme Lord, the Personality of Godhead. Beginning from Brahmaji, the leader of this universe, down to the insignificant ant, all are abiding by the order of the Supreme Lord. Thus the constitutional position of the living being is subordination under the control of the Lord. The foolish living being, especially man, artificially rebels against the law of the Supreme and thus becomes chastised as an asura, or lawbreaker. A living being is placed in a particular position by the order of the Supreme Lord, and he is again shifted from that place by the order of the Supreme Lord or His authorized agents. Brahma, Siva, Indra, Candra, Maharaja Yudhisthira or, in modern history, Napoleon, Akbar, Alexander, Gandhi, Shubhash and Nehru all are servants of the Lord, and they are placed in and removed from their respective positions by the supreme will of the Lord. None of them is independent. Even though such men or leaders rebel so as not to recognize the supremacy of the Lord, they are put under still more rigorous laws of the material world by different miseries. Only the foolish man, therefore, says that there is no God. Maharaja Yudhisthira was being convinced of this naked truth because he was greatly overwhelmed by the sudden departure of his old uncles and aunt. Maharaja Dhrtarastra was placed in that position according to his past deeds; he had already suffered or enjoyed the benefits accrued to him in the past, but due to his good luck, somehow or other he had a good younger brother, Vidura, and by his instruction he left to achieve salvation by closing all accounts in the material world.

Ordinarily one cannot change the course of one's due happiness and distress by plan. Everyone has to accept them as they come under the subtle arrangement of kala, or invincible time. There is no use trying to counteract them. The best thing is, therefore, that one should endeavor to achieve salvation, and this prerogative is given only to man because of his developed condition of mental activities and intelligence. Only for man are there different Vedic instructions for attainment of salvation during the human form of existence. One who misuses this opportunity of advanced intelligence is verily condemned and put into different types of miseries, either in this present life or in the future. That is the way the Supreme controls everyone.

#### TEXT 42

#### TEXT

yatha gavo nasi protas  
tanyam baddhas ca damabhih  
vak-tanyam namabhir baddha  
vahanti balim isituh

#### SYNONYMS

yatha--as much as; gavah--cow; nasi--by the nose; protah--strung; tanyam--by the thread; baddhah--bound by; ca--also; damabhih--by ropes; vak-tanyam--in the network of Vedic hymns; namabhih--by nomenclatures; baddhah--conditioned; vahanti--carry on; balim--orders; isituh--for being controlled by the Supreme Lord.

#### TRANSLATION

As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme.

#### PURPORT

Every living being, whether a man or an animal or a bird, thinks that he is free by himself, but actually no one is free from the severe laws of the Lord. The laws of the Lord are severe because they cannot be disobeyed in any circumstance. The man-made laws may be evaded by cunning outlaws, but in the codes of the supreme lawmaker there is not the slightest possibility of neglecting the laws. A slight change in the course of God-made law can bring about a massive danger to be faced by the lawbreaker. Such laws of the Supreme are generally known as the codes of religion, under different conditions, but the principle of religion everywhere is one and the same, namely, obey the orders of the Supreme God, the codes of religion. That is the condition of material existence. All living beings in the material world have taken up the risk of conditioned life by their own selection and are thus entrapped by the laws of material nature. The only way to get out of the entanglement is to agree to obey the Supreme. But instead of becoming free from the clutches of maya, or illusion, foolish human beings become bound up by different nomenclatures, being designated as brahmanas, ksatriyas, vaisyas, sudras, Hindus, Mohammedans, Indians, Europeans, Americans, Chinese, and many others, and thus they carry out the orders of the Supreme Lord under the influence of respective scriptural or legislative injunctions. The statutory laws of the state are imperfect imitation replicas of religious codes. The secular state, or the godless state, allows the citizens to break the laws of God, but restricts them from disobeying the laws of the state; the result is that the people in general suffer more by breaking the laws of God than by obeying the imperfect laws made by man. Every man is imperfect by constitution under conditions of material existence, and there is not the least possibility that even the most materially advanced man can enact perfect legislation. On the other hand, there is no such imperfection in the laws of God. If leaders are educated in the laws of God, there is no necessity of a makeshift legislative council of aimless men. There is necessity of change in the makeshift laws of man, but there is no change in the God-made laws because they are made perfect by the all-perfect Personality of Godhead. The codes of religion, scriptural injunctions, are made by liberated representatives of God in consideration of different conditions of living, and by carrying out the orders of the Lord, the conditioned living beings gradually become free from the clutches of material existence. The factual position of the living being is, however, that he is the eternal servitor of the Supreme Lord. In his liberated state he renders service to the Lord in transcendental love and thus enjoys a life of full freedom, even sometimes on an equal level with the Lord or sometimes more than the Lord. But in the conditioned material world, every living being wants to be the Lord of other living beings, and thus by the illusion of maya this mentality of lording it over becomes a cause of further extension of conditional life. So in the material world the living being is still more conditioned, until he surrenders unto the Lord by reviving his original state of eternal servitorship. That is the last instruction of the Bhagavad-gita and all other recognized scriptures of the world.



## TEXT 43

### TEXT

yatha kridopaskaranam  
samyoga-vigamav iha  
icchaya kridituh syatam  
tathaivesecchaya nram

### SYNONYMS

yatha--as much as; krida-upaskaranam--playthings; samyoga--union; vigamau--disunion; iha--in this world; icchaya--by the will of; kridituh--just to play a part; syatam--takes place; tatha--so also; eva--certainly; isa--the Supreme Lord; icchaya--by the will of; nram--of the human beings.

### TRANSLATION

As a player sets up and disperses his playthings according to his own sweet will, so the supreme will of the Lord brings men together and separates them.

### PURPORT

We must know for certain that the particular position in which we are now set up is an arrangement of the supreme will in terms of our own acts in the past. The Supreme Lord is present as the localized Paramatma in the heart of every living being, as it is said in the Bhagavad-gita (13.23), and therefore he knows everything of our activities in every stage of our lives. He rewards the reactions of our actions by placing us in some particular place. A rich man gets his son born with a silver spoon in his mouth, but the child who came as the rich man's son deserved such a place, and therefore he is placed there by the will of the Lord. And at a particular moment when the child has to be removed from that place, he is also carried by the will of the Supreme, even if the child or the father does not wish to be separated from the happy relation. The same thing happens in the case of a poor man also. Neither rich man nor poor man has any control over such meetings or separations of living beings. The example of a player and his playthings should not be misunderstood. One may argue that since the Lord is bound to award the reactionary results of our own actions, the example of a player cannot be applied. But it is not so. We must always remember that the Lord is the supreme will, and He is not bound by any law. Generally the law of karma is that one is awarded the result of one's own actions, but in special cases, by the will of the Lord, such resultant actions are changed also. But this change can be affected by the will of the Lord only, and no other. Therefore, the example of the player cited in this verse is quite appropriate, for the Supreme Will is absolutely free to do whatever He likes, and because He is all-perfect, there is no mistake in any of His actions or reactions. These changes of resultant actions are especially rendered by the Lord when a pure devotee is involved. It is assured in the Bhagavad-gita (9.30-31) that the Lord saves a pure devotee who has surrendered unto Him without reservation from all sorts of reactions of sins, and there is no doubt about this. There are hundreds of examples of reactions changed by the Lord in the history of the world. If the Lord is able to change the reactions of one's past deeds, then certainly He is not Himself bound by any action or reaction of His own deeds. He is perfect and transcendental to all laws.

## TEXT 44

### TEXT

yan manyase dhruvam lokam  
adhruvam va na cobhayam  
sarvatha na hi socyas te  
snehad anyatra mohajat

## SYNONYMS

yat--even though; manyase--you think; dhruvam--Absolute Truth; lokam--persons; adhruvam--nonreality; va--either; na--or not; ca--also; ubhayam--or both; sarvatha--in all circumstances; na--never; hi--certainly; socyah--subject for lamentation; te--they; snehat--due to affection; anyatra--or otherwise; moha-jat--due to bewilderment.

## TRANSLATION

O King, in all circumstances, whether you consider the soul to be an eternal principle, or the material body to be perishable, or everything to exist in the impersonal Absolute Truth, or everything to be an inexplicable combination of matter and spirit, feelings of separation are due only to illusory affection and nothing more.

## PURPORT

The actual fact is that every living being is an individual part and parcel of the Supreme Being, and his constitutional position is subordinate cooperative service. Either in his conditional material existence or in his liberated position of full knowledge and eternity, the living entity is eternally under the control of the Supreme Lord. But those who are not conversant with factual knowledge put forward many speculative propositions about the real position of the living entity. It is admitted, however, by all schools of philosophy, that the living being is eternal and that the covering body of the five material elements is perishable and temporary. The eternal living entity transmigrates from one material body to another by the law of karma, and material bodies are perishable by their fundamental structures. Therefore there is nothing to be lamented in the case of the soul's being transferred into another body, or the material body's perishing at a certain stage. There are others also who believe in the merging of the spirit soul in the Supreme Spirit when it is uncovered by the material encagement, and there are others also who do not believe in the existence of spirit or soul, but believe in tangible matter. In our daily experience we find so many transformations of matter from one form to another, but we do not lament such changing features. In either of the above cases, the force of divine energy is uncheckable; no one has any hand in it, and thus there is no cause of grief.

## TEXT 45

### TEXT

tasmaj jahy anga vaiklavyam  
ajnana-krtam atmanah  
katham tv anathah krpana  
varterams te ca mam vina

## SYNONYMS

tasmat--therefore; jahi--give up; anga--O King; vaiklavyam--mental disparity; ajnana--ignorance; krtam--due to; atmanah--of yourself; katham--how; tu--but; anathah--helpless; krpanah--poor creatures; varteran--be able to survive; te--they; ca--also; mam--me; vina--without.

## TRANSLATION

Therefore give up your anxiety due to ignorance of the self. You are now thinking of how they, who are helpless poor creatures, will exist without you.

## PURPORT

When we think of our kith and kin as being helpless and dependent on us, it is all due to ignorance. Every living creature is allowed all protection by the order of the Supreme Lord in terms of each one's acquired position in the world. The Lord is known as bhuta-bhrt, one who gives protection to all living beings. One should discharge his duties only, for no one but the Supreme Lord can give protection to anyone else. This is explained more clearly in the following verse.

TEXT 46

TEXT

kala-karma-gunadhino  
deho 'yam panca-bhautikah  
katham anyams tu gopayet  
sarpa-grasto yatha param

SYNONYMS

kala--eternal time; karma--action; guna--modes of nature; adhinah--under the control of; deha--material body and mind; ayam--this; panca-bhautikah--made of the five elements; katham--how; anyan--others; tu--but; gopayet--give protection; sarpa-grastah--one who is bitten by the snake; yatha--as much as; param--others.

TRANSLATION

This gross material body made of five elements is already under the control of eternal time [kala], action [karma] and the modes of material nature [guna]. How, then, can it, being already in the jaws of the serpent, protect others?

PURPORT

The world's movements for freedom through political, economic, social, and cultural propaganda can do no benefit to anyone, for they are controlled by superior power. A conditioned living being is under the full control of material nature, represented by eternal time and activities under the dictation of different modes of nature. There are three material modes of nature, namely goodness, passion and ignorance. Unless one is situated in the mode of goodness, one cannot see things as they are. The passionate and the ignorant cannot even see things as they are. Therefore a person who is passionate and ignorant cannot direct his activities on the right path. Only the man in the quality of goodness can help to a certain extent. Most persons are passionate and ignorant, and therefore their plans and projects can hardly do any good to others. Above the modes of nature is eternal time, which is called kala because it changes the shape of everything in the material world. Even if we are able to do something temporarily beneficial, time will see that the good project is frustrated in course of time. The only thing possible to be done is to get rid of eternal time, kala, which is compared to kala-sarpa, or the cobra snake, whose bite is always lethal. No one can be saved from the bite of a cobra. The best remedy for getting out of the clutches of the cobra-like kala or its integrity, the modes of nature, is bhakti-yoga, as it is recommended in the Bhagavad-gita (14.26). The highest perfectional project of philanthropic activities is to engage everyone in the act of preaching bhakti-yoga all over the world because that alone can save the people from the control of maya, or the material nature represented by kala, karma and guna, as described above. The Bhagavad-gita (14.26) confirms this definitely.

TEXT 47

TEXT

ahastani sahasanam  
apadani catus-padam  
phalguni tatra mahatam  
jivo jivasya jivanam

#### SYNONYMS

ahastani--those who are devoid of hands; sa-hastanam--of those who are endowed with hands; apadani--those who are devoid of legs; catus-padam--of those who have four legs; phalguni--those who are weak; tatra--there; mahatam--of the powerful; jivah--the living being; jivasya--of the living being; jivanam--subsistence.

#### TRANSLATION

Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.

#### PURPORT

A systematic law of subsistence in the struggle for existence is there by the supreme will, and there is no escape for anyone by any amount of planning. The living beings who have come to the material world against the will of the Supreme Being are under the control of a supreme power called maya-sakti, the deputed agent of the Lord, and this daivi maya is meant to pinch the conditioned souls by threefold miseries, one of which is explained here in this verse: the weak are the subsistence of the strong. No one is strong enough to protect himself from the onslaught of a stronger, and by the will of the Lord there are systematic categories of the weak, the stronger and the strongest. There is nothing to be lamented if a tiger eats a weaker animal, including a man, because that is the law of the Supreme Lord. But although the law states that a human being must subsist on another living being, there is the law of good sense also, for the human being is meant to obey the laws of the scriptures. This is impossible for other animals. The human being is meant for self-realization, and for that purpose he is not to eat anything which is not first offered to the Lord. The Lord accepts from His devotee all kinds of food preparations made of vegetables, fruits, leaves and grains. Fruits, leaves and milk in different varieties can be offered to the Lord, and after the Lord accepts the foodstuff, the devotee can partake of the prasada, by which all suffering in the struggle for existence will be gradually mitigated. This is confirmed in the Bhagavad-gita (9.26). Even those who are accustomed to eat animals can offer foodstuff, not to the Lord directly, but to an agent of the Lord, under certain conditions of religious rites. Injunctions of the scriptures are meant not to encourage the eaters of animals, but to restrict them by regulated principles.

The living being is the source of subsistence for other, stronger living beings. No one should be very anxious for his subsistence in any circumstances because there are living beings everywhere, and no living being starves for want of food at any place. Maharaja Yudhisthira is advised by Narada not to worry about his uncles' suffering for want of food, for they could live on vegetables available in the jungles as prasada of the Supreme Lord and thus realize the path of salvation.

Exploitation of the weaker living being by the stronger is the natural law of existence; there is always an attempt to devour the weak in different kingdoms of living beings. There is no possibility of checking this tendency by any artificial means under material conditions; it can be checked only by awakening the spiritual sense of the human being by practice of spiritual regulations. The spiritual regulative principles, however, do not allow a man to slaughter weaker animals on one side and teach others peaceful coexistence. If man does not allow the animals peaceful coexistence, how can he expect peaceful existence in human society? The blind leaders must therefore understand the Supreme Being and then try to implement the kingdom of God. The kingdom of God, or Rama-rajya, is impossible without the awakening of God consciousness in the mass mind of the people of the world.

## TEXT

tad idam bhagavan rajann  
eka atmatmanam sva-drk  
antaro 'nantaro bhati  
pasya tam mayayorudha

## SYNONYMS

tat--therefore; idam--this manifestation; bhagavan--the Personality of Godhead; rajan--O King; ekah--one without a second; atma--the Supersoul; atmanam--by His energies; sva-drk--qualitatively like Him; antarah--without; anantarah--within and by Himself; bhati--so manifests; pasya--look; tam--unto Him only; mayaya--by manifestations of different energies; urudha--appears to be many.

## TRANSLATION

Therefore, O King, you should look to the Supreme Lord only, who is one without a second and who manifests Himself by different energies and is both within and without.

## PURPORT

The Supreme Lord Personality of Godhead is one without a second, but He manifests Himself by different energies because He is by nature blissful. The living beings are also manifestations of His marginal energy, qualitatively one with the Lord, and there are innumerable living beings both within and without the external and internal energies of the Lord. Since the spiritual world is a manifestation of the Lord's internal energy, the living beings within that internal potency are qualitatively one with the Lord without contamination from the external potency. Although qualitatively one with the Lord, the living being, due to contamination of the material world, is pervertedly manifested, and therefore he experiences so-called happiness and distress in the material world. Such experiences are all ephemeral and do not affect the spirit soul. The perception of such ephemeral happiness and distress is due only to the forgetfulness of his qualities, which are equal to the Lord's. There is, however, a regular current from the Lord Himself, from within and without, by which to rectify the fallen condition of the living being. From within He corrects the desiring living beings as localized Paramatma, and from without He corrects by His manifestations, the spiritual master and the revealed scriptures. One should look unto the Lord; one should not be disturbed by the so-called manifestations of happiness or distress, but he should try to cooperate with the Lord in His outward activities for correcting the fallen souls. By His order only, one should become a spiritual master and cooperate with the Lord. One should not become a spiritual master for one's personal benefit, for some material gain or as an avenue of business or occupation for earning livelihood. Bona fide spiritual masters who look unto the Supreme Lord to cooperate with Him are actually qualitatively one with the Lord, and the forgetful ones are perverted reflections only. Yudhisthira Maharaja is advised by Narada, therefore, not to be disturbed by the affairs of so-called happiness and distress, but to look only unto the Lord to execute the mission for which the Lord has descended. That was his prime duty.

## TEXT 49

## TEXT

so 'yam adya maharaja  
bhagavan bhuta-bhavanah  
kala-rupo 'vatirno 'syam  
abhavaya sura-dvisam

## SYNONYMS

sah--that Supreme Lord; ayam--the Lord Sri Krsna; adya--at present; maharaja--O King; bhagavan--the Personality of Godhead; bhuta-bhavanah--the creator or the father of everything created; kala-rupah--in the disguise of all-devouring time; avatirnah--descended; asyam--upon the world; abhavaya--for eliminating; sura-dvisam--those who are against the will of the Lord.

## TRANSLATION

That Supreme Personality of Godhead, Lord Sri Krsna, in the guise of all-devouring time [kala-rupa] has now descended on earth to eliminate the envious from the world.

## PURPORT

There are two classes of human beings, namely the envious and the obedient. Since the Supreme Lord is one and the father of all living beings, the envious living beings are also His sons, but they are known as the asuras. But the living beings who are obedient to the supreme father are called devatas, or demigods, because they are not contaminated by the material conception of life. Not only are the asuras envious of the Lord in even denying the existence of the Lord, but they are also envious of all other living beings. The predominance of asuras in the world is occasionally rectified by the Lord when He eliminates them from the world and establishes a rule of devatas like the Pandavas. His designation as kala in disguise is significant. He is not at all dangerous, but He is the transcendental form of eternity, knowledge and bliss. For the devotees His factual form is disclosed, and for the nondevotees He appears like kala-rupa, which is causal form. This causal form of the Lord is not at all pleasing to the asuras, and therefore they think of the Lord as formless in order to feel secure that they will not be vanquished by the Lord.

## TEXT 50

### TEXT

nispaditam deva-krtyam  
avasesam pratiksate  
tavad yuyam aveksadhvam  
bhaved yavad ihesvarah

## SYNONYMS

nispaditam--performed; deva-krtyam--what was to be done on behalf of the demigods; avasesam--the rest; pratiksate--being awaited; tavat--up to that time; yuyam--all of you Pandavas; aveksadhvam--observe and wait; bhavet--may; yavat--as long as; iha--in this world; isvarah--the Supreme Lord.

## TRANSLATION

The Lord has already performed His duties to help the demigods, and He is awaiting the rest. You Pandavas may wait as long as the Lord is here on earth.

## PURPORT

The Lord descends from His abode (Krsnaloka), the topmost planet in the spiritual sky, in order to help the demigod administrators of this material world when they are greatly vexed by the asuras, who are envious not only of the Lord but also of His devotees. As referred to above, the conditioned living beings contact material association by their own choice, dictated by a strong desire to lord it over the resources of the material world and become imitation lords of all they survey. Everyone is trying to become an imitation God; there is keen competition amongst such imitation gods, and such competitors are generally

known as asuras. When there are too many asuras in the world, then it becomes a hell for those who are devotees of the Lord. Due to the growth of the asuras, the mass of people who are generally devoted to the Lord by nature and the pure devotees of the Lord, including the demigods in higher planets, pray to the Lord for relief, and the Lord either descends personally from His abode or deposes some of His devotees to remodel the fallen condition of human society, or even animal society. Such disruptions take place not only in human society but also among animals, birds or other living beings, including the demigods in the higher planets. Lord Sri Krsna descended personally to vanquish asuras like Kamsa, Jarasandha and Sisupala, and during the reign of Maharaja Yudhisthira almost all these asuras were killed by the Lord. Now he was awaiting the annihilation of His own dynasty, called the Yadu-vamsa, who appeared by His will in this world. He wanted to take them away before His own departure to His eternal abode. Narada, like Vidura, did not disclose the imminent annihilation of the Yadu dynasty, but indirectly gave a hint to the King and his brothers to wait till the incident happened and the Lord departed.

#### TEXT 51

#### TEXT

dhrtarastrah saha bhratra  
gandharya ca sva-bharyaya  
daksinena himavata  
rsinam asramam gatah

#### SYNONYMS

dhrtarastrah--Dhrtarastra; saha--along with; bhratra--his brother Vidura; gandharya--Gandhari also; ca--and; sva-bharyaya--his own wife; daksinena--by the southern side; himavatah--of the Himalaya Mountains; rsinam--of the rsis; asramam--in shelter; gatah--he has gone.

#### TRANSLATION

O King, your uncle Dhrtarastra, his brother Vidura and his wife Gandhari have gone to the southern side of the Himalaya Mountains, where there are shelters of the great sages.

#### PURPORT

To pacify the mourning Maharaja Yudhisthira, Narada first of all spoke from the philosophical point of view, and then he began to describe the future movements of his uncle, which he could see by his foreseeing powers, and thus began to describe as follows.

#### TEXT 52

#### TEXT

srotobhiih saptabhir ya vai  
svardhuni saptadha vyadhat  
saptanam pritaye nana  
sapta-srotah pracaksate

#### SYNONYMS

srotobhiih--by currents; saptabhir--by seven (divisions); ya--the river; vai--certainly; svardhuni--the sacred Ganges; saptadha--seven branches; vyadhat--created; saptanam--of the seven; pritaye--for the satisfaction of; nana--various; sapta-srotah--seven sources; pracaksate--known by name.

## TRANSLATION

The place is called Saptasrota ["divided by seven"] because there the waters of the sacred Ganges were divided into seven branches. This was done for the satisfaction of the seven great rsis.

## TEXT 53

### TEXT

snatvanusavanam tasmin  
hutva cagnin yatha-vidhi  
ab-bhaksa upasantatma  
sa aste vigataisanah

### SYNONYMS

snatva--by taking bath; anusavanam--regularly three times (morning, noon and evening); tasmin--in that Ganges divided into seven; hutva--by performing the Agni-hotra sacrifice; ca--also; agnin--in the fire; yatha-vidhi--just according to the tenets of the scripture; ap-bhaksah--fasting by drinking only water; upasanta--completely controlled; atma--the gross senses and the subtle mind; sah--Dhrtarastra; aste--would be situated; vigata--devoid of; esanah--thoughts in relation with family welfare.

## TRANSLATION

On the banks at Saptasrota, Dhrtarastra is now engaged in beginning astanga-yoga by bathing three times daily, in the morning, noon and evening, by performing the Agni-hotra sacrifice with fire and by drinking only water. This helps one control the mind and the senses and frees one completely from thoughts of familial affection.

## PURPORT

The yoga system is a mechanical way to control the senses and the mind and divert them from matter to spirit. The preliminary processes are the sitting posture, meditation, spiritual thoughts, manipulation of air passing within the body, and gradual situation in trance, facing the Absolute Person, Paramatma. Such mechanical ways of rising to the spiritual platform prescribe some regulative principles of taking bath daily three times, fasting as far as possible, sitting and concentrating the mind on spiritual matters and thus gradually becoming free from visaya, or material objectives. Material existence means to be absorbed in the material objective, which is simply illusory. House, country, family, society, children, property, and business are some of the material coverings of the spirit, atma, and the yoga system helps one to become free from all these illusory thoughts and gradually turn towards the Absolute Person, Paramatma. By material association and education, we learn simply to concentrate on flimsy things, but yoga is the process of forgetting them altogether. Modern so-called yogis and yoga systems manifest some magical feats, and ignorant persons are attracted by such false things, or they accept the yoga system as a cheap healing process for diseases of the gross body. But factually the yoga system is the process of learning to forget what we have acquired throughout the struggle for existence. Dhrtarastra was all along engaged in improving family affairs by raising the standard of living of his sons or by usurping the property of the Pandavas for the sake of his own sons. These are common affairs for a man grossly materialistic and without knowledge of the spiritual force. He does not see how this can drag one from heaven to hell. By the grace of his younger brother Vidura, Dhrtarastra was enlightened and could see his grossly illusory engagements, and by such enlightenment he was able to leave home for spiritual realization. Sri Naradadeva was just foretelling the way of his spiritual progress in a place which was sanctified by the flow of the celestial Ganges. Drinking water only, without solid food, is also considered fasting. This is necessary for advancement of spiritual knowledge. A foolish man wants to be a cheap yogi without observing the regulative principles. A man who has no control over the tongue at first can hardly become



a yogi. Yogi and bhogi are two opposite terms. The bhogi, or the merry man who eats and drinks, cannot be a yogi, for a yogi is never allowed to eat and drink unrestrictedly. We may note with profit how Dhrtarastra began his yoga system by drinking water only and sitting calmly in a place with a spiritual atmosphere, deeply absorbed in the thoughts of the Lord Hari, the Personality of Godhead.

#### TEXT 54

##### TEXT

jitasano jita-svasah  
pratyahrta-sad-indriyah  
hari-bhavanaya dhvasta-  
rajah-sattva-tamo-malah

##### SYNONYMS

jita-asanah--one who has controlled the sitting posture; jita-svasah--one who has controlled the breathing process; pratyahrta--turning back; sat--six; indriyah--senses; hari--the Absolute Personality of Godhead; bhavanaya--absorbed in; dhvasta--conquered; rajah--passion; sattva--goodness; tamah--ignorance; malah--contaminations.

##### TRANSLATION

One who has controlled the sitting postures [the yogic asanas] and the breathing process can turn the senses toward the Absolute Personality of Godhead and thus become immune to the contaminations of the modes of material nature, namely mundane goodness, passion and ignorance.

##### PURPORT

The preliminary activities of the way of yoga are asana, pranayama, pratyahara, dhyana, dharana, etc. Maharaja Dhrtarastra was to attain success in those preliminary actions because he was seated in a sanctified place and was concentrating upon one objective, namely the Supreme Personality of Godhead (Hari). Thus all his senses were being engaged in the service of the Lord. This process directly helps the devotee to get freedom from the contaminations of the three material modes of nature. Even the highest mode, the material mode of goodness, is also a cause of material bondage, and what to speak of the other qualities, namely passion and ignorance. Passion and ignorance increase the material propensities of hankering for material enjoyment, and a strong sense of lust provokes the accumulation of wealth and power. One who has conquered these two base mentalities and has raised himself to the platform of goodness, which is full of knowledge and morality, cannot also control the senses, namely the eyes, the tongue, the nose, the ear and touch. But one who has surrendered himself unto the lotus feet of Lord Hari, as above mentioned, can transcend all influences of the modes of material nature and be fixed in the service of the Lord. The bhakti-yoga process, therefore, directly applies the senses to the loving service of the Lord. This prohibits the performer from engaging in material activities. This process of turning the senses from material attachment to the loving transcendental service of the Lord is called pratyahara, and the very process is called pranayama, ultimately ending in samadhi, or absorption in pleasing the Supreme Lord Hari by all means.

#### TEXT 55

##### TEXT

vijnanatmani samyojya  
ksetrajne pravilapya tam  
brahmany atmanam adhare

ghatambaram ivambare

#### SYNONYMS

vijnana--purified identity; atmani--in intelligence; samyojya--perfectly fixing; ksetra-jne--in the matter of the living being; pravilapya--merging; tam--him; brahmani--in the Supreme; atmanam--pure living being; adhare--in the reservoir; ghata-ambaram--sky within the block; iva--like; ambare--in the supreme sky.

#### TRANSLATION

Dhrtarastra will have to amalgamate his pure identity with intelligence and then merge into the Supreme Being with knowledge of his qualitative oneness, as a living entity, with the Supreme Brahman. Being freed from the blocked sky, he will have to rise to the spiritual sky.

#### PURPORT

The living being, by his desiring to lord it over the material world and declining to cooperate with the Supreme Lord, contacts the sum total of the material world, namely the mahat-tattva, and from the mahat-tattva his false identity with the material world, intelligence, mind and senses is developed. This covers his pure spiritual identity. By the yogic process, when his pure identity is realized in self-realization, one has to revert to the original position by amalgamating the five gross elements and the subtle elements, mind and intelligence, into the mahat-tattva again. Thus getting freed from the clutches of the mahat-tattva, he has to merge in the existence of the Supersoul. In other words, he has to realize that qualitatively he is nondifferent from the Supersoul, and thus he transcends the material sky by his pure identical intelligence and thus becomes engaged in the transcendental loving service of the Lord. This is the highest perfectional development of spiritual identity, which was attained by Dhrtarastra by the grace of Vidura and the Lord. The Lord's mercy was bestowed upon him by his personal contact with Vidura, and when he was actually practicing the instructions of Vidura, the Lord helped him to attain the highest perfectional stage.

A pure devotee of the Lord does not live on any planet of the material sky, nor does he feel any contact with material elements. His so-called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest, and thus he is permanently freed from all contaminations of the sum total of the mahat-tattva. He is always in the spiritual sky, which he attains by being transcendental to the sevenfold material covering by the effect of his devotional service. The conditioned souls are within the coverings, whereas the liberated soul is far beyond the cover.

#### TEXT 56

#### TEXT

dhvasta-maya-gunodarko  
niruddha-karanasayah  
nivartitakhilahara  
aste sthanur ivacalah  
tasyantarayo maivabhuh  
sannyastakhila-karmanah

#### SYNONYMS

dhvasta--being destroyed; maya-guna--the modes of material nature; udarkah--after effects; niruddha--being suspended; karana-asayah--the senses and the mind; nivartita--stopped; akhila--all; aharah--food for the senses; aste--is sitting; sthanuh--immovable; iva--like; acalah--fixed; tasya--his; antarayah--hindrances; ma eva--never like that; abhuh--be; sannyasta--renounced; akhila--all sorts; karmanah--material duties.

## TRANSLATION

He will have to suspend all the actions of the senses, even from the outside, and will have to be impervious to interactions of the senses, which are influenced by the modes of material nature. After renouncing all material duties, he must become immovably established, beyond all sources of hindrances on the path.

## PURPORT

Dhrtarastra had attained, by the yogic process, the stage of negation of all sorts of material reaction. The effects of the material modes of nature draw the victim to indefatigable desires of enjoying matter, but one can escape such false enjoyment by the yogic process. Every sense is always busy in searching for its food, and thus the conditioned soul is assaulted from all sides and has no chance to become steady in any pursuit. Maharaja Yudhishthira was advised by Narada not to disturb his uncle by attempting to bring him back home. He was now beyond the attraction of anything material. The material modes of nature (the gunas) have their different modes of activities, but above the material modes of nature is a spiritual mode, which is absolute. Nirguna means without reaction. The spiritual mode and its effect are identical; therefore the spiritual quality is distinguished from its material counterpart by the word nirguna. After complete suspension of the material modes of nature, one is admitted to the spiritual sphere, and action dictated by the spiritual modes is called devotional service, or bhakti. Bhakti is therefore nirguna attained by direct contact with the Absolute.

## TEXT 57

### TEXT

sa va adyatanad rajan  
paratah pancame 'hani  
kalevaram hasyati svam  
tac ca bhasmi-bhavisyati

## SYNONYMS

sah--he; va--in all probability; adya--today; tanat--from; rajan--O King; paratah--ahead; pancame--on the fifth; ahani--day; kalevaram--body; hasyati--shall quit; svam--his own; tat--that; ca--also; bhasmi--ashes; bhavisyati--will turn into.

## TRANSLATION

O King, he will quit his body, most probably on the fifth day from today. And his body will turn to ashes.

## PURPORT

Narada Muni's prophecy prohibited Yudhishthira Maharaja from going to the place where his uncle was staying because even after quitting the body by his own mystic power, Dhrtarastra would not be in need of any funeral ceremony; Narada Muni indicated that his body by itself would burn to ashes. The perfection of the yoga system is attained by such mystic power. The yogi is able to quit his body by his own choice of time and can attain any planet he desires by turning the present body into ashes by self-made fire.

## TEXT 58

## TEXT

dahyamane 'gnibhir dehe  
patyuh patni sahotaje  
bahih sthita patim sadhvi  
tam agnim anu veksyati

## SYNONYMS

dahyamane--while it is burning; agnibhih--by the fire; dehe--the body; patyuh--of the husband; patni--the wife; saha-utaje--along with the thatched cottage; bahih--outside; sthita--situated; patim--unto the husband; sadhvi--the chaste lady; tam--that; agnim--fire; anu veksyati--looking with great attention will enter the fire.

## TRANSLATION

While outside observing her husband, who will burn in the fire of mystic power along with his thatched cottage, his chaste wife will enter the fire with rapt attention.

## PURPORT

Gandhari was an ideal chaste lady, a life companion of her husband, and therefore when she saw her husband burning in the fire of mystic yoga along with his cottage of leaves, she despaired. She left home after losing her one hundred sons, and in the forest she saw that her most beloved husband was also burning. Now she actually felt alone, and therefore she entered the fire of her husband and followed her husband to death. This entering of a chaste lady into the fire of her dead husband is called the sati rite, and the action is considered to be most perfect for a woman. In a later age, this sati rite became an obnoxious criminal affair because the ceremony was forced upon even an unwilling woman. In this fallen age it is not possible for any lady to follow the sati rite as chastely as it was done by Gandhari and others in past ages. A chaste wife like Gandhari would feel the separation of her husband to be more burning than actual fire. Such a lady can observe the sati rite voluntarily, and there is no criminal force by anyone. When the rite became a formality only and force was applied upon a lady to follow the principle, actually it became criminal, and therefore the ceremony was to be stopped by state law. This prophecy of Narada Muni to Maharaja Yudhishthira forbade him to go to his widowed aunt.

## TEXT 59

## TEXT

viduras tu tad ascaryam  
nisamya kuru-nandana  
harsa-soka-yutas tasmad  
ganta tirtha-nisevakah

## SYNONYMS

vidurah--Vidura also; tu--but; tat--that incident; ascaryam--wonderful; nisamya--seeing; kuru-nandana--O son of the Kuru dynasty; harsa--delight; soka--grief; yutah--affected by; tasmad--from that place; ganta--will go away; tirtha--place of pilgrimage; nisevakah--for being enlivened.

## TRANSLATION

Vidura, being affected with delight and grief, will then leave that place of sacred pilgrimage.

## PURPORT

Vidura was astonished to see the marvelous departure of his brother Dhrtarastra as a liberated yogi, for in his past life he was much attached to materialism. Of course it was only due to Vidura that his brother attained the desirable goal of life. Vidura was therefore glad to learn about it. But he was sorry that he could not make his brother turn into a pure devotee. This was not done by Vidura because of Dhrtarastra's being inimical to the Pandavas, who were all devotees of the Lord. An offense at the feet of a Vaisnava is more dangerous than an offense at the lotus feet of the Lord. Vidura was certainly very liberal to bestow mercy upon his brother Dhrtarastra, whose past life was very materialistic. But ultimately the result of such mercy certainly depended on the will of the Supreme Lord in the present life; therefore Dhrtarastra attained liberation only, and after many such liberated states of life one can attain to the stage of devotional service. Vidura was certainly very mortified by the death of his brother and sister-in-law, and the only remedy to mitigate such lamentation was to go out to pilgrimage. Thus Maharaja Yudhisthira had no chance to call back Vidura, his surviving uncle.

## TEXT 60

### TEXT

ity uktvatharuhat svargam  
naradah saha-tumburuh  
yudhisthiro vacas tasya  
hrdi krtvajahac chuchah

### SYNONYMS

iti--thus; uktva--having addressed; atha--thereafter; aruhah--ascended; svargam--into outer space; naradah--the great sage Narada; saha--along with; tumburuh--his stringed instrument; yudhisthirah--Maharaja Yudhisthira; vacah--instructions; tasya--of his; hrdis krtva--keeping in the heart; ajahat--gave up; sucah--all lamentations.

### TRANSLATION

Having spoken thus, the great sage Narada, along with his vina, ascended into outer space. Yudhisthira kept his instruction in his heart and so was able to get rid of all lamentations.

## PURPORT

Sri Naradaji is an eternal spaceman, having been endowed with a spiritual body by the grace of the Lord. He can travel in the outer spaces of both the material and spiritual worlds without restriction and can approach any planet in unlimited space within no time. We have already discussed his previous life as the son of a maidservant. Because of his association with pure devotees, he was elevated to the position of an eternal spaceman and thus had freedom of movement. One should therefore try to follow in the footsteps of Narada Muni and not make a futile effort to reach other planets by mechanical means. Maharaja Yudhisthira was a pious king, and therefore he could see Narada Muni occasionally; anyone who desires to see Narada Muni must first be pious and follow in the footsteps of Narada Muni. Thus end the Bhaktivedanta purports of the First Canto, Thirteenth Chapter, of the Srimad-Bhagavatam, entitled "Dhrtarastra Quits Home."

Chapter Fourteen  
The Disappearance of Lord Krsna

### TEXT 1

### TEXT

suta uvaca  
samprasthite dvarakayam  
jishnu bandhu-didiksaya  
jnatum ca punya-slokasya  
krsnasya ca vicestitam

#### SYNONYMS

suta uvaca--Sri Suta Gosvami said; samprasthite--having gone to; dvarakayam--the city of Dvaraka; jishnu--Arjuna; bandhu--friends and relatives; didiksaya--for meeting them; jnatum--to know; ca--also; punya-slokasya--of one whose glories are sung by Vedic hymns; krsnasya--of Lord Krsna; ca--and; vicestitam--further programs of work.

#### TRANSLATION

Sri Suta Gosvami said: Arjuna went to Dvaraka to see Lord Sri Krsna and other friends and also to learn from the Lord of His next activities.

#### PURPORT

As stated in Bhagavad-gita, the Lord descended on earth for the protection of the faithful and annihilation of the impious, so after the Battle of Kuruksetra and establishment of Maharaja Yudhisthira, the mission of the Lord was complete. The Pandavas, especially Sri Arjuna, were eternal companions of the Lord, and therefore Arjuna went to Dvaraka to hear from the Lord of His next program of work.

#### TEXT 2

#### TEXT

vyatitah katicin masas  
tada nayat tato 'rjunah  
dadarsa ghora-rupani  
nimittani kurudvahah

#### SYNONYMS

vyatitah--after passing; katicit--a few; masah--months; tada--at that time; na ayat--did not return; tatah--from there; arjunah--Arjuna; dadarsa--observed; ghora--fearful; rupani--appearances; nimittani--various causes; kuru-udvahah--Maharaja Yudhisthira.

#### TRANSLATION

A few months passed, and Arjuna did not return. Maharaja Yudhisthira then began to observe some inauspicious omens, which were fearful in themselves.

#### PURPORT

Lord Sri Krsna the Supreme Personality of Godhead is ad infinitum, more powerful than the most powerful sun of our experience. Millions and billions of suns are created by Him and annihilated by Him within His one breathing period. In the material world the sun is considered to be the source of all productivity and material energy, and only due to the sun can we have the necessities of life. Therefore, during the personal presence of the Lord on the earth, all paraphernalia for our peace and prosperity, especially religion and knowledge, were in full display because of the Lord's presence, just as there is a

full flood of light in the presence of the glowing sun. Maharaja Yudhishthira observed some discrepancies in his kingdom, and therefore he became very anxious about Arjuna, who was long absent, and there was also no news about Dvaraka's well-being. He suspected the disappearance of Lord Krsna, otherwise there would have been no possibility of fearful omens.

#### TEXT 3

#### TEXT

kalasya ca gatim raudram  
viparyastartu-dharminah  
papiyasim nram vartam  
krodha-lobhanrtatmanam

#### SYNONYMS

kalasya--of eternal time; ca--also; gatim--direction; raudram--fearful; viparyasta--reversed; rtu--seasonal; dharminah--regularities; papiyasim--sinful; nram--of the human being; vartam--means of livelihood; krodha--anger; lobha--greedy; anrta--falsehood; atmanam--of the people.

#### TRANSLATION

He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood.

#### PURPORT

When civilization is disconnected from the loving relation of the Supreme Personality of Godhead, symptoms like changes of seasonal regulations, foul means of livelihood, greed, anger and fraudulence become rampant. The change of seasonal regulations refers to one season's atmosphere becoming manifest in another season--for example the rainy season's being transferred to autumn, or the fructification of fruits and flowers from one season in another season. A godless man is invariably greedy, angry and fraudulent. Such a man can earn his livelihood by any means, black or white. During the reign of Maharaja Yudhishthira, all the above symptoms were conspicuous by their absence. But Maharaja Yudhishthira was astonished to experience even a slight change in the godly atmosphere of his kingdom, and at once he suspected the disappearance of the Lord. Foul means of livelihood implies deviation from one's occupational duty. There are prescribed duties for everyone, such as the brahmana, ksatriya, vaisya and sudra, but anyone who deviates from his prescribed duty and declares another's duty to be his own is following a foul and improper duty. A man becomes too greedy for wealth and power when he has no higher objective in life and when he thinks that this earthly life of a few years is all in all. Ignorance is the cause for all these anomalies in human society, and to remove this ignorance, especially in this age of degradation, the powerful sun is there to distribute light in the shape of Srimad-Bhagavatam.

#### TEXT 4

#### TEXT

jihma-prayam vyavahrtam  
sathya-misram ca sauhrdam  
pitr-matr-suhrd-bhratr-  
dam-patinam ca kalkanam

#### SYNONYMS

jihma-prayam--cheating; vyavahrtam--in all ordinary transactions; sathya--duplicity; misram--adulterated in; ca--and; sauhrdam--regarding friendly well-wishers; pitr--father; matr--regarding the mother; suhrt--well-wishers; bhratr--one's own brother; dam-patinam--regarding husband and wife; ca--also; kalkanam--mutual quarrel.

#### TRANSLATION

All ordinary transactions and dealings became polluted with cheating, even between friends. And in familial affairs, there was always misunderstanding between fathers, mothers and sons, between well-wishers, and between brothers. Even between husband and wife there was always strain and quarrel.

#### PURPORT

A conditioned living being is endowed with four principles of malpractice, namely errors, insanity, inability and cheating. These are signs of imperfection, and out of the four the propensity to cheat others is most prominent. And this cheating practice is there in the conditioned souls because the conditioned souls are primarily in the material world imbued with an unnatural desire to lord it over the material world. A living being in his pure state is not conditioned by the laws because in his pure state he is conscious that a living being is eternally subservient to the Supreme Being, and thus it is always good for him to remain subservient, instead of falsely trying to lord it over the property of the Supreme Lord. In the conditioned state the living being is not satisfied even if he actually becomes the lord of all that he surveys, which he never becomes, and therefore he becomes the victim of all kinds of cheating, even with his nearest and most intimate relations. In such an unsatisfactory state of affairs, there is no harmony, even between father and sons or between husband and wife. But all these contending difficulties can be mitigated by one process, and that is the devotional service of the Lord. The world of hypocrisy can be checked only by counteraction through devotional service to the Lord and nothing else. Maharaja Yudhisthira, having observed the disparities, conjectured the disappearance of the Lord from the earth.

#### TEXT 5

#### TEXT

nimittany atyaristani  
kale tv anugate nram  
lobhady-adharma-prakrtim  
drstvovacanujam nrpah

#### SYNONYMS

nimittani--causes; ati--very serious; aristani--bad omens; kale--in course of time; tu--but; anugate--passing away; nram--of humanity at large; lobha-adi--such as greed; adharma--irreligious; prakrtim--habits; drstva--having observed; uvaca--said; anujam--younger brother; nrpah--the King.

#### TRANSLATION

In course of time it came to pass that people in general became accustomed to greed, anger, pride, etc. Maharaja Yudhisthira, observing all these omens, spoke to his younger brother.

#### PURPORT

Such a pious king as Maharaja Yudhisthira at once became perturbed when there were such inhuman symptoms as greed, anger, irreligiosity and hypocrisy rampant in society. It appears from this statement



that all these symptoms of degraded society were unknown to the people of the time, and it was astonishing for them to have experienced them with the advent of the Kali-yuga, or the age of quarrel.

TEXT 6

TEXT

yudhisthira uvaca  
sampresito dvarakayam  
jismur bandhu-didrksaya  
jnatum ca punya-slokasya  
krsnasya ca vicestitam

SYNONYMS

yudhisthirah uvaca--Maharaja Yudhisthira said; sampresitah--has gone to; dvarakayam--Dvaraka; jismuh--Arjuna; bandhu--friends; didrksaya--for the sake of meeting; jnatum--to know; ca--also; punya-slokasya--of the Personality of Godhead; krsnasya--of Lord Sri Krsna; ca--and; vicestitam--program of work.

TRANSLATION

Maharaja Yudhisthira said to his younger brother Bhimasena, I sent Arjuna to Dvaraka to meet his friends and to learn from the Personality of Godhead Krsna of His program of work.

TEXT 7

TEXT

gatah saptadhuna masa  
bhimasena tavanujah  
nayati kasya va hetor  
naham vededam anjasa

SYNONYMS

gatah--has gone; sapta--seven; adhuna--to date; masah--months; bhimasena--O Bhimasena; tava--your; anujah--younger brother; na--does not; ayati--come back; kasya--for what; va--or; hetoh--reason; na--not; aham--I; veda--know; idam--this; anjasa--factually.

TRANSLATION

Since he departed, seven months have passed, yet he has not returned. I do not know factually how things are going there.

TEXT 8

TEXT

api devarsinadistah  
sa kalo 'yam upasthitah  
yadatmano 'ngam akridam  
bhagavan utsisrksati

## SYNONYMS

api--whether; deva-rsina--by the demigod-saint (Narada); adistah--instructed; sah--that; kalah--eternal time; ayam--this; upasthitah--arrived; yada--when; atmanah--of His own self; angam--plenary portion; akridam--manifestation; bhagavan--the Personality of Godhead; utsisrksati--is going to quit.

## TRANSLATION

Is He going to quit His earthly pastimes, as Devarsi Narada indicated? Has that time already arrived?

## PURPORT

As we have discussed many times, the Supreme Personality of Godhead Lord Sri Krsna has many plenary expansions, and each and every one of them, although equally powerful, executes different functions. In Bhagavad-gita there are different statements by the Lord, and each of these statements is meant for different plenary portions or portions of the plenary portions. For example, Sri Krsna, the Lord, says in Bhagavad-gita:

"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." (Bg. 4.7)

"To deliver the faithful, to annihilate the miscreants and also to reestablish the principles of occupational duty, I appear in every age." (Bg. 4.8)

"If I should cease to work, then all humanity would be misdirected. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings." (Bg. 3.24)

"Whatever action a great man performs, common men will follow. And whatever standards he sets by exemplary acts, all the world pursues." (Bg. 3.21)

All the above statements by the Lord apply to different plenary portions of the Lord, namely His expansions such as Sankarsana, Vasudeva, Pradyumna, Aniruddha and Narayana. These are all He Himself in different transcendental expansions, and still the Lord as Sri Krsna functions in a different sphere of transcendental exchange with different grades of devotees. And yet Lord Krsna as He is appears once every twenty-four hours of Brahma's time (or after a lapse of 8,640,000,000 solar years) in each and every universe, and all His transcendental pastimes are displayed in each and every universe in a routine spool. But in that routine spool the functions of Lord Krsna, Lord Vasudeva, etc., are complex problems for the layman. There is no difference between the Lord's Self and the Lord's transcendental body. The expansions execute differential activities. When the Lord, however, appears in His person as Lord Sri Krsna, His other plenary portions also join in Him by His inconceivable potency called yogamaya, and thus the Lord Krsna of Vrndavana is different from the Lord Krsna of Mathura or the Lord Krsna of Dvaraka. The virat-rupa of Lord Krsna is also different from Him, by His inconceivable potency. The virat-rupa exhibited on the Battlefield of Kuruksetra is the material conception of His form. Therefore it should be understood that when Lord Krsna was apparently killed by the bow and arrow of the hunter, the Lord left His so-called material body in the material world. The Lord is kaivalya, and for Him there is no difference between matter and spirit because everything is created from Him. Therefore His quitting one sort of body or accepting another body does not mean that He is like the ordinary living being. All such activities are simultaneously one and different by His inconceivable potency. When Maharaja Yudhisthira was lamenting the possibility of His disappearance, it was just in pursuance of a custom of lamenting the disappearance of a great friend, but factually the Lord never quits His transcendental body, as is misconceived by less intelligent persons. Such less intelligent persons have been condemned by the Lord Himself in Bhagavad-gita, and they are known as the mudhas. That the Lord left His body means that He left again His plenary portions in the respective dhamas (transcendental abodes), as He left His virat-rupa in the material world.

TEXT 9

TEXT

yasman nah sampado rajyam  
darah pranah kulam prajah  
asan sapatna-vijayo  
lokas ca yad-anugrahat

#### SYNONYMS

yasmat--from whom; nah--our; sampadah--opulence; rajyam--kingdom; darah--good wives; pranah--existence of life; kulam--dynasty; prajah--subjects; asan--have become possible; sapatna--competitors; vijayah--conquering; lokah--future accommodation in higher planets; ca--and; yat--by whose; anugrahat--by the mercy of.

#### TRANSLATION

From Him only, all our kingly opulence, good wives, lives, progeny, control over our subjects, victory over our enemies, and future accommodations in higher planets have become possible. All this is due to His causeless mercy upon us.

#### PURPORT

Material prosperity consists of a good wife, good home, sufficient land, good children, aristocratic family relations, victory over competitors and, by pious work, attainment of accommodations in the higher celestial planets for better facilities of material amenities. These facilities are earned not only by one's hard manual labor or by unfair means, but by the mercy of the Supreme Lord. Prosperity earned by one's personal endeavor also depends on the mercy of the Lord. Personal labor must be there in addition to the Lord's benediction, but without the Lord's benediction no one is successful simply by personal labor. The modernized man of Kali-yuga believes in personal endeavor and denies the benediction of the Supreme Lord. Even a great sannyasi of India delivered speeches in Chicago protesting the benedictions of the Supreme Lord. But as far as Vedic sastras are concerned, as we find in the pages of Srimad-Bhagavatam, the ultimate sanction for all success rests in the hands of the Supreme Lord. Maharaja Yudhisthira admits this truth in his personal success, and it behooves one to follow in the footsteps of a great king and devotee of the Lord to make life a full success. If one could achieve success without the sanction of the Lord then no medical practitioner would fail to cure a patient. Despite the most advanced treatment of a suffering patient by the most up-to-date medical practitioner, there is death, and even in the most hopeless case, without medical treatment, a patient is cured astonishingly. Therefore the conclusion is that God's sanction is the immediate cause for all happenings, good or bad. Any successful man should feel grateful to the Lord for all he has achieved.

#### TEXT 10

#### TEXT

pasyotpatan nara-vyaghra  
divyan bhauman sadaihikan  
darunan samsato 'durad  
bhayam no buddhi-mohanam

#### SYNONYMS

pasya--just see; utpatan--disturbances; nara-vyaghra--O man of tigerlike strength; divyan--happenings in the sky or by planetary influence; bhauman--happenings on the earth; sa-daihikan--happenings of the body and the mind; darunan--awfully dangerous; samsatah--indicating; adurat--in the near future; bhayam--danger; nah--our; buddhi--intelligence; mohanam--deluding.

## TRANSLATION

Just see, O man with a tiger's strength, how many miseries due to celestial influences, earthly reactions and bodily pains--all very dangerous in themselves--are foreboding danger in the near future by deluding our intelligence.

## PURPORT

Material advancement of civilization means advancement of the reactions of the threefold miseries due to celestial influence, earthly reactions and bodily or mental pains. By the celestial influence of the stars there are many calamities like excessive heat, cold, rains or no rains, and the aftereffects are famine, disease and epidemic. The aggregate result is agony of the body and the mind. Man-made material science cannot do anything to counteract these threefold miseries. They are all punishments from the superior energy of maya under the direction of the Supreme Lord. Therefore our constant touch with the Lord by devotional service can give us relief without our being disturbed in the discharge of our human duties. The asuras, however, who do not believe in the existence of God, make their own plans to counteract all these threefold miseries, and so they meet with failures every time. The Bhagavad-gita (7.14) clearly states that the reaction of material energy is never to be conquered, because of the binding effects of the three modes. They can simply be overcome by one who surrenders fully in devotion under the lotus feet of the Lord.

## TEXT 11

### TEXT

urv-aksi-bahavo mahyam  
sphuranty anga punah punah  
vepathus capi hrdaye  
arad dasyanti vipriyam

## SYNONYMS

uru--thighs; aksi--eyes; bahavah--the arms; mahyam--in my; sphuranti--quivering; anga--left side of the body; punah punah--again and again; vepathuh--palpitations; ca--also; api--certainly; hrdaye--in the heart; arad--due to fear; dasyanti--indicating; vipriyam--undesirables.

## TRANSLATION

The left side of my body, my thighs, arms and eyes are all quivering again and again. I am having heart palpitations due to fear. All this indicates undesirable happenings.

## PURPORT

Material existence is full of undesirables. Things we do not want are forced upon us by some superior energy, and we do not see that these undesirables are under the grip of the three modes of material nature. When a man's eyes, arms and thighs all quiver constantly, one must know that something is going to happen which is undesirable. These undesirables are compared to fire in a forest. No one goes into the forest to set fires, but fires automatically take place in the forest, creating inconceivable calamities for the living beings of the forest. Such a fire cannot be extinguished by any human efforts. The fire can be extinguished only by the mercy of the Lord, who sends clouds to pour water on the forest. Similarly, undesirable happenings in life cannot be checked by any number of plans. Such miseries can be removed only by the mercy of the Lord, who sends His bona fide representatives to enlighten human beings and thus save them from all calamities.

TEXT 12

TEXT

sivaisodyantam adityam  
abhirauty analanana  
mam anga saramayo 'yam  
abhirebhaty abhiruvat

SYNONYMS

siva--jackal; esa--this; udyantam--rising; adityam--unto the sun; abhi--towards; rauti--crying; anala--fire; anana--face; mam--unto me; anga--O Bhima; sarameyah--dog; ayam--this; abhirebhati--barks towards; abhiru-vat--without fear.

TRANSLATION

Just see, O Bhima, how the she jackal cries at the rising sun and vomits fire, and how the dog barks at me fearlessly.

PURPORT

These are some bad omens indicating something undesirable in the near future.

TEXT 13

TEXT

sastah kurvanti mam savyam  
daksinam pasavo 'pare  
vahams ca purusa-vyaghra  
laksaye rudato mama

SYNONYMS

sastah--useful animals like the cow; kurvanti--are keeping; mam--me; savyam--on the left; daksinam--circumambulating; pasavah apare--other lower animals like asses; vahan--the horses (carriers); ca--also; purusa-vyaghra--O tiger among men; laksaye--I see; rudatah--weeping; mama--of mine.

TRANSLATION

O Bhimasena, tiger amongst men, now useful animals like cows are passing me on my left side, and lower animals like the asses are circumambulating me. My horses appear to weep upon seeing me.

TEXT 14

TEXT

mrtyu-dutah kapoto 'yam  
ulukah kampayan manah  
pratyulukas ca kuhvanair  
visvam vai sunyam icchatah

SYNONYMS

mṛtyu--death; dutah--messenger of; kapotah--pigeon; ayam--this; ulukah--owl; kampayan--trembling; manah--mind; pratyulukah--the rivals of owls (crows); ca--and; kuhvanaih--shrieking scream; visvam--the cosmos; vai--either; sunyam--void; icchatah--wishing.

#### TRANSLATION

Just see! This pigeon is like a messenger of death. The shrieks of the owls and their rival crows make my heart tremble. It appears that they want to make a void of the whole universe.

#### TEXT 15

#### TEXT

dhumra disah paridhayah  
kampate bhuh sahadribhīh  
nirghatas ca mahams tata  
sakam ca stanayitnubhīh

#### SYNONYMS

dhumrah--smoky; disah--all directions; paridhayah--encirclement; kampate--throbbing; bhuh--the earth; saha adribhīh--along with the hills and mountains; nirghatah--bolt from the blue; ca--also; mahan--very great; tata--O Bhima; sakam--with; ca--also; stanayitnubhīh--thundering sound without any cloud.

#### TRANSLATION

Just see how the smoke encircles the sky. It appears that the earth and mountains are throbbing. Just hear the cloudless thunder and see the bolts from the blue.

#### TEXT 16

#### TEXT

vayur vati khara-sparso  
rajasa visrjams tamah  
asrg varsanti jalada  
bibhatsam iva sarvatah

#### SYNONYMS

vayuh--wind; vati--blowing; khara-sparsah--sharply; rajasa--by the dust; visrjan--creating; tamah--darkness; asrk--blood; varsanti--are raining; jaladah--the clouds; bibhatsam--disastrous; iva--like; sarvatah--everywhere.

#### TRANSLATION

The wind blows violently, blasting dust everywhere and creating darkness. Clouds are raining everywhere with bloody disasters.

#### TEXT 17

#### TEXT

suryam hata-prabham pasya  
graha-mardam mitho divi  
sasankulair bhuta-ganair  
jvalite iva rodasi

SYNONYMS

suryam--the sun; hata-prabham--its rays declining; pasya--just see; graha-mardam--clashes of the stars; mithah--among one another; divi--in the sky; sa-sankulaih--being mixed with; bhuta-ganaih--by the living entities; jvalite--being ignited; iva--as if; rodasi--crying.

TRANSLATION

The rays of the sun are declining, and the stars appear to be fighting amongst themselves. Confused living entities appear to be ablaze and weeping.

TEXT 18

TEXT

nadyo nadas ca ksubhitah  
saramsi ca manamsi ca  
na jvalaty agnir ajyena  
kalo 'yam kim vidhasyati

SYNONYMS

nadyah--rivers; nadah ca--and the tributaries; ksubhitah--all perturbed; saramsi--reservoirs of water; ca--and; manamsi--the mind; ca--also; na--does not; jvalati--ignite; agnih--fire; ajyena--with the help of butter; kalah--the time; ayam--extraordinary it is; kim--what; vidhasyati--going to happen.

TRANSLATION

Rivers, tributaries, ponds, reservoirs and the mind are all perturbed. Butter no longer ignites fire. What is this extraordinary time? What is going to happen?

TEXT 19

TEXT

na pibanti stanam vatsa  
na duhyanti ca matarah  
rudanty asru-mukha gavo  
na hrsyanty rsabha vraje

SYNONYMS

na--does not; pibanti--suck; stanam--breast; vatsah--the calves; na--do not; duhyanti--allow milking; ca--also; matarah--the cows; rudanti--crying; asru-mukhah--with a tearful face; gavah--the cows; na--do not; hrsyanti--take pleasure; rsabhah--the bulls; vraje--in the pasturing ground.

TRANSLATION

The calves do not suck the teats of the cows, nor do the cows give milk. They are standing, crying, tears in their eyes, and the bulls take no pleasure in the pasturing grounds.

TEXT 20

TEXT

daivatani rudantiva  
svidyanti hy uccalanti ca  
ime jana-pada gramah  
purodyanakarasramah  
bhrasta-sriyo niranandah  
kim agham darsayanti nah

SYNONYMS

daivatani--the Deities in the temples; rudanti--seem to be crying; iva--like that; svidyanti--perspiring; hi--certainly; uccalanti--as if going out; ca--also; ime--these; jana-padah--cities; gramah--villages; pura--towns; udyana--gardens; akara--mines; asramah--hermitages, etc.; bhrasta--devoid of; sriyah--beauty; niranandah--bereft of all happiness; kim--what sort of; agham--calamities; darsayanti--shall manifest; nah--to us.

TRANSLATION

The Deities seem to be crying in the temple, lamenting and perspiring. They seem about to leave. All the cities, villages, towns, gardens, mines and hermitages are now devoid of beauty and bereft of all happiness. I do not know what sort of calamities are now awaiting us.

TEXT 21

TEXT

manya etair mahotpatair  
nunam bhagavatah padaih  
ananya-purusa-sribhir  
hina bhur hata-saubhaga

SYNONYMS

manya--I take it for granted; etaih--by all these; maha--great; utpataih--upsurges; nunam--for want of; bhagavatah--of the Personality of Godhead; padaih--the marks on the sole of the foot; ananya--extraordinary; purusa--of the Supreme Personality; sribhir--by the auspicious signs; hina--dispossessed; bhuh--the earth; hata-saubhaga--without the fortune.

TRANSLATION

I think that all these earthly disturbances indicate some greater loss to the good fortune of the world. The world was fortunate to have been marked with the footprints of the lotus feet of the Lord. These signs indicate that this will no longer be.

TEXT 22

TEXT



iti cintayatas tasya  
drstaristena cetasa  
rajnah pratyagamad brahman  
yadu-puryah kapi-dhvajah

SYNONYMS

iti--thus; cintayatah--while thinking to himself; tasya--he; drsta--by observing; aristena--bad omens; cetasa--by the mind; rajnah--the King; prati--back; agamat--came; brahman--O brahmana; yadu-puryah--from the kingdom of the Yadus; kapi-dhvajah--Arjuna.

TRANSLATION

O Brahmana Saunaka, while Maharaja Yudhisthira, observing the inauspicious signs on the earth at that time, was thus thinking to himself, Arjuna came back from the city of the Yadus [Dvaraka].

TEXT 23

TEXT

tam padayor nipatitam  
ayatha-purvam aturam  
adhovadanam abbindun  
srjantam nayanabjayoh

SYNONYMS

tam--him (Arjuna); padayoh--at the feet; nipatitam--bowing down; ayatha-purvam--unprecedented; aturam--dejected; adhovadanam--downward face; abbindun--drops of water; srjantam--creating; nayanabjayoh--from the lotuslike eyes.

TRANSLATION

When he bowed at his feet, the King saw that his dejection was unprecedented. His head was down, and tears glided from his lotus eyes.

TEXT 24

TEXT

vilokyodvigna-hrdayo  
vicchayam anujam nrpah  
prcchati sma suhrn madhye  
samsmaran naraderitam

SYNONYMS

vilokya--by seeing; udvigna--anxious; hrdayah--heart; vicchayam--pale appearance; anujam--Arjuna; nrpah--the King; prcchati sma--asked; suhrt--friends; madhye--amongst; samsmaran--remembering; narada--Sage Narada; iritam--indicated by.

TRANSLATION

Seeing Arjuna pale due to heartfelt anxieties, the King, remembering the indications of the sage Narada, questioned him in the midst of friends.

TEXT 25

TEXT

yudhisthira uvaca  
kaccid anarta-puryam nah  
sva-janah sukham asate  
madhu-bhoja-dasarharha-  
satvatandhaka-vrsnayah

SYNONYMS

yudhisthirah uvaca--Yudhisthira said; kaccit--whether; anarta-puryam--of Dvaraka; nah--our; sva-janah--relatives; sukham--happily; asate--are passing their days; madhu--Madhu; bhoja--Bhoja; dasarha--Dasarha; arha--Arha; satvata--Satvata; andhaka--Andhaka; vrsnayah--of the family of Vrsni.

TRANSLATION

Maharaja Yudhisthira said: My dear brother, please tell me whether our friends and relatives, such as Madhu, Bhoja, Dasarha, Arha, Satvata, Andhaka and the members of the Yadu family are all passing their days in happiness.

TEXT 26

TEXT

suro matamahah kaccit  
svasty aste vatha marisah  
matulah sanujah kaccit  
kusaly anakadundubhih

SYNONYMS

surah--Surasena; matamahah--maternal grandfather; kaccit--whether; svasti--all good; aste--passing his days; va--or; atha--therefore; marisah--respectful; matulah--maternal uncle; sa-anujah--with his younger brothers; kaccit--whether; kusali--all well; anaka- Dundubhih--Vasudeva.

TRANSLATION

Is my respectable grandfather Surasena in a happy mood? And are my maternal uncle Vasudeva and his younger brothers all doing well?

TEXT 27

TEXT

sapta sva-saras tat-patnyo  
matulanyah sahatmajah  
asate sasnusah ksemam  
devaki-pramukhah svayam

## SYNONYMS

sapta--seven; sva-sarah--own sisters; tat-patnyah--his wives; matulanyah--maternal aunts; saha--along with; atma-jah--sons and grandsons; asate--are all; sasnusah--with their daughters-in-law; ksemam--happiness; devaki--Devaki; pramukhah--headed by; svayam--personally.

## TRANSLATION

His seven wives, headed by Devaki, are all sisters. Are they and their sons and daughters-in-law all happy?

## TEXTS 28-29

### TEXT

kaccid rajahuko jivaty  
asat-putro 'sya canujah  
hrdikah sasuto 'kruro  
jayanta-gada-saranah

asate kusalam kaccid  
ye ca satrujid-adayah  
kaccid aste sukham ramo  
bhagavan satvatam prabhuh

## SYNONYMS

kaccit--whether; raja--the King; ahukah--another name of Ugrasena; jivati--still living; asat--mischievous; putrah--son; asya--his; ca--also; anujah--younger brother; hrdikah--Hrdika; sa-sutah--along with son, Krtavarma; akrurah--Akrura; jayanta--Jayanta; gada--Gada; saranah--Sarana; asate--are they all; kusalam--in happiness; kaccit--whether; ye--they; ca--also; satrujit--Satrujit; adayah--headed by; kaccit--whether; aste--are they; sukham--all right; ramah--Balarama; bhagavan--the Personality of Godhead; satvatam--of the devotees; prabhuh--protector.

## TRANSLATION

Are Ugrasena, whose son was the mischievous Kamsa, and his younger brother still living? Are Hrdika and his son Krtavarma happy? Are Akrura, Jayanta, Gada, Sarana and Satrujit all happy? How is Balarama, the Personality of Godhead and the protector of devotees?

## PURPORT

Hastinapura, the capital of the Pandavas, was situated somewhere near present New Delhi, and the kingdom of Ugrasena was situated in Mathura. While returning to Delhi from Dvaraka, Arjuna must have visited the city of Mathura, and therefore the inquiry about the King of Mathura is valid. Amongst various names of the relatives, the name of Rama or Balarama, eldest brother of Lord Krsna, is added with the words "the Personality of Godhead" because Lord Balarama is the immediate expansion of visnu-tattva as prakasa-vigraha of Lord Krsna. The Supreme Lord, although one without a second, expands Himself as many other living beings. The visnu-tattva living beings are expansions of the Supreme Lord, and all of them are qualitatively and quantitatively equal with the Lord. But expansions of the jiva-sakti, the category of the ordinary living beings, are not at all equal with the Lord. One who considers the jiva-sakti and the visnu-tattva to be on an equal level is considered a condemned soul of the world. Sri Rama, or Balarama, is the protector of the devotees of the Lord. Baladeva acts as the spiritual master of all devotees, and by His causeless mercy the fallen souls are delivered. Sri Baladeva appeared as Sri Nityananda Prabhu

during the advent of Lord Caitanya, and the great Lord Nityananda Prabhu exhibited His causeless mercy by delivering a pair of extremely fallen souls, namely Jagai and Madhai. Therefore it is particularly mentioned herein that Balarama is the protector of the devotees of the Lord. By His divine grace only one can approach the Supreme Lord Sri Krsna, and thus Sri Balarama is the mercy incarnation of the Lord, manifested as the spiritual master, the savior of the pure devotees.

#### TEXT 30

#### TEXT

pradyumnah sarva-vrsninam  
sukham aste maha-rathah  
gambhira-rayo 'niruddho  
vardhate bhagavan uta

#### SYNONYMS

pradyumnah--Pradyumna (a son of Lord Krsna); sarva--all; vrsninam--of the members of the Vrsni family; sukham--happiness; aste--are in; maha-rathah--the great general; gambhira--deeply; rayah--dexterity; aniruddhah--Aniruddha (a grandson of Lord Krsna); vardhate--flourishing; bhagavan--the Personality of Godhead; uta--must.

#### TRANSLATION

How is Pradyumna, the great general of the Vrsni family? Is He happy? And is Aniruddha, the plenary expansion of the Personality of Godhead, faring well?

#### PURPORT

Pradyumna and Aniruddha are also expansions of the Personality of Godhead, and thus They are also visnu-tattva. At Dvaraka Lord Vasudeva is engaged in His transcendental pastimes along with His plenary expansions, namely Sankarsana, Pradyumna and Aniruddha, and therefore each and every one of Them can be addressed as the Personality of Godhead, as it is mentioned in connection with the name Aniruddha.

#### TEXT 31

#### TEXT

susenas carudesnas ca  
sambo jambavati-sutah  
anye ca karsni-pravarah  
saputra rsabhadayah

#### SYNONYMS

susenah--Susena; carudesnah--Carudesna; ca--and; sambah--Samba; jambavati-sutah--the son of Jambavati; anye--others; ca--also; karsni--the sons of Lord Krsna; pravarah--all chieftains; sa-putrah--along with their sons; rsabha--Rsabha; adayah--etc.

#### TRANSLATION

Are all the chieftain sons of Lord Krsna, such as Susena, Carudesna, Samba the son of Jambavati, and Rsabha, along with their sons, all doing well?

## PURPORT

As already mentioned, Lord Kṛṣṇa married 16,108 wives, and each of them had ten sons. Therefore 16,108 x 10 161,080 sons. They all grew up, and each of them had as many sons as their father, and the whole aggregate was something near 1,610,800 family members of the Lord. The Lord is the father of all living beings, who are countless in number; therefore only a few of them are called to associate with the Lord in His transcendental pastimes as the Lord of Dvāraka on this earth. It is not astonishing that the Lord maintained a visible family consisting of so many members. It is better to refrain from comparing the Lord's position to ours, and it becomes a simple truth as soon as we understand at least a partial calculation of the Lord's transcendental position. King Yudhisthira, while inquiring about the Lord's sons and grandsons at Dvāraka, mentioned only the chieftains amongst them, for it was impossible for him to remember all the names of the Lord's family members.

## TEXTS 32-33

### TEXT

tathāivanucarah saureh  
srutadevoddhavadayah  
sunanda-nanda-sirsanya  
ye canye satvatarsabhah

api svasty asate sarve  
rama-kṛṣṇa-bhujasrayah  
api smaranti kusalam  
asmakam baddha-sauhrdah

### SYNONYMS

tathā eva--similarly; anucarah--constant companions; saureh--of Lord Śrī Kṛṣṇa such as; srutadeva--Srutadeva; uddhava-adayah--Uddhava and others; sunanda--Sunanda; nanda--Nanda; sirsanyah--other leaders; ye--all of them; ca--and; anye--others; satvata--liberated souls; rsabhah--the best men; api--if; svasti--doing well; asate--are; sarve--all of them; rama--Balarama; kṛṣṇa--Lord Kṛṣṇa; bhujasrayah--under the protection of; api--if also; smaranti--do remember; kusalam--welfare; asmakam--about ourselves; baddha-sauhrdah--bound by eternal friendship.

### TRANSLATION

Also, Srutadeva, Uddhava and others, Nanda, Sunanda and other leaders of liberated souls who are constant companions of the Lord are protected by Lord Balarama and Kṛṣṇa. Are they all doing well in their respective functions? Do they, who are all eternally bound in friendship with us, remember our welfare?

## PURPORT

The constant companions of Lord Kṛṣṇa, such as Uddhava, are all liberated souls, and they descended along with Lord Kṛṣṇa to this material world to fulfill the mission of the Lord. The Pandavas are also liberated souls who descended along with Lord Kṛṣṇa to serve Him in His transcendental pastimes on this earth. As stated in the Bhāgavad-gītā (4.8), the Lord and His eternal associates, who are also liberated souls like the Lord, come down on this earth at certain intervals. The Lord remembers them all, but His associates, although liberated souls, forget due to their being tatastha sakti, or marginal potency of the Lord. That is the difference between the viṣṇu-tattva and jīva-tattva. The jīva-tattvas are infinitesimal potential particles of the Lord, and therefore they require the protection of the Lord at all times. And to

the eternal servitors of the Lord, the Lord is pleased to give all protection at all times. The liberated souls never, therefore, think themselves as free as the Lord or as powerful as the Lord, but they always seek the protection of the Lord in all circumstances, both in the material world and in the spiritual world. This dependence of the liberated soul is constitutional, for the liberated souls are like sparks of a fire that are able to exhibit the glow of fire along with the fire and not independently. Independently the glow of the sparks is extinguished, although the quality of fire or the glowing is there. Thus those who give up the protection of the Lord and become so-called lords themselves, out of spiritual ignorance, come back again to this material world, even after prolonged tapasya of the severest type. That is the verdict of all Vedic literature.

#### TEXT 34

#### TEXT

bhagavan api govindo  
brahmanyo bhakta-vatsalah  
kaccit pure sudharmayam  
sukham aste suhrd-vrtah

#### SYNONYMS

bhagavan--the Personality of Godhead, Krsna; api--also; govindah--one who enlivens the cows and the senses; brahmanyah--devoted to the devotees of the brahmanas; bhakta-vatsalah--affectionate to the devotees; kaccit--whether; pure--in Dvaraka Puri; sudharmayam--pious assembly; sukham--happiness; aste--does enjoy; suhrt-vrtah--surrounded by friends.

#### TRANSLATION

Is Lord Krsna, the Supreme Personality of Godhead, who gives pleasure to the cows, the senses and the brahmanas, who is very affectionate towards His devotees, enjoying the pious assembly at Dvaraka Puri surrounded by friends?

#### PURPORT

Here in this particular verse the Lord is described as bhagavan, govinda, brahmanya and bhakta-vatsala. He is bhagavan svayam, or the original Supreme Personality of Godhead, full with all opulences, all power, all knowledge, all beauty, all fame and all renunciation. No one is equal to or greater than Him. He is Govinda because He is the pleasure of the cows and the senses. Those who have purified their senses by the devotional service of the Lord can render unto Him real service and thereby derive transcendental pleasure out of such purified senses. Only the impure conditioned living being cannot derive any pleasure from the senses, but being illusioned by false pleasures of the senses, he becomes servant of the senses. Therefore, we need His protection for our own interest. The Lord is the protector of cows and the brahminical culture. A society devoid of cow protection and brahminical culture is not under the direct protection of the Lord, just as the prisoners in the jails are not under the protection of the king but under the protection of a severe agent of the king. Without cow protection and cultivation of the brahminical qualities in human society, at least for a section of the members of society, no human civilization can prosper at any length. By brahminical culture, the development of the dormant qualities of goodness, namely truthfulness, equanimity, sense control, forbearance, simplicity, general knowledge, transcendental knowledge, and firm faith in the Vedic wisdom, one can become a brahmana and thus see the Lord as He is. And after surpassing the brahminical perfection, one has to become a devotee of the Lord so that His loving affection in the form of proprietor, master, friend, son and lover can be transcendently achieved. The stage of a devotee, which attracts the transcendental affection of the Lord, does not develop unless one has developed the qualities of a brahmana as above mentioned. The Lord is inclined to a brahmana of quality and not of false prestige. Those who are less than a brahmana by

qualification cannot establish any relation with the Lord, just as fire cannot be kindled from the raw earth unless there is wood, although there is a relation between wood and the earth. Since the Lord is all-perfect in Himself, there could not be any question of His welfare, and Maharaja Yudhisthira refrained from asking this question. He simply inquired about His residential place, Dvaraka Puri, where pious men assemble. The Lord stays only where pious men assemble and takes pleasure in their glorifying the Supreme Truth. Maharaja Yudhisthira was anxious to know about the pious men and their pious acts in the city of Dvaraka.

#### TEXTS 35-36

#### TEXT

mangalaya ca lokanam  
ksemaya ca bhavaya ca  
aste yadu-kulambhodhav  
adyo 'nanta-sakhah puman

yad bahu-danda-guptayam  
sva-puryam yadavo 'rcitah  
kridanti paramanandam  
maha-paurusika iva

#### SYNONYMS

mangalaya--for all good; ca--also; lokanam--of all the planets; ksemaya--for protection; ca--and; bhavaya--for elevation; ca--also; aste--is there; yadu-kula-ambhodhau--in the ocean of the Yadu dynasty; adyah--the original; ananta-sakhah--in the company of Ananta (Balarama); puman--the supreme enjoyer; yat--whose; bahu-danda-guptayam--being protected by His arms; sva-puryam--in His own city; yadavah--the members of the Yadu family; arcitah--as they deserve; kridanti--are relishing; parama-anandam--transcendental pleasure; maha-paurusikah--the residents of the spiritual sky; iva--like.

#### TRANSLATION

The original Personality of Godhead, the enjoyer, and Balarama, the primeval Lord Ananta, are staying in the ocean of the Yadu dynasty for the welfare, protection and general progress of the entire universe. And the members of the Yadu dynasty, being protected by the arms of the Lord, are enjoying life like the residents of the spiritual sky.

#### PURPORT

As we have discussed many times, the Personality of Godhead Visnu resides within each and every universe in two capacities, namely as the Garbhodakasayi Visnu and the Ksirodakasayi Visnu. The Ksirodakasayi Visnu has His own planet on the northern top of the universe, and there is a great ocean of milk where the Lord resides on the bed of the Ananta incarnation of Baladeva. Thus Maharaja Yudhisthira has compared the Yadu dynasty to the ocean of milk and Sri Balarama to the Ananta where Lord Krsna resides. He has compared the citizens of Dvaraka to the liberated inhabitants of the Vaikunthalokas. Beyond the material sky, further than we can see with our eyes and beyond the sevenfold coverings of the universe, there is the Causal Ocean in which all the universes are floating like footballs, and beyond the Causal Ocean there is an unlimited span of spiritual sky generally known as the effulgence of Brahman. Within this effulgence there are innumerable spiritual planets, and they are known as the Vaikuntha planets. Each and every Vaikuntha planet is many, many times bigger than the biggest universe within the material world, and in each of them there are innumerable inhabitants who look exactly like Lord Visnu. These inhabitants are known as the Maha-paurusikas, or persons directly engaged in the service of the Lord. They are happy in those planets and are without any kind of misery, and they live perpetually in full

youthfulness, enjoying life in full bliss and knowledge without fear of birth, death, old age or disease, and without the influence of kala, eternal time. Maharaja Yudhisthira has compared the inhabitants of Dvaraka to the Maha-paurusikas of Vaikunthaloka because they are so happy with the Lord. In the Bhagavad-gita there are many references to the Vaikunthalokas, and they are mentioned there as mad-dhama, or the kingdom of the Lord.

#### TEXT 37

#### TEXT

yat-pada-susrusana-mukhya-karmana  
satyadayo dvy-asta-sahasra-yositah  
nirjitya sankhye tri-dasams tad-asiso  
haranti vajrayudha-vallabhocitah

#### SYNONYMS

yat--whose; pada--feet; susrusana--administration of comforts; mukhya--the most important; karmana--by the acts of; satya-adayah--queens headed by Satyabhama; dvi-asta--twice eight; sahasra--thousand; yositah--the fair sex; nirjitya--by subduing; sankhye--in the battle; tri-dasan--of the denizens of heaven; tat-asisah--what is enjoyed by the demigods; haranti--do take away; vajra-ayudha-vallabha--the wives of the personality who controls the thunderbolt; ucitah--deserving.

#### TRANSLATION

Simply by administering comforts at the lotus feet of the Lord, which is the most important of all services, the queens at Dvaraka, headed by Satyabhama, induced the Lord to conquer the demigods. Thus the queens enjoy things which are prerogatives of the wives of the controller of thunderbolts.

#### PURPORT

Satyabhama: One of the principal queens of Lord Sri Krsna at Dvaraka. After killing Narakasura, Lord Krsna visited the palace of Narakasura accompanied by Satyabhama. He went to Indraloka also with Satyabhama, and she was received by Sacidevi, who introduced her to the mother of the demigods, Aditi. Aditi was very much pleased with Satyabhama, and she blessed her with the benediction of permanent youth as long as Lord Krsna remained on the earth. Aditi also took her with her to show her the special prerogatives of the demigods in the heavenly planets. When Satyabhama saw the parijata flower, she desired to have it in her palace at Dvaraka. After that, she came back to Dvaraka along with her husband and expressed her willingness to have the parijata flower at her palace. Satyabhama's palace was especially bedecked with valuable jewels, and even in the hottest season of summer the inside of the palace remained cool, as if air-conditioned. She decorated her palace with various flags, heralding the news of her great husband's presence there. Once, along with her husband, she met Draupadi, and she was anxious to be instructed by Draupadi in the ways and means of pleasing her husband. Draupadi was expert in this affair because she kept five husbands, the Pandavas, and all were very much pleased with her. On receipt of Draupadi's instructions, she was very much pleased and offered her good wishes and returned to Dvaraka. She was the daughter of Satrajit. After the departure of Lord Krsna, when Arjuna visited Dvaraka, all the queens, including Satyabhama and Rukmini, lamented for the Lord with great feeling. At the last stage of her life, she left for the forest to undergo severe penance.

Satyabhama instigated her husband to get the parijata flower from the heavenly planets, and the Lord got it even by force from the demigods, as a common husband secures things to please his wife. As already explained, the Lord had very little to do with so many wives to carry out their orders like an ordinary man. But because the queens accepted the high quality of devotional service, namely administering the Lord all comforts, the Lord played the part of a faithful and complete husband. No earthly creature can expect to have things from the heavenly kingdom, especially the parijata flowers, which are simply to be



used by the demigods. But due to their becoming the Lord's faithful wives, all of them enjoyed the special prerogatives of the great wives of the denizens of heaven. In other words, since the Lord is the proprietor of everything within His creation, it is not very astonishing for the queens of Dvaraka to have any rare thing from any part of the universe.

#### TEXT 38

#### TEXT

yad bahu-dandabhyudayanujivino  
yadu-pravira hy akutobhaya muhuh  
adhikramanty anghribhir ahrtam balat  
sabham sudharmam sura-sattamocitam

#### SYNONYMS

yat--whose; bahu-danda--arms; abhyudaya--influenced by; anujivinah--always living; yadu--the members of the Yadu dynasty; pravirah--great heroes; hi akutobhayah--fearless in every respect; muhuh--constantly; adhikramanti--traversing; anghribhih--by foot; ahrtam--brought about; balat--by force; sabham--assembly house; sudharmam--Sudharma; sura-sat-tama--the best among the demigods; ucitam--deserving.

#### TRANSLATION

The great heroes of the Yadu dynasty, being protected by the arms of Lord Sri Krsna, always remain fearless in every respect. And therefore their feet trample over the Sudharma assembly house, which the best demigods deserved but which was taken away from them.

#### PURPORT

Those who are directly servitors of the Lord are protected by the Lord from all fearfulness, and they also enjoy the best of things, even if they are forcibly accumulated. The Lord is equal in behavior to all living beings, but He is partial to His pure devotees, being very affectionate toward them. The city of Dvaraka was flourishing, being enriched with the best of things in the material world. The state assembly house is constructed according to the dignity of the particular state. In the heavenly planets, the state assembly house called Sudharma was deserving of the dignity of the best of the demigods. Such an assembly house is never meant for any state on the globe because the human being on the earth is unable to construct it, however far a particular state may be materially advanced. But during the time of Lord Krsna's presence on the earth, the members of the Yadu family forcibly brought the celestial assembly house to earth and placed it at Dvaraka. They were able to use such force because they were certain of the indulgence and protection of the Supreme Lord Krsna. In other words, the Lord is provided with the best things in the universe by His pure devotees. Lord Krsna was provided with all kinds of comforts and facilities available within the universe by the members of the Yadu dynasty, and in return such servitors of the Lord were protected and fearless.

A forgetful, conditioned soul is fearful. But a liberated soul is never fearful, just as a small child completely dependent on the mercy of his father is never fearful of anyone. Fearfulness is a sort of illusion for the living being when he is in slumber and forgetting his eternal relation with the Lord. Since the living being is never to die by his constitution, as stated in Bhagavad-gita (2.20), then what is the cause of fearfulness? A person may be fearful of a tiger in a dream, but another man who is awake by his side sees no tiger there. The tiger is a myth for both of them, namely the person dreaming and the person awake, because actually there is no tiger; but the man forgetful of his awakened life is fearful, whereas the man who has not forgotten his position is not at all fearful. Thus the members of the Yadu dynasty were fully awake in their service to the Lord, and therefore there was no tiger for them to be afraid of at any time. Even if there were a real tiger, the Lord was there to protect them.

## TEXT 39

### TEXT

kaccit te 'namayam tata  
bhrasta-teja vibhasi me  
alabdha-mano 'vajnatah  
kim va tata cirositah

### SYNONYMS

kaccit--whether; te--your; anamayam--health is all right; tata--my dear brother; bhrasta--bereft; tejah--luster; vibhasi--appear; me--to me; alabdha-manah--without respect; avajnatah--neglected; kim--whether; va--or; tata--my dear brother; cirositah--because of long residence.

### TRANSLATION

My brother Arjuna, please tell me whether your health is all right. You appear to have lost your bodily luster. Is this due to others disrespecting and neglecting you because of your long stay at Dvaraka?

### PURPORT

From all angles of vision, the Maharaja inquired from Arjuna about the welfare of Dvaraka, but he concluded at last that as long as Lord Sri Krsna Himself was there, nothing inauspicious could happen. But at the same time, Arjuna appeared to be bereft of his bodily luster, and thus the King inquired of his personal welfare and asked so many vital questions.

## TEXT 40

### TEXT

kaccin nabhihato 'bhavaih  
sabdadibhir amangalaih  
na dattam uktam arthibhya  
asaya yat pratisrutam

### SYNONYMS

kaccit--whether; na--could not; abhihatah--addressed by; bhavaih--unfriendly; sabda-adibhih--by sounds; amangalaih--inauspicious; na--did not; dattam--give in charity; uktam--is said; arthibhyah--unto one who asked; asaya--with hope; yat--what; pratisrutam--promised to be paid.

### TRANSLATION

Has someone addressed you with unfriendly words or threatened you? Could you not give charity to one who asked, or could you not keep your promise to someone?

### PURPORT

A ksatriya or a rich man is sometimes visited by persons who are in need of money. When they are asked for a donation, it is the duty of the possessor of wealth to give in charity in consideration of the person, place and time. If a ksatriya or a rich man fails to comply with this obligation, he must be very sorry for this discrepancy. Similarly, one should not fail to keep his promise to give in charity. These

discrepancies are sometimes causes of despondency, and thus failing, a person becomes subjected to criticism, which might also be the cause of Arjuna's plight.

#### TEXT 41

#### TEXT

kaccit tvam brahmanam balam  
gam vrddham roginam striyam  
saranopasrtam sattvam  
natyaksih sarana-pradah

#### SYNONYMS

kaccit--whether; tvam--yourself; brahmanam--the brahmanas; balam--the child; gam--the cow; vrddham--old; roginam--the diseased; striyam--the woman; sarana-upasrtam--having approached for protection; sattvam--any living being; na--whether; atyaksih--not given shelter; sarana-pradah--deserving protection.

#### TRANSLATION

You are always the protector of the deserving living beings, such as brahmanas, children, cows, women and the diseased. Could you not give them protection when they approached you for shelter?

#### PURPORT

The brahmanas, who are always engaged in researching knowledge for the society's welfare work, both materially and spiritually, deserve the protection of the king in all respects. Similarly, the children of the state, the cow, the diseased person, the woman and the old man specifically require the protection of the state or a ksatriya king. If such living beings do not get protection by the ksatriya, or the royal order, or by the state, it is certainly shameful for the ksatriya or the state. If such things had actually happened to Arjuna, Maharaja Yudhisthira was anxious to know about these discrepancies.

#### TEXT 42

#### TEXT

kaccit tvam nagamo 'gamyam  
gamyam vasat-krtam striyam  
parajito vatha bhavan  
nottamair nasamaih pathi

#### SYNONYMS

kaccit--whether; tvam--yourself; na--not; agamah--did contact; agamyam--impeachable; gamyam--acceptable; va--either; asat-krtam--improperly treated; striyam--a woman; parajitah--defeated by; va--either; atha--after all; bhavan--your good self; na--nor; uttamaih--by superior power; na--not; asamaih--by equals; pathi--on the road.

#### TRANSLATION

Have you contacted a woman of impeachable character, or have you not properly treated a deserving woman? Or have you been defeated on the way by someone who is inferior or equal to you?

## PURPORT

It appears from this verse that during the time of the Pandavas free contact between man and woman was allowed in certain conditions only. The higher-caste men, namely the brahmanas and ksatriyas, could accept a woman of the vaisya or the sudra community, but a man from the lower castes could not contact a woman of the higher caste. Even a ksatriya could not contact a woman of the brahmana caste. The wife of a brahmana is considered one of the seven mothers (namely one's own mother, the wife of the spiritual master or teacher, the wife of a brahmana, the wife of a king, the cow, the nurse, and the earth). Such contact between man and woman was known as *uttama* and *adhama*. Contact of a brahmana with a ksatriya woman is *uttama*, but the contact of a ksatriya with a brahmana woman is *adhama* and therefore condemned. A woman approaching a man for contact should never be refused, but at the same time the discretion as above mentioned may also be considered. Bhima was approached by Hidimbi from a community lower than the sudras, and Yayati refused to marry the daughter of Sukracarya because of Sukracarya's being a brahmana. Vyasadeva, a brahmana, was called to beget Pandu and Dhrtarastra. Satyawati belonged to a family of fishermen, but Parasara, a great brahmana, begot in her Vyasadeva. So there are so many examples of contacts with woman, but in all cases the contacts were not abominable nor were the results of such contacts bad. Contact between man and woman is natural, but that also must be carried out under regulative principles so that social consecration may not be disturbed or unwanted worthless population be increased for the unrest of the world.

It is abominable for a ksatriya to be defeated by one who is inferior in strength or equal in strength. If one is defeated at all, he should be defeated by some superior power. Arjuna was defeated by Bhismadeva, and Lord Krsna saved him from the danger. This was not an insult for Arjuna because Bhismadeva was far superior to Arjuna in all ways, namely age, respect and strength. But Karna was equal to Arjuna, and therefore Arjuna was in crisis when fighting with Karna. It was felt by Arjuna, and therefore Karna was killed even by crooked means. Such are the engagements of the ksatriyas, and Maharaja Yudhisthira inquired from his brother whether anything undesirable happened on the way home from Dvaraka.

## TEXT 43

### TEXT

api svit parya-bhunkthas tvam  
sambhojyan vrddha-balakan  
jugupsitam karma kincit  
krtavan na yad aksamam

### SYNONYMS

api svit--if it were so that; parya--by leaving aside; bhunkthah--have dined; tvam--yourself; sambhojyan--deserving to dine together; vrddha--the old men; balakan--boys; jugupsitam--abominable; karma--action; kincit--something; krtavan--you must have done; na--not; yat--that which; aksamam--unpardonable.

### TRANSLATION

Have you not taken care of old men and boys who deserve to dine with you? Have you left them and taken your meals alone? Have you committed some unpardonable mistake which is considered to be abominable?

## PURPORT

It is the duty of a householder to feed first of all the children, the old members of the family, the brahmanas and the invalids. Besides that, an ideal householder is required to call for any unknown hungry man to come and dine before he himself goes to take his meals. He is required to call for such a

hungry man thrice on the road. The neglect of this prescribed duty of a householder, especially in the matter of the old men and children, is unpardonable.

#### TEXT 44

#### TEXT

kaccit presthatamenatha  
hrdayenatma-bandhuna  
sunyo 'smi rahito nityam  
manyase te 'nyatha na ruk

#### SYNONYMS

kaccit--whether; prestha-tamena--unto the most dear one; atha--my brother Arjuna; hrdayena--most intimate; atma-bandhuna--own friend Lord Krsna; sunyah--void; asmi--I am; rahitah--having lost; nityam--for all time; manyase--you think; te--your; anyatha--otherwise; na--never; ruk--mental distress.

#### TRANSLATION

Or is it that you are feeling empty for all time because you might have lost your most intimate friend, Lord Krsna? O my brother Arjuna, I can think of no other reason for your becoming so dejected.

#### PURPORT

All the inquisitiveness of Maharaja Yudhishthira about the world situation was already conjectured by Maharaja Yudhishthira on the basis of Lord Krsna's disappearance from the vision of the world, and this was now disclosed by him because of the acute dejection of Arjuna, which could not have been possible otherwise. So even though he was doubtful about it, he was obliged to inquire frankly from Arjuna on the basis of Sri Narada's indication.

Thus end the Bhaktivedanta purports of the First Canto, Fourteenth Chapter, of the Srimad-Bhagavatam, entitled "The Disappearance of Lord Krsna."

Chapter Fifteen  
The Pandavas Retire Timely

#### TEXT 1

#### TEXT

suta uvaca  
evam krsna-sakhah krsno  
bhratra rajna vikalpita  
nana-sankaspadam rupam  
krsna-vislesa-karsitah

#### SYNONYMS

sutah uvaca--Suta Gosvami said; evam--thus; krsna-sakhah--the celebrated friend of Krsna; krsnah--Arjuna; bhratra--by his elder brother; rajna--King Yudhishthira; vikalpita--speculated; nana--various; sankaspadam--based on many doubts; rupam--forms; krsna--Lord Sri Krsna; vislesa--feelings of separation; karsitah--became greatly bereaved.

#### TRANSLATION

Suta Gosvami said: Arjuna, the celebrated friend of Lord Krsna, was grief-stricken because of his strong feeling of separation from Krsna, over and above all Maharaja Yudhisthira's speculative inquiries.

#### PURPORT

Being too much aggrieved, Arjuna practically became choked up, and therefore it was not possible for him to reply properly to the various speculative inquiries of Maharaja Yudhisthira.

#### TEXT 2

#### TEXT

sokena susyad-vadana-  
hrt-sarojo hata-prabhah  
vibhum tam evanusmaran  
nasaknot pratibhasitum

#### SYNONYMS

sokena--due to bereavement; susyat-vadana--drying up of the mouth; hrt-sarajah--lotuslike heart; hata--lost; prabhah--bodily luster; vibhum--the Supreme; tam--unto Lord Krsna; eva--certainly; anusmaran--thinking within; na--could not; asaknot--be able; pratibhasitum--properly replying.

#### TRANSLATION

Due to grief, Arjuna's mouth and lotuslike heart had dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.

#### TEXT 3

#### TEXT

krcchrena samstabhya suchah  
paninamrjya netrayoh  
paroksena samunnaddha-  
pranayautkanthya-katarah

#### SYNONYMS

krcchrena--with great difficulty; samstabhya--by checking the force; suchah--of bereavement; panina--with his hands; amrjya--smearing; netrayoh--the eyes; paroksena--due to being out of sight; samunnaddha--increasingly; pranaya-autkanthya--eagerly thinking of the affection; katarah--distressed.

#### TRANSLATION

With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Krsna was out of his sight, and he increasingly felt affection for Him.

#### TEXT 4

#### TEXT

sakhyam maitrim sauhrdam ca  
sarathyadisū samsmaran

nnpam agrajam ity aha  
baspagadgadaya gira

#### SYNONYMS

sakhyam--well-wishing; maitrim--benediction; sauhrdam--intimately related; ca--also; sarathya-adisu--in becoming the chariot driver; samsmaran--remembering all these; nnpam--unto the King; agrajam--the eldest brother; iti--thus; aha--said; baspa--heavily breathing; gadgadaya--overwhelmingly; gira--by speeches.

#### TRANSLATION

Remembering Lord Krsna and His well-wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak.

#### PURPORT

The Supreme Living Being is perfect in all relations with His pure devotee. Sri Arjuna is one of the typical pure devotees of the Lord reciprocating in the fraternal relationship, and the Lord's dealings with Arjuna are displays of friendship of the highest perfect order. He was not only a well-wisher of Arjuna but actually a benefactor, and to make it still more perfect the Lord tied him into a family relationship by arranging Subhadra's marriage with him. And above all, the Lord agreed to become a chariot driver of Arjuna in order to protect His friend from warfare risks, and the Lord became actually happy when He established the Pandavas to rule over the world. Arjuna remembered all these one after another, and thus he became overwhelmed with such thoughts.

#### TEXT 5

#### TEXT

arjuna uvaca  
vancito 'ham maha-rajā  
harina bandhu-rupina  
yena me 'pahrtam tejo  
deva-vismapanam mahat

#### SYNONYMS

arjunah uvaca--Arjuna said; vancitah--left by Him; aham--myself; maha-rajā--O King; harina--by the Personality of Godhead; bandhu-rupina--as if an intimate friend; yena--by whom; me--my; apahrtam--I have been bereft; tejah--power; deva--the demigods; vismapanam--astonishing; mahat--astounding.

#### TRANSLATION

Arjuna said: O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me.

#### PURPORT

In the Bhagavad-gita (10.41) the Lord says, "Anyone specifically powerful and opulent in wealth, strength, beauty, knowledge and all that is materially desirable is to be considered but a product of an insignificant portion of the complete whole of My energy." No one, therefore, can be independently powerful in any measure without being endowed by the Lord. When the Lord descends on the earth along

with His eternal ever-liberated associates, He not only displays the divine energy possessed by Himself, but also empowers His associate devotees with the required energy to execute His mission of incarnation. It is also stated in the Bhagavad-gita (4.5) that the Lord and His eternal associates descend on the earth many times, but the Lord remembers all the different roles of incarnations, whereas the associates, by His supreme will, forget them. Similarly, the Lord takes away with Him all His associates when He disappears from the earth. The power and energy which were bestowed upon Arjuna were required for fulfillment of the mission of the Lord, but when His mission was fulfilled, the emergency powers were withdrawn from Arjuna because the astounding powers of Arjuna, which were astonishing even to the denizens of heaven, were no longer required, and they were not meant for going back home, back to Godhead. If endowment of powers and withdrawal of powers by the Lord are possible even for a great devotee like Arjuna, or even the demigods in heaven, then what to speak of the ordinary living beings who are but figs compared to such great souls. The lesson is, therefore, that no one should be puffed up for his powers borrowed from the Lord. The sane man should rather feel obliged to the Lord for such benefactions and must utilize such power for the service of the Lord. Such power can be withdrawn at any time by the Lord, so the best use of such power and opulence is to engage them in the service of the Lord.

#### TEXT 6

#### TEXT

yasya ksana-viyogena  
loko hy apriya-darsanah  
ukthena rahito hy esa  
mrtakah procyate yatha

#### SYNONYMS

yasya--whose; ksana--a moment; viyogena--by separation; lokah--all the universes; hi--certainly; apriya-darsanah--everything appears unfavorable; ukthena--by life; rahitah--being devoid of; hi--certainly; esah--all these bodies; mrtakah--dead bodies; procyate--are designated; yatha--as it were.

#### TRANSLATION

I have just lost Him whose separation for a moment would render all the universes unfavorable and void, like bodies without life.

#### PURPORT

Factually for a living being there is no one dearer than the Lord. The Lord expands Himself by innumerable parts and parcels as svamsa and vibhinnamsa. Paramatma is the svamsa part of the Lord, whereas the vibhinnamsa parts are the living beings. As the living being is the important factor in the material body, for without the living being the material body has no value, similarly without Paramatma the living being has no status quo. Similarly, Brahman or Paramatma has no locus standi without the Supreme Lord Krsna. This is thoroughly explained in the Bhagavad-gita. They are all interlinked with one another, or interdependent factors; thus in the ultimate issue the Lord is the summum bonum and therefore the vital principle of everything.

#### TEXT 7

#### TEXT

yat-samsrayad drupada-geham upagatanam  
rajnam svayamvara-mukhe smara-durmadanam  
tejo hrtam khalu mayabhihata ca matsyah



sajjikrtena dhanusadhigata ca krsna

#### SYNONYMS

yat--by whose merciful; samsrayat--by strength; drupada-geham--in the palace of King Drupada; upagatanam--all those assembled; rajnam--of the princes; svayamvara-mukhe--on the occasion of the selection of the bridegroom; smara-durmadanam--all lusty in thought; tejah--power; hrtam--vanquished; khalu--as it were; maya--by me; abhigatah--pierced; ca--also; matsyah--the fish target; sajji-krtena--by equipping the bow; dhanusa--by that bow also; adhigata--gained; ca--also; krsna--Draupadi.

#### TRANSLATION

Only by His merciful strength was I able to vanquish all the lusty princes assembled at the palace of King Drupada for the selection of the bridegroom. With my bow and arrow I could pierce the fish target and thereby gain the hand of Draupadi.

#### PURPORT

Draupadi was the most beautiful daughter of King Drupada, and when she was a young girl almost all the princes desired her hand. But Drupada Maharaja decided to hand over his daughter to Arjuna only and therefore contrived a peculiar way. There was a fish hanging on the inner roof of the house under the protection of a wheel. The condition was that out of the princely order, one must be able to pierce the fish's eyes through the wheel of protection, and no one would be allowed to look up at the target. On the ground there was a waterpot in which the target and wheel were reflected, and one had to fix his aim towards the target by looking at the trembling water in the pot. Maharaja Drupada well knew that only Arjuna or alternately Karna could successfully carry out the plan. But still he wanted to hand his daughter to Arjuna. And in the assembly of the princely order, when Dhrstadyumna, the brother of Draupadi, introduced all the princes to his grown-up sister, Karna was also present in the game. But Draupadi tactfully avoided Karna as the rival of Arjuna, and she expressed her desires through her brother Dhrstadyumna that she was unable to accept anyone who was less than a ksatriya. The vaisyas and the sudras are less important than the ksatriyas. Karna was known as the son of a carpenter, a sudra. So Draupadi avoided Karna by this plea. When Arjuna, in the dress of a poor brahmana, pierced the difficult target, everyone was astonished, and all of them, especially Karna, offered a stiff fight to Arjuna, but as usual by the grace of Lord Krsna he was able to emerge very successful in the princely fight and thus gain the valuable hand of Krsna, or Draupadi. Arjuna was lamentingly remembering the incident in the absence of the Lord, by whose strength only he was so powerful.

#### TEXT 8

#### TEXT

yat-sannidhau aham u khandavam agnaye 'dam  
indram ca samara-ganam tarasa vijitya  
labdha sabha maya-krtadbhuta-silpa-maya  
digbhyo 'haran nrpatayo balim adhware te

#### SYNONYMS

yat--whose; sannidhau--being nearby; aham--myself; u--note of astonishment; khandavam--the protected forest of Indra, King of heaven; agnaye--unto the fire-god; adam--delivered; indram--Indra; ca--also; sa--along with; amara-ganam--the demigods; tarasa--with all dexterity; vijitya--having conquered; labdha--having obtained; sabha--assembly house; maya-krt--built by Maya; adbhuta--very wonderful; silpa--art and workmanship; maya--potency; digbhyah--from all directions; aharan--collected; nrpatayah--all princes; balim--presentations; adhware--brought; te--your.

## TRANSLATION

Because He was near me, it was possible for me to conquer with great dexterity the powerful King of heaven, Indradeva, along with his demigod associates and thus enable the fire-god to devastate the Khandava Forest. And only by His grace was the demon named Maya saved from the blazing Khandava Forest, and thus we could build our assembly house of wonderful architectural workmanship, where all the princes assembled during the performance of Rajasuya-yajna and paid you tributes.

## PURPORT

The demon Maya Danava was an inhabitant of the forest Khandava, and when the Khandava Forest was set on fire, he asked protection from Arjuna. Arjuna saved his life, and as a result of this the demon felt obliged. He reciprocated by building a wonderful assembly house for the Pandavas, which attracted the extraordinary attention of all state princes. They felt the supernatural power of the Pandavas, and thus without grudge all of them submitted and paid tributes to the Emperor. The demons possess wonderful and supernatural powers to create material wonders. But they are always disturbing elements of the society. The modern demons are the harmful material scientists who create some material wonders for disturbance in the society. For example, the creation of nuclear weapons has caused some panic in human society. Maya was also a materialist like that, and he knew the art of creating such wonderful things. And yet Lord Krsna wanted to kill him. When he was chased both by the fire and by the wheel of Lord Krsna, he took shelter of such a devotee as Arjuna, who saved him from the wrath of the fire of Lord Sri Krsna. Devotees are therefore more merciful than the Lord, and in devotional service the mercy of a devotee is more valuable than the mercy of the Lord. Both the fire and the Lord ceased from chasing the demon as soon as both of them saw that the demon was given shelter by such a devotee as Arjuna. This demon, feeling obliged to Arjuna, wanted to do him some service to show his gratefulness, but Arjuna declined to accept anything from him in exchange. Lord Sri Krsna, however, being pleased with Maya for his taking shelter of a devotee, asked him to render service unto King Yudhisthira by building a wonderful assembly house. The process is that by the grace of the devotee the mercy of the Lord is obtained, and by the mercy of the Lord a chance to serve the Lord's devotee is obtained. The club of Bhimasena was also a gift of Maya Danava.

## TEXT 9

### TEXT

yat-tejasa nrpa-siro-'nghrim ahan makhartham  
aryo 'nujas tava gajayuta-sattva-viryah  
tenahrtah pramatha-natha-makhaya bhupa  
yan-mocitas tad-anayan balim adhware te

## SYNONYMS

yat--whose; tejasa--by influence; nrpa-sirah-anghrim--one whose feet are adored by the heads of kings; ahan--killed; makha-artham--for the sacrifice; aryah--respectable; anujah--younger brother; tava--your; gaja-ayuta--ten thousand elephants; sattva-viryah--powerful existence; tena--by him; ahrtah--collected; pramatha-natha--the lord of the ghosts (Mahabhairava); makhaya--for sacrifice; bhupah--kings; yat-mocitah--by whom they were released; tat-anayan--all of them brought; balim--taxes; adhware--presented; te--your.

## TRANSLATION

Your respectable younger brother, who possesses the strength of ten thousand elephants, killed, by His grace, Jarasandha, whose feet were worshiped by many kings. These kings had been brought for sacrifice in Jarasandha's Mahabhairava-yajna, but they were thus released. Later they paid tribute to Your Majesty.

#### PURPORT

Jarasandha was a very powerful king of Magadha, and the history of his birth and activities is also very interesting. His father, King Bhadratha, was also a very prosperous and powerful king of Magadha, but he had no son, although he married two daughters of the King of Kasi. Being disappointed in not getting a son from either of the two queens, the King, along with his wives, left home to live in the forest for austerities, but in the forest he was blessed by one great rsi to have a son, and he gave him one mango to be eaten by the queens. The queens did so and were very soon pregnant. The King was very happy to see the queens bearing children, but when the ripe time approached, the queens delivered one child in two parts, one from each of the queens' wombs. The two parts were thrown in the forest, where a great she-demon used to live, and she was glad to have some delicate flesh and blood from the newly born child. Out of curiosity she joined the two parts, and the child became complete and regained life. The she-demon was known as Jara, and being compassionate on the childless King, she went to the King and presented him with the nice child, The King was very pleased with the she-demon and wanted to reward her according to her desire. The she-demon expressed her desire that the child be named after her, and thus the child was surnamed Jarasandha, or one who was joined by Jara, the she-demon. In fact, this Jarasandha was born as one of the parts and parcels of the demon Vipracitti. The saint by whose benedictions the queens bore the child was called Candra Kausika, who foretold of the child before his father Bhadratha.

Since he possessed demoniac qualities from birth, naturally he became a great devotee of Lord Siva, who is the lord of all ghostly and demoniac men. Ravana was a great devotee of Lord Siva, and so also King Jarasandha. He used to sacrifice all arrested kings before Lord Mahabhairava (Siva) and by his military power he defeated many small kings and arrested them to butcher before Mahabhairava. There are many devotees of Lord Mahabhairava, or Kalabhairava, in the province of Bihar, formerly called Magadha. Jarasandha was a relative of Kamsa, the maternal uncle of Krsna, and therefore after Kamsa's death King Jarasandha became a great enemy of Krsna, and there were many fights between Jarasandha and Krsna. Lord Krsna wanted to kill him, but He also wanted that those who served as military men for Jarasandha might not be killed. Therefore a plan was adopted to kill him. Krsna, Bhima and Arjuna together went to Jarasandha in the dress of poor brahmanas and begged charity from King Jarasandha. Jarasandha never refused charity to any brahmana, and he performed many sacrifices also, yet he was not on a par with devotional service. Lord Krsna, Bhima and Arjuna asked Jarasandha for the facility of fighting him, and it was settled that Jarasandha would fight with Bhima only. So all of them were both guests and combatants of Jarasandha, and Bhima and Jarasandha fought every day for several days. Bhima became disappointed, but Krsna gave him hints about Jarasandha's being joined together as an infant, and thus Bhima dissected him again and so killed him. All the kings who were detained in the concentration camp to be killed before Mahabhairava were thus released by Bhima. Feeling thus obliged to the Pandavas, they paid tribute to King Yudhisthira.

#### TEXT 10

#### TEXT

patnyas tavadhimakha-klpta-mahabhiseka-  
slaghistha-caru-kabaram kitavaih sabhayam  
sprstam vikirya padayoh patitasru-mukhya  
yas tat-striyo 'krta-hatesa-vimukta-kesah

#### SYNONYMS

patnyah--of the wife; tava--your; adhimakha--during the great sacrificial ceremony; klpta--dressed; maha-abhiseka--greatly sanctified; slaghistha--thus glorified; caru--beautiful; kabaram--clustered hair; kitavaih--by the miscreants; sabhayam--in the great assembly; sprstam--being caught; vikirya--being loosened; padayoh--on the feet; patita-asru-mukhyah--of the one who fell down with tears in the eyes; yah--He; tat--their; striyah--wives; akrta--became; hata-isa--bereft of husbands; vimukta-kesah--loosened hair.

#### TRANSLATION

It was He only who loosened the hair of all the wives of the miscreants who dared open the cluster of your Queen's hair, which had been nicely dressed and sanctified for the great Rajasuya sacrificial ceremony. At that time she fell down at the feet of Lord Krsna with tears in her eyes.

#### PURPORT

Queen Draupadi had a beautiful bunch of hair which was sanctified in the ceremonial function of Rajasuya-yajna. But when she was lost in a bet, Duhsasana touched her glorified hair to insult her. Draupadi then fell down at the lotus feet of Lord Krsna, and Lord Krsna decided that all the wives of Duhsasana and company should have their hair loosened as a result of the Battle of Kuruksetra. Thus after the Battle of Kuruksetra, after all the sons and grandsons of Dhrtarastra died in battle, all the wives of the family were obliged to loosen their hair as widows. In other words, all the wives of the Kuru family became widows because of Duhsasana's insulting a great devotee of the Lord. The Lord can tolerate insults upon Himself by any miscreant because the father tolerates even insults from the son. But He never tolerates insults upon His devotees. By insulting a great soul, one has to forego all the results of pious acts and benedictions also.

#### TEXT 11

#### TEXT

yo no jugopa vana etya duranta-krcchrad  
durvasaso 'ri-racitad ayutagra-bhug yah  
sakanna-sistam upayujya yatas tri-lokim  
trptam amamsta salile vinimagna-sanghah

#### SYNONYMS

yah--one who; nah--us; jugopa--gave protection; vane--forest; etya--getting in; duranta--dangerously; krcchrat--trouble; durvasasah--of Durvasa Muni; ari--enemy; racitad--fabricated by; ayuta--ten thousand; agra-bhuk--one who eats before; yah--that person; saka-anna-sistam--remnants of foodstuff; upayujya--having accepted; yatah--because; tri-lokim--all the three worlds; trptam--satisfied; amamsta--thought within the mind; salile--while in the water; vinimagna-sanghah--all merged into the water.

#### TRANSLATION

During our exile, Durvasa Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Krsna], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied.

#### PURPORT

Durvasa Muni: A powerful mystic brahmana determined to observe the principles of religion with great vows and under strict austerities. His name is associated with many historical events, and it appears that

the great mystic could be both easily satisfied and easily annoyed, like Lord Siva. When he was satisfied, he could do tremendous good to the servitor, but if he was dissatisfied he could bring about the greatest calamity. Kumari Kunti, at her father's house, used to minister all kinds of services to all great brahmanas, and being satisfied with her good reception Durvasa Muni blessed her with a power to call any demigod she desired. It is understood that he was a plenary incarnation of Lord Siva, and thus he could be either easily satisfied or annoyed. He was a great devotee of Lord Siva, and by Lord Siva's order he accepted the priesthood of King Svetaketu because of the King's performance of sacrifice for one hundred years. Sometimes he used to visit the parliamentary assembly of the heavenly kingdom of Indradeva. He could travel in space by his great mystic powers, and it is understood that he traveled a great distance through space, even up to the Vaikuntha planets beyond material space. He traveled all these long distances within one year, during his quarrel with King Ambarisa, the great devotee and Emperor of the world.

He had about ten thousand disciples, and wherever he visited and became a guest of the great ksatriya kings, he used to be accompanied by a number of followers. Once he visited the house of Duryodhana, the enemy cousin of Maharaja Yudhisthira. Duryodhana was intelligent enough to satisfy the brahmana by all means, and the great rsi wanted to give some benediction to Duryodhana. Duryodhana knew his mystic powers, and he knew also that the mystic brahmana, if dissatisfied, could cause some havoc, and thus he designed to engage the brahmana to show his wrath upon his enemy cousins, the Pandavas. When the rsi wanted to award some benediction to Duryodhana, the latter wished that he should visit the house of Maharaja Yudhisthira, who was the eldest and chief among all his cousins. But by his request he would go to him after he had finished his meals with his Queen, Draupadi. Duryodhana knew that after Draupadi's dinner it would be impossible for Maharaja Yudhisthira to receive such a large number of brahmana guests, and thus the rsi would be annoyed and would create some trouble for his cousin Maharaja Yudhisthira. That was the plan of Duryodhana. Durvasa Muni agreed to this proposal, and he approached the King in exile, according to the plan of Duryodhana, after the King and Draupadi had finished their meals.

On his arrival at the door of Maharaja Yudhisthira, he was at once well received, and the King requested him to finish his noontime religious rites in the river, for by that time the foodstuff would be prepared. Durvasa Muni, along with his large number of disciples, went to take a bath in the river, and Maharaja Yudhisthira was in great anxiety about the guests. As long as Draupadi had not taken her meals, food could be served to any number of guests, but the rsi, by the plan of Duryodhana, reached there after Draupadi had finished her meals.

When the devotees are put into difficulty, they have an opportunity to recollect the Lord with rapt attention. So Draupadi was thinking of Lord Krsna in that dangerous position, and the all-pervading Lord could at once know the dangerous position of His devotees. He therefore came there on the scene and asked Draupadi to give whatever food she might have in her stock. On her being so requested by the Lord, Draupadi was sorrowful because the Supreme Lord asked her for some food and she was unable to supply it at that time. She said to the Lord that the mysterious dish which she had received from the sun-god could supply any amount of food if she herself had not eaten. But on that day she had already taken her meals, and thus they were in danger. By expressing her difficulties she began to cry before the Lord as only a woman would do in such a position. The Lord, however, asked Draupadi to bring up the cooking pots to see if there was any particle of foodstuff left, and on Draupadi's doing so, the Lord found some particle of vegetable sticking to the pot. The Lord at once picked it up and ate it. After doing so, the Lord asked Draupadi to call for her guests, the company of Durvasa.

Bhima was sent to call them from the river. Bhima said, "Why are you delaying, sirs? Come on, the food is ready for you." But the brahmanas, because of Lord Krsna's accepting a little particle of food, felt sumptuously fed, even while they were in the water. They thought that since Maharaja Yudhisthira must have prepared many valuable dishes for them and since they were not hungry and could not eat, the King would feel very sorry, so it was better not to go there. Thus they decided to go away.

This incident proves that the Lord is the greatest mystic, and therefore He is known as Yogesvara. Another instruction is that every householder must offer food to the Lord, and the result will be that everyone, even a company of guests numbering ten thousand, will be satisfied because of the Lord's being satisfied. That is the way of devotional service.

## TEXT

yat-tejasatha bhagavan yudhi sula-panir  
vismapitah sagirijo 'stram adan nijam me  
anye 'pi caham amunaiva kalevarena  
prapto mahendra-bhavane mahad-asanardham

## SYNONYMS

yat--by whose; tejas--by influence; atha--at one time; bhagavan--the personality of god (Lord Siva); yudhi--in the battle; sula-panih--one who has a trident in his hand; vismapitah--astonished; sa-girijah--along with the daughter of the Himalaya Mountains; astram--weapon; adat--awarded; nijam--of his own; me--unto me; anye api--so also others; ca--and; aham--myself; amuna--by this; eva--definitely; kalevarena--by the body; praptah--obtained; maha-indra-bhavane--in the house of Indradeva; mahat--great; asana-ardham--half-elevated seat.

## TRANSLATION

It was by His influence only that in a fight I was able to astonish the personality of god Lord Siva and his wife, the daughter of Mount Himalaya. Thus he [Lord Siva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapons to me, and in addition I was able to reach the heavenly planets in this present body and was allowed a half-elevated seat.

## PURPORT

By the grace of the Supreme Personality of Godhead Sri Krsna, all the demigods, including Lord Siva, were pleased with Arjuna. The idea is that one who is favored by Lord Siva or any other demigod may not necessarily be favored by the Supreme Lord Sri Krsna. Ravana was certainly a great devotee of Lord Siva, but he could not be saved from the wrath of the Supreme Personality of Godhead Lord Ramacandra. And there are many instances like that in the histories of the Puranas. But here is an instance where we can see that Lord Siva became pleased even in the fight with Arjuna. The devotees of the Supreme Lord know how to respect the demigods, but the devotees of the demigods sometimes foolishly think that the Supreme Personality of Godhead is no greater than the demigods. By such a conception, one becomes an offender and ultimately meets with the same end as Ravana and others. The instances described by Arjuna during his friendly dealings with Lord Sri Krsna are instructive for all who may be convinced by the lessons that one can achieve all favors simply by pleasing the Supreme Lord Sri Krsna, whereas the devotees or worshipers of the demigods may achieve only partial benefits, which are also perishable, just as the demigods themselves are.

Another significance of the present verse is that Arjuna, by the grace of Lord Sri Krsna, was able to reach the heavenly planet even with the selfsame body and was honored by the heavenly demigod Indradeva, being seated with him half-elevated. One can reach the heavenly planets by the pious acts recommended in the sastras in the category of fruitive activities. And as stated in the Bhagavad-gita (9.21), when the reactions of such pious acts are spent, the enjoyer is again degraded to this earthly planet. The moon is also on the level with the heavenly planets, and only persons who have performed virtues only--performing sacrifices, giving charity and undergoing severe austerities--can be allowed to enter into the heavenly planets after the duration of life of the body. Arjuna was allowed to enter into the heavenly planets in the selfsame body simply by the grace of the Lord, otherwise it is not possible to do so. The present attempts to enter into the heavenly planets by the modern scientists will certainly prove futile because such scientists are not on the level of Arjuna. They are ordinary human beings, without any assets of sacrifice, charity or austerities. The material body is influenced by the three modes of material nature, namely goodness, passion and ignorance. The present population is more or less influenced by the modes of passion and ignorance, and the symptoms for such influence are exhibited in their becoming very lusty and greedy. Such degraded fellows can hardly approach the higher planetary systems. Above the heavenly

planets there are many other planets also, which only those who are influenced by goodness can reach. In heavenly and other planets within the universe, the inhabitants are all highly intelligent, many more times than the human beings, and they are all pious in the higher and highest mode of goodness. They are all devotees of the Lord, and although their goodness is not unadulterated, still they are known as demigods possessing the maximum amount of good qualities possible within the material world.

#### TEXT 13

#### TEXT

tatraiva me viharato bhuja-danda-yugmam  
gandiva-laksanam arati-vadhaya devah  
sendrah srita yad-anubhavitam ajamidha  
tenaham adya musitah purusena bhumna

#### SYNONYMS

tatra--in that heavenly planet; eva--certainly; me--myself; viharatah--while staying as a guest; bhuja-danda-yugmam--both of my arms; gandiva--the bow named Gandiva; laksanam--mark; arati--a demon named Nivatakavaca; vadhaya--for killing; devah--all the demigods; sa--along with; indrah--the heavenly King, Indra; sritah--taken shelter of; yat--by whose; anubhavitam--made it possible to be powerful; ajamidha--O descendant of King Ajamidha; tena--by Him; aham--myself; adya--at the present moment; musitah--bereft of; purusena--the personality; bhumna--supreme.

#### TRANSLATION

When I stayed for some days as a guest in the heavenly planets, all the heavenly demigods, including King Indradeva, took shelter of my arms, which were marked with the Gandiva bow, to kill the demon named Nivatakavaca. O King, descendant of Ajamidha, at the present moment I am bereft of the Supreme Personality of Godhead, by whose influence I was so powerful.

#### PURPORT

The heavenly demigods are certainly more intelligent, powerful and beautiful, and yet they had to take help from Arjuna because of his Gandiva bow, which was empowered by the grace of Lord Sri Krsna. The Lord is all-powerful, and by His grace His pure devotee can be as powerful as He may desire, and there is no limit to it. And when the Lord withdraws His power from anyone, he is powerless by the will of the Lord.

#### TEXT 14

#### TEXT

yad-bandhavah kuru-balabdhim ananta-param  
eko rathena tatare 'ham atirya-sattvam  
pratyahrtam bahu dhanam ca maya paresam  
tejas-padam manimayam ca hrtam sirobhyah

#### SYNONYMS

yad-bandhavah--by whose friendship only; kuru-bala-abdhim--the ocean of the military strength of the Kurus; ananta-param--which was insurmountable; ekah--alone; rathena--being seated on the chariot; tatare--was able to cross over; aham--myself; atirya--invincible; sattvam--existence; pratyahrtam--drew back; bahu--very large quantity; dhanam--wealth; ca--also; maya--by my; paresam--of the enemy; tejah-

padam--source of brilliance; mani-mayam--bedecked with jewels; ca--also; hrtam--taken by force; sirobhyah--from their heads.

#### TRANSLATION

The military strength of the Kauravas was like an ocean in which there dwelled many invincible existences, and thus it was insurmountable. But because of His friendship, I, seated on the chariot, was able to cross over it. And only by His grace was I able to regain the cows and also collect by force many helmets of the kings which were bedecked with jewels that were sources of all brilliance.

#### PURPORT

On the Kaurava side there were many stalwart commanders like Bhishma, Drona, Krpa and Karna, and their military strength was as insurmountable as the great ocean. And yet it was due to Lord Krsna's grace that Arjuna alone, sitting on the chariot, could manage to vanquish them one after another without difficulty. There were many changes of commanders on the other side, but on the Pandavas' side Arjuna alone on the chariot driven by Lord Krsna could manage the whole responsibility of the great war. Similarly, when the Pandavas were living at the palace of Virata incognito, the Kauravas picked a quarrel with King Virata and decided to take away his large number of cows. While they were taking away the cows, Arjuna fought with them incognito and was able to regain the cows along with some booty taken by force--the jewels set on the turbans of the royal order. Arjuna remembered that all this was possible by the grace of the Lord.

#### TEXT 15

#### TEXT

yo bhisma-karna-guru-salya-camusv adabhra-  
rajanya-varya-ratha-mandala-manditasu  
agrecaro mama vibho ratha-yuthapanam  
ayur manamsi ca drsa saha oja arcchat

#### SYNONYMS

yah--it is He only; bhisma--Bhishma; karna--Karna; guru--Dronacarya; salya--Salya; camusu--in the midst of the military phalanx; adabhra--immense; rajanya-varya--great royal princes; ratha-mandala--chain of chariots; manditasu--being decorated with; agreccarah--going forward; mama--of mine; vibho--O great King; ratha-yutha-panam--all the charioteers; ayuh--duration of life or fruitive activities; manamsi--mental upsurges; ca--also; drsa--by glance; saha--power; ojah--strength; arcchat--withdrew.

#### TRANSLATION

It was He only who withdrew the duration of life from everyone and who, in the battlefield, withdrew the speculative power and strength of enthusiasm from the great military phalanx made by the Kauravas, headed by Bhishma, Karna, Drona, Salya, etc. Their arrangement was expert and more than adequate, but He [Lord Sri Krsna], while going forward, did all this.

#### PURPORT

The Absolute Personality of Godhead, Lord Sri Krsna, expands Himself by His plenary Paramatma portion in everyone's heart, and thus He directs everyone in the matter of recollection, forgetfulness, knowledge, the absence of intelligence and all psychological activities (Bg. 15.15). As the Supreme Lord, He can increase or decrease the duration of life of a living being. Thus the Lord conducted the Battle of Kuruksetra according to His own plan. He wanted that battle to establish Yudhisthira as the Emperor of



this planet, and to facilitate this transcendental business He killed all who were on the opposite party by His omnipotent will. The other party was equipped with all military strength supported by big generals like Bhishma, Drona and Salya and it would have been physically impossible for Arjuna to win the battle had the Lord not helped him by every kind of tactic. Such tactics are generally followed by every statesman, even in modern warfare, but they are all done materially by powerful espionages, military tactics and diplomatic maneuvers. But because Arjuna was the Lord's affectionate devotee, the Lord did all this Himself without personal anxiety by Arjuna. That is the way of the devotional service to the Lord.

#### TEXT 16

#### TEXT

yad-dohsu ma pranihitam guru-bhishma-karna-  
naptr-trigarta-salya-saindhava-bahlikadyaih  
astrany amogha-mahimani nirupitani  
nopasprsur nrhari-dasam ivasurani

#### SYNONYMS

yat--under whose; dohsu--protection of arms; ma pranihitam--myself being situated; guru--Dronacarya; bhishma--Bhishma; karna--Karna; naptr--Bhurisrava; trigarta--King Susarma; salya--Salya; saindhava--King Jayadratha; bahlika--brother of Maharaja Santanu (Bhishma's father); adyaih--etc.; astrani--weapons; amogha--invincible; mahimani--very powerful; nirupitani--applied; na--not; upasprsu--touched; nrhari-dasam--servitor of Nrsimhadeva (Prahlada); iva--like; asurani--weapons employed by the demons.

#### TRANSLATION

Great generals like Bhishma, Drona, Karna, Bhurisrava, Susarma, Salya, Jayadratha, and Bahlika all directed their invincible weapons against me. But by His [Lord Krsna's] grace they could not even touch a hair on my head. Similarly, Prahlada Maharaja, the supreme devotee of Lord Nrsimhadeva, was unaffected by the weapons the demons used against him.

#### PURPORT

The history of Prahlada Maharaja, the great devotee of Nrsimhadeva, is narrated in the Seventh Canto of Srimad-Bhagavatam. Prahlada Maharaja, a small child of only five years, became the object of envy for his great father, Hiranyakasipu, only because of his becoming a pure devotee of the Lord. The demon father employed all his weapons to kill the devotee son, Prahlada, but by the grace of the Lord he was saved from all sorts of dangerous actions by his father. He was thrown in a fire, in boiling oil, from the top of a hill, underneath the legs of an elephant, and he was administered poison. At last the father himself took up a chopper to kill his son, and thus Nrsimhadeva appeared and killed the heinous father in the presence of the son. Thus no one can kill the devotee of the Lord. Similarly, Arjuna was also saved by the Lord, although all dangerous weapons were employed by his great opponents like Bhishma.

Karna: Born of Kunti by the sun-god prior to her marriage with Maharaja Pandu, Karna took his birth with bangles and earrings, extraordinary signs for an undaunted hero. In the beginning his name was Vasusena, but when he grew up he presented his natural bangles and earrings to Indradeva, and thenceforward he became known as Vaikartana. After his birth from the maiden Kunti, he was thrown in the Ganges. Later he was picked up by Adhiratha, and he and his wife Radha brought him up as their own offspring. Karna was very charitable, especially toward the brahmanas. There was nothing he could not spare for a brahmana. In the same charitable spirit he gave in charity his natural bangles and earrings to Indradeva, who, being very much satisfied with him, gave him in return a great weapon called Sakti. He was admitted as one of the students of Dronacarya, and from the very beginning there was some rivalry between him and Arjuna. Seeing his constant rivalry with Arjuna, Duryodhana picked him up as his companion, and this gradually grew into greater intimacy. He was also present in the great assembly of

Draupadi's svayamvara function, and when he attempted to exhibit his talent in that meeting, Draupadi's brother declared that Karna could not take part in the competition because of his being the son of a sudra carpenter. Although he was refused in the competition, still when Arjuna was successful in piercing the fish target on the ceiling and Draupadi bestowed her garland upon Arjuna, Karna and the other disappointed princes offered an unusual stumbling block to Arjuna while he was leaving with Draupadi. Specifically, Karna fought with him very valiantly, but all of them were defeated by Arjuna. Duryodhana was very much pleased with Karna because of his constant rivalry with Arjuna, and when he was in power he enthroned Karna in the state of Anga. Being baffled in his attempt to win Draupadi, Karna advised Duryodhana to attack King Drupada, for after defeating him both Arjuna and Draupadi could be arrested. But Dronacarya rebuked them for this conspiracy, and they refrained from the action. Karna was defeated many times, not only by Arjuna but also by Bhimasena. He was the king of the kingdom of Bengal, Orissa and Madras combined. Later on he took an active part in the Rajasuya sacrifice of Maharaja Yudhisthira, and when there was gambling between the rival brothers, designed by Sakuni, Karna took part in the game, and he was very pleased when Draupadi was offered as a bet in the gambling. This fed his old grudge. When Draupadi was in the game he was very enthusiastic to declare the news, and it is he who ordered Duhsasana to take away the garments of both the Pandavas and Draupadi. He asked Draupadi to select another husband because, being lost by the Pandavas, she was rendered a slave of the Kurus. He was always an enemy of the Pandavas, and whenever there was an opportunity, he tried to curb them by all means. During the Battle of Kuruksetra, he foresaw the conclusive result, and he expressed his opinion that due to Lord Krsna's being the chariot driver of Arjuna, the battle should be won by Arjuna. He always differed with Bhishma, and sometimes he was proud enough to say that within five days he could finish up the Pandavas, if Bhishma would not interfere with his plan of action. But he was much mortified when Bhishma died. He killed Ghatotkaca with the Sakti weapon obtained from Indradeva. His son, Vrsasena, was killed by Arjuna. He killed the largest number of Pandava soldiers. At last there was a severe fight with Arjuna, and it was he only who was able to knock off the helmet of Arjuna. But it so happened that the wheel of his chariot stuck in the battlefield mud, and when he got down to set the wheel right, Arjuna took the opportunity and killed him, although he requested Arjuna not to do so.

Napta, or Bhurisrava: Bhurisrava was the son of Somadatta, a member of the Kuru family. His other brother was Salya. Both the brothers and the father attended the svayamvara ceremony of Draupadi. All of them appreciated the wonderful strength of Arjuna due to his being the devotee friend of the Lord, and thus Bhurisrava advised the sons of Dhrtarastra not to pick any quarrel or fight with them. All of them also attended the Rajasuya yajna of Maharaja Yudhisthira. He possessed one aksauhini regiment of army, cavalry, elephants and chariots, and all these were employed in the Battle of Kuruksetra on behalf of Duryodhana's party. He was counted by Bhima as one of the yutha-patis. In the Battle of Kuruksetra he was especially engaged in a fight with Satyaki, and he killed ten sons of Satyaki. Later on, Arjuna cut off his hands, and he was ultimately killed by Satyaki. After his death he merged into the existence of Visvadeva.

Trigarta, or Susarma: Son of Maharaja Vrddhaksetra, he was the King of Trigartadesa, and he was also present in the svayamvara ceremony of Draupadi. He was one of the allies of Duryodhana, and he advised Duryodhana to attack the Matsyadesa (Darbhanga). During the time of cow-stealing in Virata-nagara, he was able to arrest Maharaja Virata, but later Maharaja Virata was released by Bhima. In the Battle of Kuruksetra he also fought very valiantly, but at the end he was killed by Arjuna.

Jayadratha: Another son of Maharaja Vrddhaksetra. He was the King of Sindhudesa (modern Sind Pakistan). His wife's name was Duhsala. He was also present in the svayamvara ceremony of Draupadi, and he desired very strongly to have her hand, but he failed in the competition. But since then he always sought the opportunity to get in touch with Draupadi. When he was going to marry in the Salyadesa, on the way to Kamyavana he happened to see Draupadi again and was too much attracted to her. The Pandavas and Draupadi were then in exile, after losing their empire in gambling, and Jayadratha thought it wise to send news to Draupadi in an illicit manner through Kotisasya, one of his associates. Draupadi at once refused vehemently the proposal of Jayadratha, but being so much attracted by the beauty of Draupadi, he tried again and again. Every time he was refused by Draupadi. He tried to take her away forcibly on his chariot, and at first Draupadi gave him a good dashing, and he fell like a cut-root tree. But he was not discouraged, and he was able to force Draupadi to sit on the chariot. This incident was seen by Dhaumya Muni, and he strongly protested the action of Jayadratha. He also followed the chariot, and

through Dhatreyika the matter was brought to the notice of Maharaja Yudhisthira. The Pandavas then attacked the soldiers of Jayadratha and killed them all, and at last Bhima caught hold of Jayadratha and beat him very severely, almost dead. Then all but five hairs were cut off his head and he was taken to all the kings and introduced as the slave of Maharaja Yudhisthira. He was forced to admit himself to be the slave of Maharaja Yudhisthira before all the princely order, and in the same condition he was brought before Maharaja Yudhisthira. Maharaja Yudhisthira was kind enough to order him released, and when he admitted to being a tributary prince under Maharaja Yudhisthira, Queen Draupadi also desired his release. After this incident, he was allowed to return to his country. Being so insulted, he went to Gangatri in the Himalayas and undertook a severe type of penance to please Lord Siva. He asked his benediction to defeat all the Pandavas, at least one at a time. Then the Battle of Kuruksetra began, and he took sides with Duryodhana. In the first day's fight he was engaged with Maharaja Drupada, then with Virata and then with Abhimanyu. While Abhimanyu was being killed, mercilessly surrounded by seven great generals, the Pandavas came to his help, but Jayadratha, by the mercy of Lord Siva, repulsed them with great ability. At this, Arjuna took a vow to kill him, and on hearing this, Jayadratha wanted to leave the warfield and asked permission from the Kauravas for this cowardly action. But he was not allowed to do so. On the contrary, he was obliged to fight with Arjuna, and while the fight was going on Lord Krsna reminded Arjuna that the benediction of Siva upon Jayadratha was that whoever would cause his head to fall on the ground would die at once. He therefore advised Arjuna to throw the head of Jayadratha directly onto the lap of his father, who was engaged in penances at the Samanta-pancaka pilgrimage. This was actually done by Arjuna. Jayadratha's father was surprised to see a severed head on his lap, and he at once threw it to the ground. The father immediately died, his forehead being cracked in seven pieces.

#### TEXT 17

#### TEXT

sautye vrtah kumatinatmada isvaro me  
yat-pada-padmam abhavaya bhajanti bhavyah  
mam sranta-vaham arayo rathino bhuvi-stham  
na praharan yad-anubhava-nirasta-cittah

#### SYNONYMS

sautye--regarding a chariot driver; vrtah--engaged; kumatina--by bad consciousness; atma-dah--one who delivers; isvarah--the Supreme Lord; me--my; yat--whose; pada-padmam--lotus feet; abhavaya--in the matter of salvation; bhajanti--do render service; bhavyah--the intelligent class of men; mam--unto me; sranta--thirsty; vaham--my horses; arayah--the enemies; rathinah--a great general; bhuvi-stham--while standing on the ground; na--did not; praharan--attack; yat--whose; anubhava--mercy; nirasta--being absent; cittah--mind.

#### TRANSLATION

It was by His mercy only that my enemies neglected to kill me when I descended from my chariot to get water for my thirsty horses. And it was due to my lack of esteem for my Lord that I dared engage Him as my chariot driver, for He is worshiped and offered services by the best men to attain salvation.

#### PURPORT

The Supreme Lord, the Personality of Godhead Sri Krsna, is the object of worship both by impersonalists and by the devotees of the Lord. The impersonalists worship His glowing effulgence, emanating from His transcendental body of eternal form, bliss and knowledge, and the devotees worship Him as the Supreme Personality of Godhead. Those who are below even the impersonalists consider Him to be one of the great historical personalities. The Lord, however, descends to attract all by His specific transcendental pastimes, and thus He plays the part of the most perfect master, friend, son and lover. His

transcendental relation with Arjuna was in friendship, and the Lord therefore played the part perfectly, as He did with His parents, lovers and wives. While playing in such a perfect transcendental relation, the devotee forgets, by the internal potency of the Lord, that his friend or son is the Supreme Personality of Godhead, although sometimes the devotee is bewildered by the acts of the Lord. After the departure of the Lord, Arjuna was conscious of his great friend, but there was no mistake on the part of Arjuna, nor any ill estimation of the Lord. Intelligent men are attracted by the transcendental acting of the Lord with a pure, unalloyed devotee like Arjuna.

In the warfield, scarcity of water is a well-known fact. Water is very rare there, and both the animals and men, working strenuously on the warfield, constantly require water to quench their thirst. Especially wounded soldiers and generals feel very thirsty at the time of death, and it sometimes so happens that simply for want of water one has to die unavoidably. But such scarcity of water was solved in the Battle of Kuruksetra by means of boring the ground. By God's grace, water can be easily obtained from any place if there is facility for boring the ground. The modern system works on the same principle of boring the ground, but modern engineers are still unable to dig immediately wherever necessary. It appears, however, from the history as far back as the days of the Pandavas, that big generals like Arjuna could at once supply water even to the horses, and what to speak of men, by drawing water from underneath the hard ground simply by penetrating the stratum with a sharp arrow, a method still unknown to the modern scientists.

#### TEXT 18

#### TEXT

narmany udara-rucira-smita-sobhitani  
he partha he 'rjuna sakhe kuru-nandaneti  
sanjalpitani nara-deva hr-di-sprsani  
smartur luthanti hrdayam mama madhavasya

#### SYNONYMS

narmani--conversation in jokes; udara--talked very frankly; rucira--pleasing; smita-sobhitani--decorated with a smiling face; he--note of address; partha--O son of Prtha; he--note of address; arjuna--Arjuna; sakhe--friend; kuru-nandana--son of the Kuru dynasty; iti--and so on; sanjalpitani--such conversation; nara-deva--O King; hr-di--heart; sprsani--touching; smartur--by remembering them; luthanti--overwhelms; hrdayam--heart and soul; mama--my; madhavasya--of Madhava (Krsna).

#### TRANSLATION

O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. His addresses unto me as "O son of Prtha, O friend, O son of the Kuru dynasty," and all such heartiness are now remembered by me, and thus I am overwhelmed.

#### TEXT 19

#### TEXT

sayyasanatana-vikatthana-bhojanadiv  
aikyad vayasya rtavan iti vipralabdham  
sakhyuh sakheva pitrvat tanayasya sarvam  
sehe mahan mahitaya kumater agham me

#### SYNONYMS

sayya--sleeping on one bed; asana--sitting on one seat; atana--walking together; vikatthana--self-adoration; bhojana--dining together; adisu--and in all such dealings; aikyat--because of oneness; vayasya--O my friend; rtavan--truthful; iti--thus; vipralabdah--misbehaved; sakhyuh--unto a friend; sakha iva--just like a friend; pitrvat--just like the father; tanayasya--of a child; sarvam--all; sehe--tolerated; mahan--great; mahitaya--by glories; kumateh--of one who is of low mentality; agham--offense; me--mine.

#### TRANSLATION

Generally both of us used to live together and sleep, sit and loiter together. And at the time of advertising oneself for acts of chivalry, sometimes, if there were any irregularity, I used to reproach Him by saying, "My friend, You are very truthful." Even in those hours when His value was minimized, He, being the Supreme Soul, used to tolerate all those utterings of mine, excusing me exactly as a true friend excuses his true friend, or a father excuses his son.

#### PURPORT

Since the Supreme Lord Sri Krsna is all-perfect, His transcendental pastimes with His pure devotees never lack anything in any respect, either as a friend, son or lover. The Lord relishes the reproaches of friends, parents or fiancées more than the Vedic hymns offered to Him by great learned scholars and religionists in an official fashion.

#### TEXT 20

#### TEXT

so 'ham nrpendra rahitah purusottamena  
sakhya priyena suhrda hrdayena sunyah  
adhvany urukrama-parigraham anga raksan  
gopair asadbhir abaleva vinirjito 'smi

#### SYNONYMS

sah--that; aham--myself; nrpa-indra--O Emperor; rahitah--bereft of; purusa-uttamena--by the Supreme Lord; sakhya--by my friend; priyena--by my dearest; suhrda--by the well-wisher; hrdayena--by the heart and soul; sunyah--vacant; adhvani--recently; urukrama-parigraham--the wives of the all-powerful; anga--bodies; raksan--while protecting; gopaih--by the cowherds; asadbhir--by the infidels; abala iva--like a weak woman; vinirjitah asmi--I have been defeated.

#### TRANSLATION

O Emperor, now I am separated from my friend and dearest well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherd men while I was guarding the bodies of all the wives of Krsna.

#### PURPORT

The important point in this verse is how it was possible that Arjuna could be defeated by a gang of ignoble cowherd men and how such mundane cowherd men could touch the bodies of the wives of Lord Krsna, who were under the protection of Arjuna. Srila Visvanatha Cakravarti Thakura has justified the contradiction by research in the Visnu Purana and Brahma Purana. In these Puranas it is said that once the fair denizens of heaven pleased Astavakra Muni by their service and were blessed by the muni to have the Supreme Lord as their husband. Astavakra Muni was curved in eight joints of his body, and thus he used to move in a peculiar curved manner. The daughters of the demigods could not check their laughter upon seeing the movements of the muni, and the muni, being angry at them, cursed them that they would

be kidnapped by rogues, even if they would get the Lord as their husband. Later on, the girls again satisfied the muni by their prayers, and the muni blessed them that they would regain their husband even after being robbed by the rogues. So, in order to keep the words of the great muni, the Lord Himself kidnapped His wives from the protection of Arjuna, otherwise they would have at once vanished from the scene as soon as they were touched by the rogues. Besides that, some of the gopis who prayed to become wives of the Lord returned to their respective positions after their desire was fulfilled. After the departure of Lord Krsna, He wanted all His entourage back to Godhead, and they were called back under different conditions only.

#### TEXT 21

#### TEXT

tad vai dhanus ta isavah sa ratho hayas te  
so 'ham rathi nrpatayo yata anamanti  
sarvam ksanena tad abhud asad isa-riktam  
bhasman hutam kuhaka-raddham ivoptam usyam

#### SYNONYMS

tat--the same; vai--certainly; dhanuh te--the same bow; isavah--arrows; sah--the very same; rathah--chariot; hayah te--the very same horses; sah aham--I am the same Arjuna; rathi--the chariot-fighter; nrpatayah--all the kings; yatah--whom; anamanti--offered their respects; sarvam--all; ksanena--at a moment's notice; tat--all those; abhut--became; asat--useless; isa--because of the Lord; riktam--being void; bhasman--ashes; hutam--offering butter; kuhaka-raddham--money created by magical feats; iva--like that; uptam--sown; usyam--in barren land.

#### TRANSLATION

I have the very same Gandiva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Krsna, all of them, at a moment's notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land.

#### PURPORT

As we have discussed more than once, one should not be puffed up by borrowed plumes. All energies and powers are derived from the supreme source, Lord Krsna, and they act as long as He desires and cease to function as soon as He withdraws. All electrical energies are received from the powerhouse, and as soon as the powerhouse stops supplying energy, the bulbs are of no use. In a moment's time such energies can be generated or withdrawn by the supreme will of the Lord. Material civilization without the blessing of the Lord is child's play only. As long as the parents allow the child to play, it is all right. As soon as the parents withdraw, the child has to stop. Human civilization and all activities thereof must be dovetailed with the supreme blessing of the Lord, and without this blessing all advancement of human civilization is like decoration on a dead body. It is said here that a dead civilization and its activities are something like clarified butter on ashes, the accumulation of money by a magic wand and the sowing of seeds in a barren land.

#### TEXTS 22-23

#### TEXT

rajams tvayanuprstanam  
suhrdam nah suhrt-pure

vipra-sapa-vimudhanam  
nighnatam mustibhir mithah

varunim madiram pitva  
madonmathita-cetasam  
ajanatam ivanyonyam  
catuh-pancavasesitah

#### SYNONYMS

rajan--O King; tvaya--by you; anuprstanam--as you inquired; suhrdam--of friends and relatives; nah--our; suhrt-pure--in the city of Dvaraka; vipra--the brahmanas; sapa--by the curse of; vimudhanam--of the befooled; nighnatam--of the killed; mustibhiih--with bunches of sticks; mithah--among themselves; varunim--fermented rice; madiram--wine; pitva--having drunk; mada-unmathita--being intoxicated; cetasam--of that mental situation; ajanatam--of the unrecognized; iva--like; anyonyam--one another; catuh--four; panca--five; avasesitah--now remaining.

#### TRANSLATION

O King, since you have asked me about our friends and relatives in the city of Dvaraka, I will inform you that all of them were cursed by the brahmanas, and as a result they all became intoxicated with wine made of putrefied rice and fought among themselves with sticks, not even recognizing one another. Now all but four or five of them are dead and gone.

#### TEXT 24

#### TEXT

prayenaitad bhagavata  
isvarasya vicestitam  
mitho nighnanti bhutani  
bhavayanti ca yan mithah

#### SYNONYMS

prayena etat--it is almost by; bhagavatah--of the Personality of Godhead; isvarasya--of the Lord; vicestitam--by the will of; mithah--one another; nighnanti--do kill; bhutani--the living beings; bhavayanti--as also protect; ca--also; yat--of whom; mithah--one another.

#### TRANSLATION

Factually this is all due to the supreme will of the Lord, the Personality of Godhead. Sometimes people kill one another, and at other times they protect one another.

#### PURPORT

According to the anthropologists, there is nature's law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature is the supreme direction of the Supreme Personality of Godhead. In the Bhagavad-gita it is confirmed that the law of nature is executed under the direction of the Lord. Whenever, therefore, there is peace in the world, it must be known that it is due to the good will of the Lord. And whenever there is upheaval in the world, it is also due to the supreme will of the Lord. Not a blade of grass moves without the will of the Lord. Whenever, therefore, there is disobedience of the established rules enacted by the Lord, there is war between men and nations. The surest way to the path of peace, therefore, is dovetailing everything to the established rule of the Lord.

The established rule is that whatever we do, whatever we eat, whatever we sacrifice or whatever we give in charity must be done to the full satisfaction of the Lord. No one should do anything, eat anything, sacrifice anything or give anything in charity against the will of the Lord. Discretion is the better part of valor, and one must learn how to discriminate between actions which may be pleasing to the Lord and those which may not be pleasing to the Lord. An action is thus judged by the Lord's pleasure or displeasure. There is no room for personal whims; we must always be guided by the pleasure of the Lord. Such action is called yogah karmasu kausalam, or actions performed which are linked with the Supreme Lord. That is the art of doing a thing perfectly.

#### TEXTS 25-26

#### TEXT

jalaukasam jale yadvan  
mahanto 'danty aniyasah  
durbalan balino rajan  
mahanto balino mithah

evam balisthair yadubhir  
mahadbhir itaran vibhuh  
yadun yadubhir anyonyam  
bhu-bharan sanjahara ha

#### SYNONYMS

jalaukasam--of the aquatics; jale--in the water; yadvat--as it is; mahantah--the larger one; adanti--swallows; aniyasah--smaller ones; durbalan--the weak; balinah--the stronger; rajan--O King; mahantah--the strongest; balinah--less strong; mithah--in a duel; evam--thus; balisthaih--by the strongest; yadubhih--by the descendants of Yadu; mahadbhih--one who has greater strength; itaran--the common ones; vibhuh--the Supreme Personality of Godhead; yadun--all the Yadus; yadubhih--by the Yadus; anyonyam--among one another; bhu-bharan--the burden of the world; sanjahara--has unloaded; ha--in the past.

#### TRANSLATION

O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker, and the bigger Yadu to kill the smaller.

#### PURPORT

In the material world the struggle for existence and survival of the fittest are laws because in the material world there is disparity between conditioned souls due to everyone's desire to lord it over the material resources. This very mentality of lording it over the material nature is the root cause of conditioned life. And to give facility to such imitation lords, the illusory energy of the Lord has created a disparity between conditioned living beings by creating the stronger and the weaker in every species of life. The mentality of lording it over the material nature and the creation has naturally created a disparity and therefore the law of struggle for existence. In the spiritual world there is no such disparity, nor is there such a struggle for existence. In the spiritual world there is no struggle for existence because everyone there exists eternally. There is no disparity because everyone wants to render service to the Supreme Lord, and no one wants to imitate the Lord in becoming the beneficiary. The Lord, being creator of everything, including the living beings, factually is the proprietor and enjoyer of everything that be, but in the material world, by the spell of maya, or illusion, this eternal relation with the Supreme Personality of Godhead is forgotten, and so the living being is conditioned under the law of struggle for existence and survival of the fittest.



## TEXT 27

### TEXT

desa-kalartha-yuktani  
hrt-tapopasamani ca  
haranti smaratas cittam  
govindabhihitani me

### SYNONYMS

desa--space; kala--time; artha--importance; yuktani--impregnated with; hrt--the heart; tapa--burning; upasamani--extinguishing; ca--and; haranti--are attracting; smaratah--by remembering; cittam--mind; govinda--the Supreme Personality of pleasure; abhihitani--narrated by; me--unto me.

### TRANSLATION

Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space.

### PURPORT

Herein Arjuna refers to the instruction of the Bhagavad-gita, which was imparted to him by the Lord on the Battlefield of Kuruksetra. The Lord left behind Him the instructions of the Bhagavad-gita not for the benefit of Arjuna alone, but also for all time and in all lands. The Bhagavad-gita, being spoken by the Supreme Personality of Godhead, is the essence of all Vedic wisdom. It is nicely presented by the Lord Himself for all who have very little time to go through the vast Vedic literatures like the Upanisads, Puranas and Vedanta-sutras. It is put within the study of the great historical epic Mahabharata, which was especially prepared for the less intelligent class, namely the women, the laborers and those who are worthless descendants of the brahmanas, ksatriyas and higher sections of the vaisyas. The problem which arose in the heart of Arjuna on the Battlefield of Kuruksetra was solved by the teachings of the Bhagavad-gita. Again, after the departure of the Lord from the vision of earthly people, when Arjuna was face to face with being vanquished in his acquired power and prominence, he wanted again to remember the great teachings of the Bhagavad-gita just to teach all concerned that the Bhagavad-gita can be consulted in all critical times, not only for solace from all kinds of mental agonies, but also for the way out of great entanglements which may embarrass one in some critical hour.

The merciful Lord left behind Him the great teachings of the Bhagavad-gita so that one can take the instructions of the Lord even when He is not visible to material eyesight. Material senses cannot have any estimation of the Supreme Lord, but by His inconceivable power the Lord can incarnate Himself to the sense perception of the conditioned souls in a suitable manner through the agency of matter, which is also another form of the Lord's manifested energy. Thus the Bhagavad-gita, or any authentic scriptural sound representation of the Lord, is also the incarnation of the Lord. There is no difference between the sound representation of the Lord and the Lord Himself. One can derive the same benefit from the Bhagavad-gita as Arjuna did in the personal presence of the Lord.

The faithful human being who is desirous of being liberated from the clutches of material existence can very easily take advantage of the Bhagavad-gita, and with this in view, the Lord instructed Arjuna as if Arjuna were in need of it. In the Bhagavad-gita, five important factors of knowledge have been delineated pertaining to (1) the Supreme Lord, (2) the living being, (3) nature, (4) time and space and (5) the process of activity. Out of these, the Supreme Lord and the living being are qualitatively one. The difference between the two has been analyzed as the difference between the whole and the part and parcel. Nature is inert matter displaying the interaction of three different modes, and eternal time and unlimited space are considered to be beyond the existence of the material nature. Activities of the living being are

different varieties of aptitudes which can entrap or liberate the living being within and without material nature. All these subject matters are concisely discussed in the Bhagavad-gita, and later the subject matters are elaborated in the Srimad-Bhagavatam for further enlightenment. Out of the five subjects, the Supreme Lord, the living entity, nature, and time and space are eternal, but the living entity, nature and time are under the direction of the Supreme Lord, who is absolute and completely independent of any other control. The Supreme Lord is the supreme controller. The material activity of the living being is beginningless, but it can be rectified by transferral into the spiritual quality. Thus it can cease its material qualitative reactions. Both the Lord and the living entity are cognizant, and both have the sense of identification, of being conscious as a living force. But the living being under the condition of material nature, called mahat-tattva, misidentifies himself as being different from the Lord. The whole scheme of Vedic wisdom is targeted to the aim of eradicating such a misconception and thus liberating the living being from the illusion of material identification. When such an illusion is eradicated by knowledge and renunciation, the living beings are responsible actors and enjoyers also. The sense of enjoyment in the Lord is real, but such a sense in the living being is a sort of wishful desire only. This difference in consciousness is the distinction of the two identities, namely the Lord and the living being. Otherwise there is no difference between the Lord and the living being. The living being is therefore eternally one and different simultaneously. The whole instruction of the Bhagavad-gita stands on this principle.

In the Bhagavad-gita the Lord and the living beings are both described as sanatana, or eternal, and the Lord's abode, far beyond the material sky, is also described as sanatana. The living being is invited to live in the sanatana existence of the Lord, and the process which can help a living being to approach the Lord's abode, where the liberated activity of the soul is exhibited, is called sanatana-dharma. One cannot, however, reach the eternal abode of the Lord without being free from the misconception of material identification, and the Bhagavad-gita gives us the clue how to achieve this stage of perfection. The process of being liberated from the misconception of material identification is called, in different stages, fruitive activity, empiric philosophy and devotional service, up to transcendental realization. Such transcendental realization is made possible by dovetailing all the above items in relation with the Lord. Prescribed duties of the human being, as directed in the Vedas, can gradually purify the sinful mind of the conditioned soul and raise him to the stage of knowledge. The purified stage of acquiring knowledge becomes the basis of devotional service to the Lord. As long as one is engaged in researching the solution of the problems of life, his knowledge is called jnana, or purified knowledge, but on realizing the actual solution of life, one becomes situated in the devotional service of the Lord. The Bhagavad-gita begins with the problems of life by discriminating the soul from the elements of matter and proves by all reason and argument that the soul is indestructible in all circumstances and that the outer covering of matter, the body and the mind, change for another term of material existence which is full of miseries. The Bhagavad-gita is therefore meant for terminating all different types of miseries, and Arjuna took shelter of this great knowledge, which had been imparted to him during the Kuruksetra battle.

TEXT 28

TEXT

suta uvaca  
 evam cintayato jisnoh  
 krsna-pada-saroruham  
 sauhardenatigadhena  
 santasid vimala matih

SYNONYMS

sutah uvaca--Suta Gosvami said; evam--thus; cintayatah--while thinking of the instructions; jisnoh--of the Supreme Personality of Godhead; krsna-pada--the feet of Krsna; saroruham--resembling lotuses; sauhardena--by deep friendship; ati-gadhena--in great intimacy; santa--pacified; asit--it so became; vimala--without any tinge of material contamination; matih--mind.

## TRANSLATION

Suta Gosvami said: Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination.

## PURPORT

Since the Lord is absolute, deep meditation upon Him is as good as yogic trance. The Lord is nondifferent from His name, form, quality, pastimes, entourage and specific actions. Arjuna began to think of the Lord's instructions to him on the Battlefield of Kuruksetra. Only those instructions began to eliminate the tinges of material contamination in the mind of Arjuna. The Lord is like the sun; the sun's appearance means immediate dissipation of darkness, or ignorance, and the Lord's appearance within the mind of the devotee can at once drive away the miserable material effects. Lord Caitanya has therefore recommended constant chanting of the name of the Lord for protection from all contamination of the material world. The feeling of separation from the Lord is undoubtedly painful to the devotee, but because it is in connection with the Lord, it has a specific transcendental effect which pacifies the heart. Feelings of separation are also sources of transcendental bliss, and they are never comparable to contaminated material feelings of separation.

## TEXT 29

### TEXT

vasudevanghry-anudhyana-  
paribrmhita-ramhasa  
bhaktya nirmathitasesa-  
kasaya-dhisano 'rjunah

## SYNONYMS

vasudeva-anghri--the lotus feet of the Lord; anudhyana--by constant remembrance; paribrmhita--expanded; ramhasa--with great velocity; bhaktya--in devotion; nirmathita--subsided; asesa--unlimited; kasaya--dirt; dhisana--conception; arjunah--Arjuna.

## TRANSLATION

Arjuna's constant remembrance of the lotus feet of Lord Sri Krsna rapidly increased his devotion, and as a result all the trash in his thoughts subsided.

## PURPORT

Material desires in the mind are the trash of material contamination. By such contamination, the living being is faced with so many compatible and incompatible things that discourage the very existence of spiritual identity. Birth after birth the conditioned soul is entrapped with so many pleasing and displeasing elements, which are all false and temporary. They accumulate due to our reactions to material desires, but when we get in touch with the transcendental Lord in His variegated energies by devotional service, the naked forms of all material desires become manifest, and the intelligence of the living being is pacified in its true color. As soon as Arjuna turned his attention towards the instructions of the Lord, as they are inculcated in the Bhagavad-gita, his true color of eternal association with the Lord became manifest, and thus he felt freed from all material contaminations.

## TEXT 30

## TEXT

gitam bhagavata jnanam  
yat tat sangrama-murdhani  
kala-karma-tamo-ruddham  
punar adhyagamat prabhuh

## SYNONYMS

gitam--instructed; bhagavata--by the Personality of Godhead; jnanam--transcendental knowledge; yat--which; tat--that; sangrama-murdhani--in the midst of battle; kala-karma--time and actions; tamah-ruddham--enwrapped by such darkness; punah adhyagamat--revived them again; prabhuh--the lord of his senses.

## TRANSLATION

Because of the Lord's pastimes and activities and because of His absence, it appeared that Arjuna forgot the instructions left by the Personality of Godhead. But factually this was not the case, and again he became lord of his senses.

## PURPORT

A conditioned soul is enwrapped in his fruitive activities by the force of eternal time. But the Supreme Lord, when He incarnates on the earth, is not influenced by kala, or the material conception of past, present and future. The activities of the Lord are eternal, and they are manifestations of His atma-maya, or internal potency. All pastimes or activities of the Lord are spiritual in nature, but to the laymen they appear to be on the same level with material activities. It so appeared that Arjuna and the Lord were engaged in the Battle of Kuruksetra as the other party was also engaged, but factually the Lord was executing His mission of incarnation and association with His eternal friend Arjuna. Therefore such apparently material activities of Arjuna did not drive him away from his transcendental position, but on the contrary revived his consciousness of the songs of the Lord, as He sang them personally. This revival of consciousness is assured by the Lord in the Bhagavad-gita (18.65) as follows:

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

One should think of the Lord always; the mind should not forget Him. One should become a devotee of the Lord and offer obeisances unto Him. One who lives in that fashion becomes undoubtedly endowed with the blessing of the Lord by achieving the shelter of His lotus feet. There is nothing to doubt about this eternal truth. Because Arjuna was His confidential friend, the secret was disclosed to him.

Arjuna had no desire to fight with his relatives, but he fought for the mission of the Lord. He was always engaged in the execution of His mission only, and therefore after the Lord's departure he remained in the same transcendental position, even though it appeared that he forgot all the instructions of the Bhagavad-gita. One should, therefore, adjust the activities of life in pace with the mission of the Lord, and by doing this one is sure to return back home, back to Godhead. This is the highest perfection of life.

## TEXT 31

## TEXT

visoko brahma-sampattya  
sanchinna-dvaita-samsayah

lina-prakrti-nairgunyad  
alingatvad asamभवह

#### SYNONYMS

visokah--free from bereavement; brahma-sampattya--by possession of spiritual assets; sanchinna--being completely cut off; dvaita-samsayah--from the doubts of relativity; lina--merged in; prakrti--material nature; nairgunyat--due to being in transcendence; alingatvat--because of being devoid of a material body; asamभवह--free from birth and death.

#### TRANSLATION

Because of his possessing spiritual assets, the doubts of duality were completely cut off. Thus he was freed from the three modes of material nature and placed in transcendence. There was no longer any chance of his becoming entangled in birth and death, for he was freed from material form.

#### PURPORT

Doubts of duality begin from the misconception of the material body, which is accepted as the self by less intelligent persons. The most foolish part of our ignorance is our identifying this material body with the self. Everything in relation with the body is ignorantly accepted as our own. Doubts due to misconceptions of "myself" and "mine"--in other words, "my body," "my relatives," "my property," "my wife," "my children," "my wealth," "my country," "my community," and hundreds and thousands of similar illusory contemplations--cause bewilderment for the conditioned soul. By assimilating the instructions of the Bhagavad-gita, one is sure to be released from such bewilderment because real knowledge is knowledge that the Supreme Personality of Godhead, Vasudeva, Lord Krsna, is everything, including one's self. Everything is a manifestation of His potency as part and parcel. The potency and the potent are nondifferent, so the conception of duality is at once mitigated by attainment of perfect knowledge. As soon as Arjuna took up the instructions of the Bhagavad-gita, expert as he was, he could at once eradicate the material conception of Lord Krsna, his eternal friend. He could realize that the Lord was still present before him by His instruction, by His form, by His pastimes, by His qualities and everything else related to Him. He could realize that Lord Krsna, his friend, was still present before him by His transcendental presence in different nondual energies, and there was no question of attainment of the association of the Lord by another change of body under the influence of time and space. By attainment of absolute knowledge, one can be in association with the Lord constantly, even in this present life, simply by hearing, chanting, thinking of and worshiping the Supreme Lord. One can see Him, one can feel His presence even in this present life simply by understanding the advaya-jnana Lord, or the Absolute Lord, through the process of devotional service, which begins with hearing about Him. Lord Caitanya says that simply by chanting the holy name of the Lord one can at once wash off the dust on the mirror of pure consciousness, and as soon as the dust is removed, one is at once freed from all material conditions. To become free from material conditions means to liberate the soul. As soon as one is, therefore, situated in absolute knowledge, his material conception of life is removed, or he emerges from a false conception of life. Thus the function of the pure soul is revived in spiritual realization. This practical realization of the living being is made possible due to his becoming free from the reaction of the three modes of material nature, namely goodness, passion and ignorance. By the grace of the Lord, a pure devotee is at once raised to the place of the Absolute, and there is no chance of the devotee's becoming materially entangled again in conditioned life. One is not able to feel the presence of the Lord in all circumstances until one is endowed with the required transcendental vision made possible by devotional service prescribed in the revealed scriptures. Arjuna had attained this stage long before on the Battlefield of Kuruksetra, and when he apparently felt the absence of the Lord, he at once took shelter of the instructions of the Bhagavad-gita, and thus again he was placed in his original position. This is the position of visoka, or the stage of being freed from all grief and anxieties.

## TEXT

nisamya bhagavan-margam  
samstham yadu-kulasya ca  
svah-pathaya matim cakre  
nibhrtatma yudhisthirah

## SYNONYMS

nisamya--deliberating; bhagavat--regarding the Lord; margam--the ways of His appearance and disappearance; samstham--end; yadu-kulasya--of the dynasty of King Yadu; ca--also; svah--the abode of the Lord; pathaya--on the way of; matim--desire; cakre--gave attention; nibhrta-atma--lonely and alone; yudhisthirah--King Yudhisthira.

## TRANSLATION

Upon hearing of Lord Krsna's returning to His abode, and upon understanding the end of the Yadu dynasty's earthly manifestation, Maharaja Yudhisthira decided to go back home, back to Godhead.

## PURPORT

Maharaja Yudhisthira also turned his attention to the instructions of the Bhagavad-gita after hearing about the Lord's departure from the vision of earthly people. He began to deliberate on the Lord's way of appearance and departure. The mission of the Lord's appearance and disappearance in the mortal universe is completely dependent on His supreme will. He is not forced to appear or disappear by any superior energy, as the living beings appear and disappear, being forced by the laws of nature. Whenever the Lord likes, He can appear Himself from anywhere and everywhere without disturbing His appearance and disappearance in any other place. He is like the sun. The sun appears and disappears on its own accord at any place without disturbing its presence in other places. The sun appears in the morning in India without disappearing from the Western Hemisphere. The sun is present everywhere and anywhere all over the solar system, but it so appears that in a particular place the sun appears in the morning and also disappears at some fixed time in the evening. The time limitation even of the sun is of no concern, and so what to speak of the Supreme Lord who is the creator and controller of the sun. Therefore, in the Bhagavad-gita it is stated that anyone who factually understands the transcendental appearance and disappearance of the Lord by His inconceivable energy becomes liberated from the laws of birth and death and is placed in the eternal spiritual sky where the Vaikuntha planets are. There such liberated persons can eternally live without the pangs of birth, death, old age and disease. In the spiritual sky the Lord and those who are eternally engaged in the transcendental loving service of the Lord are all eternally young because there is no old age and disease and there is no death. Because there is no death there is no birth. It is concluded, therefore, that simply by understanding the Lord's appearance and disappearance in truth, one can attain the perfectional stage of eternal life. Therefore, Maharaja Yudhisthira also began to consider going back to Godhead. The Lord appears on the earth or any other mortal planet along with His associates who live with Him eternally, and the members of the Yadu family who were engaged in supplementing the pastimes of the Lord are no other than His eternal associates, and so also Maharaja Yudhisthira and his brothers and mother, etc. Since the appearance and disappearance of the Lord and His eternal associates are transcendental, one should not be bewildered by the external features of appearance and disappearance.

## TEXT 33

## TEXT

prthapy anusrutya dhananjayoditam

nasam yadunam bhagavad-gatim ca tam  
ekanta-bhaktya bhagavaty adhoksaje  
nivesitatmopararama samsrteh

#### SYNONYMS

prtha--Kunti; api--also; anusrutya--overhearing; dhananjaya--Arjuna; uditam--uttered by; nasam--end; yadunam--of the Yadu dynasty; bhagavat--of the Personality of Godhead; gatim--disappearance; ca--also; tam--all those; eka-anta--unalloyed; bhaktya--devotion; bhagavati--unto the Supreme Lord, Sri Krsna; adhoksaje--transcendence; nivesita-atma--with full attention; upararama--became released from; samsrteh--material existence.

#### TRANSLATION

Kunti, after overhearing Arjuna's telling of the end of the Yadu dynasty and disappearance of Lord Krsna, engaged in the devotional service of the transcendental Personality of Godhead with full attention and thus gained release from the course of material existence.

#### PURPORT

The setting of the sun does not mean the end of the sun. It means that the sun is out of our sight. Similarly, the end of the mission of the Lord on a particular planet or universe only means that He is out of our sight. The end of the Yadu dynasty also does not mean that it is annihilated. It disappears, along with the Lord, out of our sight. As Maharaja Yudhisthira decided to prepare to go back to Godhead, so also Kunti decided, and thus she fully engaged herself in the transcendental devotional service of the Lord which guarantees one a passport for going back to Godhead after quitting this present material body. The beginning of devotional service to the Lord is the beginning of spiritualizing the present body, and thus an unalloyed devotee of the Lord loses all material contact in the present body. The abode of the Lord is not a myth, as is thought by the unbelievers or ignorant people, but one cannot reach there by any material means like a sputnik or space capsule. But one can certainly reach there after leaving this present body, and one must prepare himself to go back to Godhead by practicing devotional service. That guarantees a passport for going back to Godhead, and Kunti adopted it.

#### TEXT 34

#### TEXT

yayaharad bhuvo bharam  
tam tanum vijahav ajah  
kantakam kantakeneva  
dvayam capisituh samam

#### SYNONYMS

yaya--that by which; aharat--took away; bhuvah--of the world; bharam--burden; tam--that; tanum--body; vijahau--relinquished; ajah--the unborn; kantakam--thorn; kantakena--by the thorn; iva--like that; dvayam--both; ca--also; api--although; isituh--controlling; samam--equal.

#### TRANSLATION

The supreme unborn, Lord Sri Krsna, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.

## PURPORT

Srila Visvanatha Cakravarti Thakura suggests that the rsis like Saunaka and others who were hearing Srimad-Bhagavatam from Suta Gosvami at Naimisaranya were not happy to hear about the Yadu's dying in the madness of intoxication. To give them relief from this mental agony, Suta Gosvami assured them that the Lord caused the members of the Yadu dynasty to relinquish their bodies by which they had to take away the burden of the world. The Lord and His eternal associates appeared on earth to help the administrative demigods in eradicating the burden of the world. He therefore called for some of the confidential demigods to appear in the Yadu family and serve Him in His great mission. After the mission was fulfilled, the demigods, by the will of the Lord, relinquished their corporeal bodies by fighting amongst themselves in the madness of intoxication. The demigods are accustomed to drinking the somarasa beverage, and therefore the drinking of wine and intoxication are not unknown to them. Sometimes they were put into trouble for indulging in intoxication. Once the sons of Kuvera fell in the wrath of Narada for being intoxicated, but afterwards they regained their original forms by the grace of the Lord Sri Krsna. We shall find this story in the Tenth Canto. For the Supreme Lord, both the asuras and the demigods are equal, but the demigods are obedient to the Lord, whereas the asuras are not. Therefore, the example of picking out a thorn by another thorn is quite befitting. One thorn, which causes pinpricks on the leg of the Lord, is certainly disturbing to the Lord, and the other thorn, which takes out the disturbing elements, certainly gives service to the Lord. So although every living being is a part and parcel of the Lord, still one who is a pinprick to the Lord is called an asura, and one who is a voluntary servitor of the Lord is called a devata, or demigod. In the material world the devatas and asuras are always contending, and the devatas are always saved from the hands of the asuras by the Lord. Both of them are under the control of the Lord. The world is full of two kinds of living beings, and the Lord's mission is always to protect the devatas and destroy the asuras, whenever there is such a need in the world, and to do good to both of them.

## TEXT 35

### TEXT

yatha matsyadi-rupani  
dhatte jahyad yatha natah  
bhu-bharah ksapito yena  
jahau tac ca kalevaram

### SYNONYMS

yatha--as much as; matsya-adi--incarnation as a fish, etc.; rupani--forms; dhatte--eternally accepts; jahyat--apparently relinquishes; yatha--exactly like; natah--magician; bhu-bharah--burden of the world; ksapitah--relieved; yena--by which; jahau--let go; tat--that; ca--also; kalevaram--body.

### TRANSLATION

The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others.

## PURPORT

The Supreme Lord Personality of Godhead is neither impersonal nor formless, but His body is nondifferent from Him, and therefore He is known as the embodiment of eternity, knowledge and bliss. In the Bhrad-vaisnava Tantra it is clearly mentioned that anyone who considers the form of Lord Krsna to be made of material energy must be ostracized by all means. And if by chance the face of such an infidel is seen, one must clean himself by jumping in the river with his clothing. The Lord is described as amrta, or deathless, because He has no material body. Under the circumstances, the Lord's dying or quitting His



body is like the jugglery of a magician. The magician shows by his tricks that he is cut to pieces, burnt to ashes or made unconscious by hypnotic influences, but all are false shows only. Factually the magician himself is neither burnt to ashes nor cut to pieces, nor is he dead or unconscious at any stage of his magical demonstration. Similarly, the Lord has His eternal forms of unlimited variety, of which the fish incarnation, as was exhibited within this universe, is also one. Because there are innumerable universes, somewhere or other the fish incarnation must be manifesting His pastimes without cessation. In this verse, the particular word dhatte ("eternally accepted," and not the word dhitva, "accepted for the occasion") is used. The idea is that the Lord does not create the fish incarnation; He eternally has such a form, and the appearance and disappearance of such an incarnation serves particular purposes. In the Bhagavad-gita (7.24-25) the Lord says, "The impersonalists think that I have no form, that I am formless, but that at present I have accepted a form to serve a purpose, and now I am manifested. But such speculators are factually without sharp intelligence. Though they may be good scholars in the Vedic literatures, they are practically ignorant of My inconceivable energies and My eternal forms of personality. The reason is that I reserve the power of not being exposed to the nondevotees by My mystic curtain. The less intelligent fools are therefore unaware of My eternal form, which is never to be vanquished and is unborn." In the Padma Purana it is said that those who are envious and always angry at the Lord are unfit to know the actual and eternal form of the Lord. In the Bhagavatam also it is said that the Lord appeared like a thunderbolt to those who were wrestlers. Sisupala, at the time of being killed by the Lord, could not see Him as Krsna, being dazzled by the glare of the brahmajyoti. Therefore, the temporary manifestation of the Lord as a thunderbolt to the wrestlers appointed by Kamsa, or the glaring appearance of the Lord before Sisupala, was relinquished by the Lord, but the Lord as a magician is eternally existent and is never vanquished in any circumstance. Such forms are temporarily shown to the asuras only, and when such exhibitions are withdrawn, the asuras think that the Lord is no more existent, just as the foolish audience thinks the magician to be burnt to ashes or cut to pieces. The conclusion is that the Lord has no material body, and therefore He is never to be killed or changed by His transcendental body.

#### TEXT 36

#### TEXT

yada mukundo bhagavan imam mahim  
jahau sva-tanva sravaniya-sat-kathah  
tadahar evapratibuddha-cetasam  
abhadra-hetuh kalir anvavartata

#### SYNONYMS

yada--when; mukundah--Lord Krsna; bhagavan--the Personality of Godhead; imam--this; mahim--earth;  
jahau--left; sva-tanva--with His selfsame body; sravaniya-sat-kathah--hearing about Him is worthwhile;  
tada--at that time; ahah eva--from the very day; aprati-buddha-cetasam--of those whose minds are not  
sufficiently developed; abhadra-hetuh--cause of all ill fortune; kalih anvavartata--Kali fully manifested.

#### TRANSLATION

When the Personality of Godhead, Lord Krsna, left this earthly planet in His selfsame form, from that very day Kali, who had already partially appeared, became fully manifest to create inauspicious conditions for those who are endowed with a poor fund of knowledge.

#### PURPORT

The influence of Kali can be enforced only upon those who are not fully developed in God consciousness. One can neutralize the effects of Kali by keeping oneself fully under the supreme care of the Personality of Godhead. The age of Kali ensued just after the Battle of Kuruksetra, but it could not exert its influence because of the presence of the Lord. The Lord, however, left this earthly planet in His

own transcendental body, and as soon as He left, the symptoms of the Kali-yuga, as were envisioned by Maharaja Yudhisthira prior to Arjuna's arrival from Dvaraka, began to manifest, and Maharaja Yudhisthira rightly conjectured on the departure of the Lord from the earth. As we have already explained, the Lord left our sight just as when the sun sets it is out of our sight.

#### TEXT 37

#### TEXT

yudhisthiras tat parisarpanam budhah  
pure ca rastre ca grhe tathatmani  
vibhavya lobhanrta-jihma-himsanady-  
adharma-cakram gamanaya paryadhat

#### SYNONYMS

yudhisthirah--Maharaja Yudhisthira; tat--that; parisarpanam--expansion; budhah--thoroughly experienced; pure--in the capital; ca--as also; rastre--in the state; ca--and; grhe--at home; tatha--as also; atmani--in person; vibhavya--observing; lobha--avarice; anrta--untruth; jihma--diplomacy; himsana-adi--violence, envy; adharma--irreligion; cakram--a vicious circle; gamanaya--for departure; paryadhat--dressed himself accordingly.

#### TRANSLATION

Maharaja Yudhisthira was intelligent enough to understand the influence of the age of Kali, characterized by increasing avarice, falsehood, cheating and violence throughout the capital, state, home and among individuals. So he wisely prepared himself to leave home, and he dressed accordingly.

#### PURPORT

The present age is influenced by the specific qualities of Kali. Since the days of the Battle of Kuruksetra, about five thousand years ago, the influence of the age of Kali began manifesting, and from authentic scriptures it is learned that the age of Kali is still to run on for 427,000 years. The symptoms of the Kali-yuga, as mentioned above, namely avarice, falsehood, diplomacy, cheating, nepotism, violence and all such things, are already in vogue, and no one can imagine what is going to happen gradually with further increase of the influence of Kali till the day of annihilation. We have already come to know that the influence of the age of Kali is meant for godless so-called civilized man; those who are under the protection of the Lord have nothing to fear from this horrible age. Maharaja Yudhisthira was a great devotee of the Lord, and there was no necessity of his being afraid of the age of Kali, but he preferred to retire from active household life and prepare himself to go back home, back to Godhead. The Pandavas are eternal companions of the Lord, and therefore they are more interested in the company of the Lord than anything else. Besides that, being an ideal king, Maharaja Yudhisthira wanted to retire just to set an example for others. As soon as there is some young fellow to look after the household affairs, one should at once retire from family life to uplift oneself to spiritual realization. One should not rot in the dark well of household life till one is dragged out by the will of Yamaraja. Modern politicians should take lessons from Maharaja Yudhisthira about voluntary retirement from active life and should make room for the younger generation. Also retired old gentlemen should take lessons from him and leave home for spiritual realization before forcefully dragged away to meet death.

#### TEXT 38

#### TEXT

sva-rat pautram vinayinam

atmanah susamam gunaih  
toya-nivyah patim bhumer  
abhyasincad gajahvaye

#### SYNONYMS

sva-rat--the emperor; pautram--unto the grandson; vinayinam--properly trained; atmanah--his own self; su-samam--equal in all respects; gunaih--by the qualities; toya-nivyah--bordered by the seas; patim--master; bhumer--of the land; abhyasincat--enthroned; gajahvaye--in the capital of Hastinapura.

#### TRANSLATION

Thereafter, in the capital of Hastinapura, he enthroned his grandson, who was trained and equally qualified, as the emperor and master of all land bordered by the seas.

#### PURPORT

The total land on the earth bordered by the seas was under the subjugation of the King of Hastinapura. Maharaja Yudhishthira trained his grandson, Maharaja Pariksit, who was equally qualified, in state administration in terms of the king's obligation to the citizens. Thus Pariksit was enthroned on the seat of Maharaja Yudhishthira prior to his departure back to Godhead. Concerning Maharaja Pariksit, the specific word used, vinayinam, is significant. Why was the King of Hastinapura, at least till the time of Maharaja Pariksit, accepted as the Emperor of the world? The only reason is that the people of the world were happy because of the good administration of the emperor. The happiness of the citizens was due to the ample production of natural produce such as grains, fruits, milk, herbs, valuable stones, minerals and everything that the people needed. They were even free from all bodily miseries, anxieties of mind, and disturbances caused by natural phenomena and other living beings. Because everyone was happy in all respects, there was no resentment, although there were sometimes battles between the state kings for political reasons and supremacy. Everyone was trained to attain the highest goal of life, and therefore the people were also enlightened enough not to quarrel over trivialities. The influence of the age of Kali gradually infiltrated the good qualities of both the kings and the citizens, and therefore a tense situation developed between the ruler and the ruled, but still even in this age of disparity between the ruler and the ruled, there can be spiritual emolument and God consciousness. That is a special prerogative.

#### TEXT 39

#### TEXT

mathurayam tatha vajram  
surasena-patim tatah  
prajapatyam nirupyestim  
agnin apibad isvarah

#### SYNONYMS

mathurayam--at Mathura; tatha--also; vajram--Vajra; surasena-patim--King of the Surasenas; tatah--thereafter; prajapatyam--Prajapatya sacrifice; nirupya--having performed; istim--goal; agnin--fire; apibat--placed in himself; isvarah--capable.

#### TRANSLATION

Then he posted Vajra, the son of Aniruddha [grandson of Lord Krsna], at Mathura as the King of Surasena. Afterwards Maharaja Yudhishthira performed a Prajapatya sacrifice and placed in himself the fire for quitting household life.

## PURPORT

Maharaja Yudhisthira, after placing Maharaja Pariksit on the imperial throne of Hastinapura, and after posting Vajra, the great-grandson of Lord Krsna, as the King of Mathura, accepted the renounced order of life. The system of four orders of life and four castes in terms of quality and work, known as varnasrama-dharma, is the beginning of real human life, and Maharaja Yudhisthira, as the protector of this system of human activities, timely retired from active life as a sannyasi, handing over the charge of the administration to a trained prince, Maharaja Pariksit. The scientific system of varnasrama-dharma divides the human life into four divisions of occupation and four orders of life. The four orders of life as brahmacari, grhastha, vanaprastha and sannyasi are to be followed by all, irrespective of the occupational division. Modern politicians do not wish to retire from active life, even if they are old enough, but Yudhisthira Maharaja, as an ideal king, voluntarily retired from active administrative life to prepare himself for the next life. Everyone's life must be so arranged that the last stage of life, say at least the last fifteen to twenty years prior to death, can be absolutely devoted to the devotional service of the Lord to attain the highest perfection of life. It is really foolishness to engage oneself all the days of one's life in material enjoyment and fruitive activities, because as long as the mind remains absorbed in fruitive work for material enjoyment, there is no chance of getting out from conditioned life, or material bondage. No one should follow the suicidal policy of neglecting one's supreme task of attaining the highest perfection of life, namely going back home, back to Godhead.

## TEXT 40

### TEXT

visrjya tatra tat sarvam  
dukula-valayadikam  
nirmamo nirahankarah  
sanchinnasesa-bandhanah

### SYNONYMS

visrjya--relinquishing; tatra--all those; tat--that; sarvam--everything; dukula--belt; valaya-adikam--and bangles; nirmamah--uninterested; nirahankarah--unattached; sanchinna--perfectly cut off; asesa-bandhanah--unlimited attachment.

### TRANSLATION

Maharaja Yudhisthira at once relinquished all his garments, belt and ornaments of the royal order and became completely disinterested and unattached to everything.

## PURPORT

To become purified of material contamination is the necessary qualification for becoming one of the associates of the Lord. No one can become an associate of the Lord or can go back to Godhead without such purification. Maharaja Yudhisthira, therefore, to become spiritually pure, at once gave up his royal opulence, relinquishing his royal dress and garments. The kasaya, or saffron loincloth of a sannyasi, indicates freedom from all attractive material garments, and thus he changed his dress accordingly. He became disinterested in his kingdom and family and thus became free from all material contamination, or material designation. People are generally attached to various kinds of designations--the designations of family, society, country, occupation, wealth, position and many others. As long as one is attached to such designations, he is considered materially impure. The so-called leaders of men in the modern age are attached by national consciousness, but they do not know that such false consciousness is also another designation of the materially conditioned soul; one has to relinquish such designations before one can

become eligible to go back to Godhead. Foolish people adore such men who die in national consciousness, but here is an example of Maharaja Yudhisthira, a royal king who prepared himself to leave this world without such national consciousness. And yet he is remembered even today because he was a great pious king, almost on the same level with the Personality of Godhead Sri Rama. And because people of the world were dominated by such pious kings, they were happy in all respects, and it was quite possible for such great emperors to rule the world.

#### TEXT 41

#### TEXT

vacam juhava manasi  
tat prana itare ca tam  
mrtyav apanam sotsargam  
tam pancatve hy ajohavit

#### SYNONYMS

vacam--speeches; juhava--relinquished; manasi--into the mind; tat prane--mind into breathing; itare ca--other senses also; tam--into that; mrtyau--into death; apanam--breathing; sa-utsargam--with all dedication; tam--that; pancatve--into the body made of five elements; hi--certainly; ajohavit--amalgamated it.

#### TRANSLATION

Then he amalgamated all the sense organs into the mind, then the mind into life, life into breathing, his total existence into the embodiment of the five elements, and his body into death. Then, as pure self, he became free from the material conception of life.

#### PURPORT

Maharaja Yudhisthira, like his brother Arjuna, began to concentrate and gradually became freed from all material bondage. First he concentrated all the actions of the senses and amalgamated them into the mind, or in other words he turned his mind toward the transcendental service of the Lord. He prayed that since all material activities are performed by the mind in terms of actions and reactions of the material senses, and since he was going back to Godhead, the mind would wind up its material activities and be turned towards the transcendental service to the Lord. There was no longer a need for material activities. Actually the activities of the mind cannot be stopped, for they are the reflection of the eternal soul, but the quality of the activities can be changed from matter to the transcendental service of the Lord. The material color of the mind is changed when one washes it from contaminations of life-breathing and thereby frees it from the contamination of repeated births and deaths and situates it in pure spiritual life. All is manifested by the temporary embodiment of the material body, which is a production of the mind at the time of death, and if the mind is purified by practice of transcendental loving service to the Lord and is constantly engaged in the service of the lotus feet of the Lord, there is no more chance of the mind's producing another material body after death. It will be freed from absorption in material contamination. The pure soul will be able to return home, back to Godhead.

#### TEXT 42

#### TEXT

tritve hutva ca pancatvam  
tac caikatve 'juhon munih  
sarvam atmany ajuhavid

brahmany atmanam avyaye

#### SYNONYMS

tritve--into the three qualities; hutva--having offered; ca--also; pancatvam--five elements; tat--that; ca--also; ekatve--in one nescience; ajuhota--amalgamated; munih--the thoughtful; sarvam--the sum total; atmani--in the soul; ajuhavit--fixed; brahmani--unto the spirit; atmanam--the soul; avyaye--unto the inexhaustible.

#### TRANSLATION

Thus annihilating the gross body of five elements into the three qualitative modes of material nature, he merged them in one nescience and then absorbed that nescience in the self, Brahman, which is inexhaustible in all circumstances.

#### PURPORT

All that is manifested in the material world is the product of the mahat-tattva-avyakta, and things that are visible in our material vision are nothing but combinations and permutations of such variegated material products. But the living entity is different from such material products. It is due to the living entity's forgetfulness of his eternal nature as eternal servitor of the Lord, and his false conception of being a so-called lord of the material nature, that he is obliged to enter into the existence of false sense enjoyment. Thus a concomitant generation of material energies is the principal cause of the mind's being materially affected. Thus the gross body of five elements is produced. Maharaja Yudhishthira reversed the action and merged the five elements of the body in the three modes of material nature. The qualitative distinction of the body as being good, bad or mediocre is extinguished, and again the qualitative manifestations become merged in the material energy, which is produced from a false sense of the pure living being. When one is thus inclined to become an associate of the Supreme Lord, the Personality of Godhead, in one of the innumerable planets of the spiritual sky, especially in Goloka Vrndavana, one has to think always that he is different from the material energy; he has nothing to do with it, and he has to realize himself as pure spirit, Brahman, qualitatively equal with the Supreme Brahman (Paramesvara). Maharaja Yudhishthira, after distributing his kingdom to Pariksit and Vajra, did not think himself Emperor of the world or head of the Kuru dynasty. This sense of freedom from material relations, as well as freedom from the material engagement of the gross and subtle encirclement, makes one free to act as the servitor of the Lord, even though one is in the material world. This stage is called the jivan-mukta stage, or the liberated stage, even in the material world. That is the process of ending material existence. One must not only think that he is Brahman, but must act like Brahman. One who only thinks himself Brahman is an impersonalist. And one who acts like Brahman is the pure devotee.

#### TEXT 43

#### TEXT

cira-vasa niraharo  
baddha-van mukta-murdhajah  
darsayann atmano rupam  
jadonmatta-pisacavat  
anaveksamano niragad  
asrnavan badhiro yatha

#### SYNONYMS

cira-vasah--accepted torn clothing; niraharah--gave up all solid foodstuff; baddha-vak--stopped talking; mukta-murdhajah--untied his hair; darsayan--began to show; atmanah--of himself; rupam--bodily

features; jada--inert; unmatta--mad; pisaca-vat--just like an urchin; anaveksamanah--without waiting for; niragat--was situated; asrnavan--without hearing; badhirah--just like a deaf man; yatha--as if.

#### TRANSLATION

After that, Maharaja Yudhisthira dressed himself in torn clothing, gave up eating all solid foods, voluntarily became dumb and let his hair hang loose. All this combined to make him look like an urchin or madman with no occupation. He did not depend on his brothers for anything. And, just like a deaf man, he heard nothing.

#### PURPORT

Thus being freed from all external affairs, he had nothing to do with imperial life or family prestige, and for all practical purposes he posed himself exactly like an inert mad urchin and did not speak of material affairs. He had no dependence on his brothers, who had all along been helping him. This stage of complete independence from everything is also called the purified stage of fearlessness.

#### TEXT 44

#### TEXT

udicim pravivesasam  
gata-purvam mahatmabhih  
hrdi brahma param dhyayan  
navarteta yato gatah

#### SYNONYMS

udicim--the northern side; pravivesa-asam--those who wanted to enter there; gata-purvam--the path accepted by his forefathers; maha-atmabhih--by the broad-minded; hrdi--within the heart; brahma--the Supreme; param--Godhead; dhyayan--constantly thinking of; na avarteta--passed his days; yatah--wherever; gatah--went.

#### TRANSLATION

He then started towards the north, treading the path accepted by his forefathers and great men, to devote himself completely to the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went.

#### PURPORT

It is understood from this verse that Maharaja Yudhisthira followed in the footsteps of his forefathers and the great devotees of the Lord. We have discussed many times before that the system of varnasrama-dharma, as it was strictly followed by the inhabitants of the world, specifically by those who inhabited the Aryavarta province of the world, emphasizes the importance of leaving all household connections at a certain stage of life. The training and education was so imparted, and thus a respectable person like Maharaja Yudhisthira had to leave all family connection for self-realization and going back to Godhead. No king or respectable gentleman would continue family life till the end, because that was considered suicidal and against the interest of the perfection of human life. In order to be free from all family encumbrances and devote oneself cent percent in the devotional service of Lord Krsna, this system is always recommended for everyone because it is the path of authority. The Lord instructs in the Bhagavad-gita (18.62) that one must become a devotee of the Lord at least at the last stage of one's life. A sincere soul of the Lord like Maharaja Yudhisthira must abide by this instruction of the Lord for his own interest.

The specific words brahma param indicate Lord Sri Krsna. This is corroborated in the Bhagavad-gita (10.13) by Arjuna with reference to great authorities like Asita, Devala, Narada and Vyasa. Thus Maharaja Yudhisthira, while leaving home for the north, constantly remembered Lord Sri Krsna within himself, following in the footsteps of his forefathers as well as the great devotees of all times.

#### TEXT 45

#### TEXT

sarve tam anunirjagmur  
bhratarah krta-niscayah  
kalinadharmamitrena  
drstva sprstah praja bhuvih

#### SYNONYMS

sarve--all his younger brothers; tam--him; anunirjagmur--left home by following the elder; bhratarah--brothers; krta-niscayah--decidedly; kalina--by the age of Kali; adharmam--principle of irreligion; mitrena--by the friend; drstva--observing; sprstah--having overtaken; prajah--all citizens; bhuvih--on the earth.

#### TRANSLATION

The younger brothers of Maharaja Yudhisthira observed that the age of Kali had already arrived throughout the world and that the citizens of the kingdom were already affected by irreligious practice. Therefore they decided to follow in the footsteps of their elder brother.

#### PURPORT

The younger brothers of Maharaja Yudhisthira were already obedient followers of the great Emperor, and they had sufficiently been trained to know the ultimate goal of life. They therefore decidedly followed their eldest brother in rendering devotional service to Lord Sri Krsna. According to the principles of sanatana-dharma, one must retire from family life after half the duration of life is finished and must engage himself in self-realization. But the question of engaging oneself is not always decided. Sometimes retired men are bewildered about how to engage themselves for the last days of life. Here is a decision by authorities like the Pandavas. All of them engaged themselves in favorably culturing the devotional service of the Lord Sri Krsna, the Supreme Personality of Godhead. According to Svami Sridhara, dharma, artha, kama and moksa, or fruitive activities, philosophical speculations and salvation, as conceived by several persons, are not the ultimate goal of life. They are more or less practiced by persons who have no information of the ultimate goal of life. The ultimate goal of life is already indicated by the Lord Himself in the Bhagavad-gita (18.64), and the Pandavas were intelligent enough to follow it without hesitation.

#### TEXT 46

#### TEXT

te sadhu-krta-sarvartha  
jnatvatyantikam atmanah  
manasa dharayam asur  
vaikuntha-caranambujam

#### SYNONYMS

te--all of them; sadhu-krta--having performed everything worthy of a saint; sarva-arthah--that which includes everything worthy; jnatva--knowing it well; atyantikam--the ultimate; atmanah--of the living



being; manasa--within the mind; dharayam asuh--sustained; vaikuntha--the Lord of the spiritual sky; carana-ambujam--the lotus feet.

#### TRANSLATION

They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Sri Krsna are the supreme goal of all. Therefore they meditated upon His feet without interruption.

#### PURPORT

In the Bhagavad-gita (7.28) the Lord says that only those who have done pious deeds in previous lives and have become freed from the results of all impious acts can concentrate upon the lotus feet of the Supreme Lord Sri Krsna. The Pandavas, not only in this life but also in their previous lives, had always performed the supreme pious work, and thus they are ever free from all the reactions of impious work. It is quite reasonable, therefore, that they concentrated their minds upon the lotus feet of the Supreme Lord Sri Krsna. According to Sri Visvanatha Cakravarti, dharma, artha, kama and moksa principles are accepted by persons who are not free from the results of impious action. Such persons affected with the contaminations of the above four principles cannot at once accept the lotus feet of the Lord in the spiritual sky. The Vaikuntha world is situated far beyond the material sky. The material sky is under the management of Durga Devi, or the material energy of the Lord, but the Vaikuntha world is managed by the personal energy of the Lord.

#### TEXTS 47-48

#### TEXT

tad-dhyānodriktaya bhaktya  
visuddha-dhisanah pare  
tasmin narayana-pade  
ekanta-matayo gatim

avapur duravapam te  
asadbhir visayatmabhih  
vidhuta-kalmasa sthanam  
virajenatmanaiva hi

#### SYNONYMS

tat--that; dhyana--positive meditation; utriktaya--being freed from; bhaktya--by a devotional attitude; visuddha--purified; dhisanah--by intelligence; pare--unto the Transcendence; tasmin--in that; narayana--the Personality of Godhead Sri Krsna; pade--unto the lotus feet; ekanta-matayah--of those who are fixed in the Supreme, who is one; gatim--destination; avapuh--attained; duravapam--very difficult to obtain; te--by them; asadbhih--by the materialists; visaya-atmabhih--absorbed in material needs; vidhuta--washed off; kalmasah--material contaminations; sthanam--abode; virajena--without material passion; atmana eva--by the selfsame body; hi--certainly.

#### TRANSLATION

Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky, which is ruled over by the Supreme Narayana, Lord Krsna. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Sri Krsna, known as Goloka Vrndavana, cannot be attained by persons who are absorbed in the material conception of life. But the

Pandavas, being completely washed of all material contamination, attained that abode in their very same bodies.

#### PURPORT

According to Srila Jiva Gosvami, a person freed from the three modes of material qualities, namely goodness, passion and ignorance, and situated in transcendence can reach the highest perfection of life without change of body. Srila Sanatana Gosvami in his Hari-bhakti-vilasa says that a person, whatever he may be, can attain the perfection of a twice-born brahmana by undergoing the spiritual disciplinary actions under the guidance of a bona fide spiritual master, exactly as a chemist can turn gun metal into gold by chemical manipulation. It is therefore the actual guidance that matters in the process of becoming a brahmana, even without change of body, or in going back to Godhead without change of body. Srila Jiva Gosvami remarks that the word hi used in this connection positively affirms this truth, and there is no doubt about this factual position. The Bhagavad-gita (14.26) also affirms this statement of Srila Jiva Gosvami when the Lord says that anyone who executes devotional service systematically without deviation can attain the perfection of Brahman by surpassing the contamination of the three modes of material nature, and when the Brahman perfection is still more advanced by the selfsame execution of devotional service, there is no doubt at all that one can attain the supreme spiritual planet, Goloka Vrndavana, without change of body, as we have already discussed in connection with the Lord's returning to His abode without a change of body.

#### TEXT 49

#### TEXT

viduro 'pi parityajya  
prabhase deham atmanah  
krsnavesena tac-cittah  
pitrbhiih sva-ksayam yayau

#### SYNONYMS

vidurah--Vidura (the uncle of Maharaja Yudhisthira); api--also; parityajya--after quitting the body; prabhase--in the place of pilgrimage at Prabhasa; deham atmanah--his body; krsna--the Personality of Godhead; avesena--being absorbed in that thought; tat--his; cittah--thoughts and actions; pitrbhiih--along with the residents of Pitrloka; sva-ksayam--his own abode; yayau--departed.

#### TRANSLATION

Vidura, while on pilgrimage, left his body at Prabhasa. Because he was absorbed in thought of Lord Krsna, he was received by the denizens of Pitrloka planet, where he returned to his original post.

#### PURPORT

The difference between the Pandavas and Vidura is that the Pandavas are eternal associates of the Lord, the Personality of Godhead, whereas Vidura is one of the administrative demigods in charge of the Pitrloka planet and is known as Yamaraja. Men are afraid of Yamaraja because it is he only who awards punishment to the miscreants of the material world, but those who are devotees of the Lord have nothing to fear from him. To the devotees he is a cordial friend, but to the nondevotees he is fear personified. As we have already discussed, it is understood that Yamaraja was cursed by Manduka Muni to be degraded as a sudra, and therefore Vidura was an incarnation of Yamaraja. As an eternal servitor of the Lord, he displayed his devotional activities very ardently and lived a life of a pious man, so much so that a materialistic man like Dhrtarastra also got salvation by his instruction. So by his pious activities in the devotional service of the Lord he was able to always remember the lotus feet of the Lord, and thus he

became washed of all contamination of a sudra-born life. At the end he was again received by the denizens of Pitrloka and posted in his original position. The demigods are also associates of the Lord without personal touch, whereas the direct associates of the Lord are in constant personal touch with Him. The Lord and His personal associates incarnate in many universes without cessation. The Lord remembers them all, whereas the associates forget due to their being very minute parts and parcels of the Lord; they are apt to forget such incidents due to being infinitesimal. This is corroborated in the Bhagavad-gita (4.5).

#### TEXT 50

#### TEXT

draupadi ca tadajnaya  
patinam anapeksatam  
vasudeve bhagavati  
hy ekanta-matir apa tam

#### SYNONYMS

draupadi--Draupadi (the wife of the Pandavas); ca--and; tada--at that time; ajnaya--knowing Lord Krsna fully well; patinam--of the husbands; anapeksatam--who did not care for her; vasudeve--unto Lord Vasudeva (Krsna); bhagavati--the personality of Godhead; hi--exactly; eka-anta--absolutely; matih--concentration; apa--got; tam--Him (the Lord).

#### TRANSLATION

Draupadi also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vasudeva, Krsna, the Personality of Godhead. Both she and Subhadra became absorbed in thoughts of Krsna and attained the same results as their husbands.

#### PURPORT

When flying an airplane, one cannot take care of other planes. Everyone has to take care of his own plane, and if there is any danger, no other plane can help another in that condition. Similarly, at the end of life, when one has to go back home, back to Godhead, everyone has to take care of himself without help rendered by another. The help is, however, offered on the ground before flying in space. Similarly, the spiritual master, the father, the mother, the relatives, the husband and others can all render help during one's lifetime, but while crossing the sea one has to take care of himself and utilize the instructions formerly received. Draupadi had five husbands, and no one asked Draupadi to come; Draupadi had to take care of herself without waiting for her great husbands. And because she was already trained, she at once took to concentration upon the lotus feet of Lord Vasudeva, Krsna, the Personality of Godhead. The wives also got the same result as their husbands, in the same manner; that is to say, without changing their bodies they reached the destination of Godhead. Srila Visvanatha Cakravarti Thakura suggests that both Draupadi and Subhadra, although her name is not mentioned herein, got the same result. None of them had to quit the body.

#### TEXT 51

#### TEXT

yah sraddhayaitad bhagavat-priyanam  
pandoh sutanam iti samprayanam  
srnoty alam svastyayanam pavitram  
labdhva harau bhaktim upaiti siddhim

## SYNONYMS

yah--anyone who; sraddhaya--with devotion; etat--this; bhagavat-priyanam--of those who are very dear to the Personality of Godhead; pandoh--of Pandu; sutanam--of the sons; iti--thus; samprayanam--departure for the ultimate goal; srnoti--hears; alam--only; svastyayanam--good fortune; pavitram--perfectly pure; labdhva--by obtaining; harau--unto the Supreme Lord; bhaktim--devotional service; upaiti--gains; siddhim--perfection.

## TRANSLATION

The subject of the departure of the sons of Pandu for the ultimate goal of life, back to Godhead, is fully auspicious and is perfectly pure. Therefore anyone who hears this narration with devotional faith certainly gains the devotional service of the Lord, the highest perfection of life.

## PURPORT

Srimad-Bhagavatam is a narration about the Personality of Godhead and the devotees of the Lord like the Pandavas. The narration of the Personality of Godhead and His devotees is absolute in itself, and thus to hear it with a devotional attitude is to associate with the Lord and constant companions of the Lord. By the process of hearing Srimad-Bhagavatam one can attain the highest perfection of life, namely going back home, back to Godhead, without failure.

Thus end the Bhaktivedanta purports of the First Canto, Fifteenth Chapter, of the Srimad-Bhagavatam, entitled "The Pandavas Retire Timely."

Chapter Sixteen

How Pariksit Received the Age of Kali

## TEXT 1

## TEXT

suta uvaca  
tatah pariksid dvija-varya-siksaya  
mahim maha-bhagavatah sasasa ha  
yatha hi sutyam abhijata-kovidah  
samadisan vipra mahad-gunas tatha

## SYNONYMS

sutah uvaca--Suta Gosvami said; tatah--thereafter; pariksit--Maharaja Pariksit; dvija-varya--the great twice-born brahmanas; siksaya--by their instructions; mahim--the earth; maha-bhagavatah--the great devotee; sasasa--ruled; ha--in the past; yatha--as they told it; hi--certainly; sutyam--at the time of his birth; abhijata-kovidah--expert astrologers at the time of birth; samadisan--gave their opinions; vipra--O brahmanas; mahat-gunah--great qualities; tatha--true to that.

## TRANSLATION

Suta Gosvami said: O learned brahmanas, Maharaja Pariksit then began to rule over the world as a great devotee of the Lord under the instructions of the best of the twice-born brahmanas. He ruled by those great qualities which were foretold by expert astrologers at the time of his birth.

## PURPORT

At the time of Maharaja Pariksit's birth, the expert astrologer-brahmanas foretold some of his qualities. Maharaja Pariksit developed all those qualities, being a great devotee of the Lord. The real qualification is

to become a devotee of the Lord, and gradually all the good qualities worthy of possession develop. Maharaja Pariksit was a maha-bhagavata, or a first-class devotee, who was not only well versed in the science of devotion but also able to convert others to become devotees by his transcendental instructions. Maharaja Pariksit was, therefore, a devotee of the first order, and thus he used to consult great sages and learned brahmanas, who could advise him by the sastras how to execute the state administration. Such great kings were more responsible than modern elected executive heads because they obliged the great authorities by following their instructions left in Vedic literatures. There was no need for impractical fools to enact daily a new legislative bill and to conveniently alter it again and again to serve some purpose. The rules and regulations were already set forth by great sages like Manu, Yajnavalkya, Parasara and other liberated sages, and the enactments were all suitable for all ages in all places. Therefore the rules and regulations were standard and without flaw or defect. Kings like Maharaja Pariksit had their council of advisers, and all the members of that council were either great sages or brahmanas of the first order. They did not accept any salary, nor had they any necessity for such salaries. The state would get the best advice without expenditure. They were themselves sama-darsi, equal to everyone, both man and animal. They would not advise the king to give protection to man and instruct him to kill the poor animals. Such council members were not fools or representatives to compose a fool's paradise. They were all self-realized souls, and they knew perfectly well how all living beings in the state would be happy, both in this life and in the next. They were not concerned with the hedonistic philosophy of eat, drink, be merry and enjoy. They were philosophers in the real sense, and they knew well what is the mission of human life. Under all these obligations, the advisory council of the king would give correct directions, and the king or executive head, being himself a qualified devotee of the Lord, would scrutinizingly follow them for the welfare of the state. The state in the days of Maharaja Yudhisthira or Maharaja Pariksit was a welfare state in the real sense of the term because no one was unhappy in that state, be he man or animal. Maharaja Pariksit was an ideal king for a welfare state of the world.

#### TEXT 2

#### TEXT

sa uttarasya tanayam  
upayema iravatim  
janamejayadims caturas  
tasyam utpadayat sutan

#### SYNONYMS

sah--he; uttarasya--of King Uttara; tanayam--daughter; upayeme--married; iravatim--Irvati; janamejaya-  
adin--headed by Maharaja Janamejaya; caturah--four; tasyam--in her; utpadayat--begot; sutan--sons.

#### TRANSLATION

King Pariksit married the daughter of King Uttara and begot four sons, headed by Maharaja Janamejaya.

#### PURPORT

Maharaja Uttara was the son of Virata and maternal uncle of Maharaja Pariksit. Irvati, being the daughter of Maharaja Uttara, was the cousin-sister of Maharaja Pariksit, but cousin-brothers and -sisters were allowed to get married if they did not belong to the same gotra, or family. In the Vedic system of marriage, the importance of the gotra, or family, was stressed. Arjuna also married Subhadra, although she was his maternal cousin-sister.

Janamejaya: One of the rajarsi kings and the famous son of Maharaja Pariksit. His mother's name was Irvati, or according to some, Madravati. Maharaja Janamejaya begot two sons of the names Jnatanika and Sankukarna. He celebrated several sacrifices in the Kuruksetra pilgrimage site, and he had three younger brothers named Srutasena, Ugrasena and Bhimasena II. He invaded Taksala (Ajanta), and he decided to

avenge the unlawful curse upon his great father, Maharaja Pariksit. He performed a great sacrifice called Sarpa-yajna, to kill the race of serpents, including the taksaka, which had bitten his father to death. On request from many influential demigods and sages, he had to change his decision to kill the race of snakes, but despite stopping the sacrifice, he satisfied everyone concerned in the sacrifice by rewarding them properly. In the ceremony, Mahamuni Vyasadeva also was present, and he personally narrated the history of the Battle of Kuruksetra before the King. Later on by the order of Vyasadeva, his disciple Vaisampayana narrated before the King the subject matter of Mahabharata. He was much affected by his great father's untimely death and was very anxious to see him again, and he expressed his desire before the great sage Vyasadeva. Vyasadeva also fulfilled his desire. His father was present before him, and he worshiped both his father and Vyasadeva with great respect and pomp. Being fully satisfied, he most munificently gave charities to the brahmanas present at the sacrifice.

### TEXT 3

#### TEXT

ajahasva-medhams trin  
gangayam bhuri-daksinam  
saradvatam gurum krtva  
deva yatraksi-gocarah

#### SYNONYMS

ajahara--performed; asva-medhan--horse sacrifices; trin--three; gangayam--the bank of the Ganges; bhuri--sufficiently; daksinam--rewards; saradvatam--unto Kṛpacarya; gurum--spiritual master; krtva--having selected; devah--the demigods; yatra--wherein; aksi--eyes; gocarah--within the purview.

#### TRANSLATION

Maharaja Pariksit, after having selected Kṛpacarya for guidance as his spiritual master, performed three horse sacrifices on the banks of the Ganges. These were executed with sufficient rewards for the attendants. And at these sacrifices, even the common man could see demigods.

#### PURPORT

It appears from this verse that interplanetary travel by the denizens of higher planets is easy. In many statements in Bhagavatam, we have observed that the demigods from heaven used to visit this earth to attend sacrifices performed by influential kings and emperors. Herein also we find that during the time of the horse sacrifice ceremony of Maharaja Pariksit, the demigods from other planets were visible even to the common man, due to the sacrificial ceremony. The demigods are not generally visible to common men, as the Lord is not visible. But as the Lord, by His causeless mercy, descends to be visible to the common man, similarly the demigods also become visible to the common man by their own grace. Although celestial beings are not visible to the naked eyes of the inhabitants of this earth, it was due to the influence of Maharaja Pariksit that the demigods also agreed to be visible. The kings used to spend lavishly during such sacrifices, as a cloud distributes rains. A cloud is nothing but another form of water, or, in other words, the waters of the earth transform into clouds. Similarly, the charity made by the kings in such sacrifices are but another form of the taxes collected from the citizens. But, as the rains fall down very lavishly and appear to be more than necessary, the charity made by such kings also seems to be more than what the citizen needs. Satisfied citizens will never organize agitation against the king, and thus there was no need in changing the monarchical state.

Even for a king like Maharaja Pariksit there was need of a spiritual master for guidance. Without such guidance one cannot make progress in spiritual life. The spiritual master must be bona fide, and one who wants to have self-realization must approach and take shelter of a bona fide spiritual master to achieve real success.

#### TEXT 4

#### TEXT

nijagrahaujasa virah  
kalim digvijaye kvacit  
nrpa-linga-dharam sudram  
ghnantam go-mithunam pada

#### SYNONYMS

nijagraha--sufficiently punished; ojasa--by prowess; virah--valiant hero; kalim--unto Kali, the master of the age; digvijaye--on his way to conquer the world; kvacit--once upon a time; nrpa-linga-dharam--one who passes in the dress of a king; sudram--the lower class; ghnantam--hurting; go-mithunam--a cow and bull; pada--on the leg.

#### TRANSLATION

Once, when Maharaja Pariksit was on his way to conquer the world, he saw the master of Kali-yuga, who was lower than a sudra, disguised as a king and hurting the legs of a cow and bull. The King at once caught hold of him to deal sufficient punishment.

#### PURPORT

The purpose of a king's going out to conquer the world is not for self-aggrandizement. Maharaja Pariksit went out to conquer the world after his ascendance to the throne, but this was not for the purpose of aggression on other states. He was the Emperor of the world, and all small states were already under his regime. His purpose in going out was to see how things were going on in terms of the godly state. The king, being the representative of the Lord, has to execute the will of the Lord duly. There is no question of self-aggrandizement. Thus as soon as Maharaja Pariksit saw that a lower-class man in the dress of a king was hurting the legs of a cow and a bull, at once he arrested and punished him. The king cannot tolerate insults to the most important animal, the cow, nor can he tolerate disrespect for the most important man, the brahmana. Human civilization means to advance the cause of brahminical culture, and to maintain it, cow protection is essential. There is a miracle in milk, for it contains all the necessary vitamins to sustain human physiological conditions for higher achievements. Brahminical culture can advance only when man is educated to develop the quality of goodness, and for this there is a prime necessity of food prepared with milk, fruits and grains. Maharaja Pariksit was astonished to see that a black sudra, dressed like a ruler, was mistreating a cow, the most important animal in human society.

The age of Kali means mismanagement and quarrel. And the root cause of all mismanagement and quarrel is that worthless men with the modes of lower-class men, who have no higher ambition in life, come to the helm of the state management. Such men at the post of a king are sure to first hurt the cow and the brahminical culture, thereby pushing all society towards hell. Maharaja Pariksit, trained as he was, got the scent of this root cause of all quarrel in the world. Thus he wanted to stop it in the very beginning.

#### TEXT 5

#### TEXT

saunaka uvaca  
kasya hetor nijagraha  
kalim digvijaye nrpah  
nrdeva-cihna-dhrk sudra-

ko 'sau gam yah padahanat  
tat kathyatam maha-bhaga  
yadi krsna-kathasrayam

#### SYNONYMS

saunakah uvaca--Saunaka Rsi said; kasya--for what; hetoh--reason; nijagraha--sufficiently punished; kalim--the master of the age of Kali; digvijaye--during the time of his world tour; nrpah--the King; nrdeva--royal person; cihna-dhrk--decorated like; sudrasah--lowest of the sudras; asau--he; gam--cow; yah--one who; pada ahanat--struck on the leg; tat--all that; kathyatam--please describe; maha-bhaga--O greatly fortunate one; yadi--if, however; krsna--about Krsna; katha-asrayam--related with His topics.

#### TRANSLATION

Saunaka Rsi inquired: Why did Maharaja Pariksit simply punish him, since he was the lowest of the sudras, having dressed as a king and having struck a cow on the leg? Please describe all these incidents if they relate to the topics of Lord Krsna.

#### PURPORT

Saunaka and the rsis were astonished to hear that the pious Maharaja Pariksit simply punished the culprit and did not kill him. This suggests that a pious king like Maharaja Pariksit should have at once killed an offender who wanted to cheat the public by dressing like a king and at the same time daring to insult the purest of the animals, a cow. The rsis in those days, however, could not even imagine that in the advanced days of the age of Kali the lowest of the sudras will be elected as administrators and will open organized slaughterhouses for killing cows. Anyway, although hearing about a sudraka who was a cheat and insulter of a cow was not very interesting to the great rsis, they nevertheless wanted to hear about it to see if the event had any connection with Lord Krsna. They were simply interested in the topics of Lord Krsna, for anything that is dovetailed with the narration of Krsna is worth hearing. There are many topics in the Bhagavatam about sociology, politics, economics, cultural affairs, etc., but all of them are in relation with Krsna, and therefore all of them are worth hearing. Krsna is the purifying ingredient in all matters, regardless of what they are. In the mundane world, everything is impure due to its being a product of the three mundane qualities. The purifying agent, however, is Krsna.

#### TEXT 6

#### TEXT

athavasya padambhoja-  
makaranda-liham satam  
kim anyair asad-alapair  
ayuso yad asad-vyayah

#### SYNONYMS

athava--otherwise; asya--of His (Lord Krsna's); pada-ambhoja--lotus feet; makaranda-liham--of those who lick the honey from such a lotus flower; satam--of those who are to exist eternally; kim anyaih--what is the use of anything else; asat--illusory; alapaih--topics; ayusah--of the duration of life; yat--that which is; asat-vyayah--unnecessary waste of life.

#### TRANSLATION

The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord. What is the use of topics which simply waste one's valuable life?



## PURPORT

Lord Kṛṣṇa and His devotees are both on the transcendental plane; therefore the topics of Lord Kṛṣṇa and of His pure devotees are equally good. The Battle of Kurukṣetra is full of politics and diplomacy, but because the topics are related with Lord Kṛṣṇa, the Bhagavad-gītā is therefore adored all over the world. There is no need to eradicate politics, economics, sociology, etc., which are mundane to the mundaners. To a pure devotee, who is actually related with the Lord, such mundane things are transcendental if dovetailed with the Lord or with His pure devotees. We have heard and talked about the activities of the Pāṇḍavas, and we now are dealing with the topics of Mahārāja Parīkṣit, but because all these topics are related to the Lord Śrī Kṛṣṇa, they are all transcendental, and pure devotees have great interest in hearing them. We have already discussed this matter in connection with the prayers of Bhīṣmadeva.

Our duration of life is not very long, and there is no certainty of when we shall be ordered to leave everything for the next stage. Thus it is our duty to see that not a moment of our life is wasted in topics which are not related with Lord Kṛṣṇa. Any topic, however pleasant, is not worth hearing if it is devoid of its relation to Kṛṣṇa.

The spiritual planet, Goloka Vṛndāvana, the eternal abode of Lord Kṛṣṇa, is shaped like the whorl of a lotus flower. Even when the Lord descends to any one of the mundane planets, He does so by manifesting His own abode as it is. Thus His feet remain always on the same big whorl of the lotus flower. His feet are also as beautiful as the lotus flower. Therefore it is said that Lord Kṛṣṇa has lotus feet.

A living being is eternal by constitution. He is, so to speak, in the whirlpool of birth and death due to his contact with material energy. Freed from such material energy, a living entity is liberated and is eligible to return home, back to Godhead. Those who want to live forever without changing their material bodies should not waste valuable time with topics other than those relating to Lord Kṛṣṇa and His devotees.

## TEXT 7

### TEXT

ksudrayusam nṛnam āṅga  
martyānam ṛtam icchatam  
ihopahūto bhagavan  
mrtyuḥ samitra-karmani

### SYNONYMS

ksudra--very small; ayusam--of the duration of life; nṛnam--of the human beings; āṅga--O Suta Gosvami; martyānam--of those who are sure to meet death; ṛtam--eternal life; icchatam--of those who desire it; iha--herein; upahūtaḥ--called for being present; bhagavan--representing the Lord; mrtyuḥ--the controller of death, Yamarāja; samitra--suppressing; karmani--performances.

### TRANSLATION

O Suta Gosvami, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamarāja.

## PURPORT

The living entity, as he develops from lower animal life to a higher human being and gradually to higher intelligence, becomes anxious to get free from the clutches of death. Modern scientists try to avoid death by physiochemical advancement of knowledge, but alas, the controller of death, Yamarāja, is so cruel that he does not spare even the very life of the scientist himself. The scientist, who puts forward the theory of stopping death by advancement of scientific knowledge, becomes himself a victim of death when he is

called by Yamaraja. What to speak of stopping death, no one can enhance the short period of life even by a fraction of a moment. The only hope of suspending the cruel slaughtering process of Yamaraja is to call him to hear and chant the holy name of the Lord. Yamaraja is a great devotee of the Lord, and he likes to be invited to kirtanas and sacrifices by the pure devotees, who are constantly engaged in the devotional service of the Lord. Thus the great sages, headed by Saunaka and others, invited Yamaraja to attend the sacrifice performed at Naimisaranya. This was good for those who did not want to die.

#### TEXT 8

#### TEXT

na kascin mriyate tavad  
yavad asta ihantakah  
etat-artham hi bhagavan  
ahutah paramarsibhih  
aho nr-loke piyeta  
hari-lilamrtam vacah

#### SYNONYMS

na--not; kascit--anyone; mriyate--will die; tavat--so long; yavat--as long as; aste--is present; iha--herein; antakah--one who causes the end of life; etat--this; artham--reason; hi--certainly; bhagavan--the representative of the Lord; ahutah--invited; parama-rsibhih--by the great sages; aho--alas; nr-loke--in human society; piyeta--let them drink; hari-lila--transcendental pastimes of the Lord; amrtam--nectar for eternal life; vacah--narrations.

#### TRANSLATION

As long as Yamaraja, who causes everyone's death, is present here, no one shall meet with death. The great sages have invited the controller of death, Yamaraja, who is the representative of the Lord. Living beings who are under his grip should take advantage by hearing the deathless nectar in the form of this narration of the transcendental pastimes of the Lord.

#### PURPORT

Every human being dislikes meeting death, but he does not know how to get rid of death. The surest remedy for avoiding death is to accustom oneself to hearing the nectarean pastimes of the Lord as they are systematically narrated in the text of Srimad-Bhagavatam. It is advised herein, therefore, that any human being who desires freedom from death should take to this course of life as recommended by the rsis headed by Saunaka.

#### TEXT 9

#### TEXT

mandasya manda-prajnasya  
vayo mandayusas ca vai  
nidraya hriyate naktam  
diva ca vyartha-karmabhih

#### SYNONYMS

mandasya--of the lazy; manda--paltry; prajnyasya--of intelligence; vayah--age; manda--short; ayusah--of duration of life; ca--and; vai--exactly; nidraya--by sleeping; hriyate--passes away; naktam--night; diva--daytime; ca--also; vyartha--for nothing; karmabhih--by activities.

#### TRANSLATION

Lazy human beings with paltry intelligence and a short duration of life pass the night sleeping and the day performing activities that are for naught.

#### PURPORT

The less intelligent do not know the real value of the human form of life. The human form is a special gift of material nature in the course of her enforcing stringent laws of miseries upon the living being. It is a chance to achieve the highest boon of life, namely to get out of the entanglement of repeated birth and death. The intelligent take care of this important gift by strenuously endeavoring to get out of the entanglement. But the less intelligent are lazy and unable to evaluate the gift of the human body to achieve liberation from the material bondage; they become more interested in so-called economic development and work very hard throughout life simply for the sense enjoyment of the temporary body. Sense enjoyment is also allowed to the lower animals by the law of nature, and thus a human being is also destined to a certain amount of sense enjoyment according to his past or present life. But one should definitely try to understand that sense enjoyment is not the ultimate goal of human life. Herein it is said that during the daytime one works "for nothing" because the aim is nothing but sense enjoyment. We can particularly observe how the human being is engaged for nothing in the great cities and industrial towns. There are so many things manufactured by human energy, but they are all meant for sense enjoyment, and not for getting out of material bondage. And after working hard during the daytime, a tired man either sleeps or engages in sex habits at night. That is the program of materialistic civilized life for the less intelligent. Therefore they are designated herein as lazy, unfortunate and short-lived.

#### TEXT 10

#### TEXT

suta uvaca  
yada pariksit kuru-jangale 'vasat  
kalim pravistam nija-cakravartite  
nisamya vartam anatipriyam tatah  
saranam samyuga-saundir adade

#### SYNONYMS

sutah uvaca--Suta Gosvami said; yada--when; pariksit--Maharaja Pariksit; kuru-jangale--in the capital of Kuru's empire; avasat--was residing; kalim--the symptoms of the age of Kali; pravistam--entered; nija-cakravartite--within his jurisdiction; nisamya--thus hearing; vartam--news; anati-priyam--not very palatable; tatah--thereafter; saranam--arrows and bow; samyuga--having gotten a chance for; saundih--martial activities; adade--took up.

#### TRANSLATION

Suta Gosvami said: While Maharaja Pariksit was residing in the capital of the Kuru empire, the symptoms of the age of Kali began to infiltrate within the jurisdiction of his state. When he learned about this, he did not think the matter very palatable. This did, however, give him a chance to fight. He took up his bow and arrows and prepared himself for military activities.

#### PURPORT

The state administration of Maharaja Pariksit was so perfect that he was sitting in his capital peacefully. But he got the news that the symptoms of the age of Kali had already infiltrated into the jurisdiction of his state, and he did not like this news. What are the symptoms of the age of Kali? They are (1) illicit connection with women, (2) indulgence in meat-eating, (3) intoxication and (4) taking pleasure in gambling. The age of Kali literally means the age of quarrel, and the abovementioned four symptoms in human society are the root causes for all kinds of quarrel. Maharaja Pariksit heard that some of the people of the state had already taken to those symptoms, and he wanted to take immediate steps against such causes of unrest. This means that at least up to the regime of Maharaja Pariksit, such symptoms of public life were practically unknown, and as soon as they were slightly detected, he wanted to root them out. The news was not palatable for him, but in a way it was, because Maharaja Pariksit got a chance to fight. There was no need to fight with small states because everyone was peacefully under his subordination, but the Kali-yuga miscreants gave his fighting spirit a chance for exhibition. A perfect ksatriya king is always jubilant as soon as he gets a chance to fight, just as a sportsman is eager when there is a chance for a sporting match. It is no argument that in the age of Kali such symptoms are predestined. If so, then why was there preparation for fighting out such symptoms? Such arguments are offered by lazy and unfortunate men. In the rainy season, rain is predestined, and yet people take precautions to protect themselves. Similarly, in the age of Kali the symptoms as above mentioned are sure to infiltrate into social life, but it is the duty of the state to save the citizens from the association of the agents of the age of Kali. Maharaja Pariksit wanted to punish the miscreants indulging in the symptoms of Kali, and thus save the innocent citizens who were pure in habit by culture of religion. It is the duty of the king to give such protection, and Maharaja Pariksit was perfectly right when he prepared himself to fight.

#### TEXT 11

#### TEXT

sva-lankrtam syama-turanga-yojitam  
ratham mrgendra-dhvajam asritah purat  
vrto rathasva-dvipapatti-yuktaya  
sva-senaya digvijayaya nirgatah

#### SYNONYMS

su-alankrtam--very well decorated; syama--black; turanga--horses; yojitam--tackled; ratham--chariot; mrga-indra--lion; dhvajam--flagged; asritah--under the protection; purat--from the capital; vrtah--surrounded by; ratha--charioteers; asva--cavalry; dvipapatti--elephants; yuktaya--thus being equipped; sva-senaya--along with infantry; digvijayaya--for the purpose of conquering; nirgatah--went out.

#### TRANSLATION

Maharaja Pariksit sat on a chariot drawn by black horses. His flag was marked with the sign of a lion. Being so decorated and surrounded by charioteers, cavalry, elephants and infantry soldiers, he left the capital to conquer in all directions.

#### PURPORT

Maharaja Pariksit is distinguished from his grandfather Arjuna, for black horses pulled his chariot instead of white horses. He marked his flag with the mark of a lion, and his grandfather marked his with the mark of Hanumanji. A royal procession like that of Maharaja Pariksit surrounded by well-decorated chariots, cavalry, elephants, infantry and band not only is pleasing to the eyes, but also is a sign of a civilization that is aesthetic even on the fighting front.

#### TEXT 12

## TEXT

bhadrasvam ketumalam ca  
bharatam cottaran kurun  
kimpurusadini varsani  
vijitya jagrhe balim

## SYNONYMS

bhadrasvam--Bhadrasva; ketumalam--Ketumala; ca--also; bharatam--Bharata; ca--and; uttaran--the northern countries; kurun--the kingdom of the Kuru dynasty; kimpurusa-adini--a country beyond the northern side of the Himalayas; varsani--parts of the earth planet; vijitya--conquering; jagrhe--exacted; balim--strength.

## TRANSLATION

Maharaja Pariksit then conquered all parts of the earthly planet--Bhadrasva, Ketumala, Bharata, the northern Kuru, Kimpurusa, etc.--and exacted tributes from their respective rulers.

## PURPORT

Bhadrasva: It is a tract of land near Meru Parvata, and it extends from Gandha-madana Parvata to the saltwater ocean. There is a description of this varsa in the Mahabharata (Bhisma-parva 7.14-18). The description was narrated by Sanjaya to Dhrtarastra.

Maharaja Yudhisthira also conquered this varsa, and thus the province was included within the jurisdiction of his empire. Maharaja Pariksit was formerly declared to be the emperor of all lands ruled by his grandfather, but still he had to establish his supremacy while he was out of his capital to exact tribute from such states.

Ketumala: This earth planet is divided into seven dvipas by seven oceans, and the central dvipa, called Jambudvipa, is divided into nine varsas, or parts, by eight huge mountains. Bharata-varsa is one of the above-mentioned nine varsas, and Ketumala is also described as one of the above varsas. It is said that in Ketumala varsa, women are the most beautiful. This varsa was conquered by Arjuna also. A description of this part of the world is available in the Mahabharata (Sabha 28.6).

It is said that this part of the world is situated on the western side of the Meru Parvata, and inhabitants of this province used to live up to ten thousand years (Bhisma-parva 6.31). Human beings living in this part of the globe are of golden color, and the women resemble the angels of heaven. The inhabitants are free from all kinds of diseases and grief.

Bharata-varsa: This part of the world is also one of the nine varsas of the Jambudvipa. A description of Bharata-varsa is given in the Mahabharata (Bhisma-parva, Chapters 9 and 10).

In the center of Jambudvipa is Ilavrta-varsa, and south of Ilavrta-varsa is Hari-varsa. The description of these varsas is given in the Mahabharata (Sabha-parva 28.7-8) as follows:

nagarams ca vanams caiva  
nadis ca vimalodakah  
purusan deva-kalpams ca  
naris ca priya-darsanah

adrsta-purvan subhagan  
sa dadarsa dhananjayah  
sadanani ca subhrani  
naris capsarasam nibhah

It is mentioned here that the women in both these varsas are beautiful, and some of them are equal to the Apsaras, or heavenly women.

Uttarakuru: According to Vedic geography the northernmost portion of Jambudvipa is called Uttarakuru-varsa. It is surrounded by the saltwater ocean from three sides and divided by Srngavan Mountain from the Hiranmaya-varsa.

Kimpurusa-varsa: It is stated to be situated north of the great Himalaya Mountain, which is eighty thousand miles in length and height and which covers sixteen thousand miles in width. These parts of the world were also conquered by Arjuna (Sabha 28.1-2). The Kimpurusas are descendants of a daughter of Daksa. When Maharaja Yudhisthira performed a horse sacrifice yajna, the inhabitants of these countries were also present to take part in the festival, and they paid tributes to the Emperor. This part of the world is called Kimpurusa-varsa, or sometimes the Himalayan provinces (Himavati). It is said that Sukadeva Gosvami was born in these Himalayan provinces and that he came to Bharata-varsa after crossing the Himalayan countries.

In other words, Maharaja Pariksit conquered all the world. He conquered all the continents adjoining all the seas and oceans in all directions, namely the eastern, western, northern and southern parts of the world.

### TEXTS 13-15

#### TEXT

tatra tatopasrnanah  
sva-purvesam mahatmanam  
pragiyamanam ca yasah  
krsna-mahatmya-sucakam

atmanam ca paritratam  
asvatthamno 'stra-tejasah  
sneham ca vrsni-parthanam  
tesam bhaktim ca kesave

tebhyah parama-santustah  
priti-ujjirbhita-locanah  
maha-dhanani vasamsi  
dadau haran maha-manah

#### SYNONYMS

tatra tatra--everywhere the King visited; upasrnanah--continuously he heard; sva-purvesam--about his own forefathers; maha-atmanam--who were all great devotees of the Lord; pragiyamanam--unto those who were thus addressing; ca--also; yasah--glories; krsna--Lord Krsna; mahatmya--glorious acts; sucakam--indicating; atmanam--his personal self; ca--also; paritratam--delivered; asvatthamnah--of Asvatthama; astra--weapon; tejasah--powerful rays; sneham--affection; ca--also; vrsni-parthanam--between descendants of Vrsni and those of Prtha; tesam--of all of them; bhaktim--devotion; ca--also; kesave--unto Lord Krsna; tebhyah--unto them; parama--extremely; santustah--pleased; priti--attraction; ujjirbhita--pleasingly open; locanah--one who has such eyes; maha-dhanani--valuable riches; vasamsi--clothing; dadau--gave in charity; haran--necklace; maha-manah--one who has a broader outlook.

#### TRANSLATION

Wherever the King visited, he continuously heard the glories of his great forefathers, who were all devotees of the Lord, and also of the glorious acts of Lord Krsna. He also heard how he himself had been protected by the Lord from the powerful heat of the weapon of Asvatthama. People also mentioned the great affection between the descendants of Vrsni and Prtha due to the latter's great devotion to Lord

Kesava. The King, being very pleased with the singers of such glories, opened his eyes in great satisfaction. Out of magnanimity he was pleased to award them very valuable necklaces and clothing.

#### PURPORT

Kings and great personalities of the state are presented with welcome addresses. This is a system from time immemorial, and Maharaja Pariksit, since he was one of the well-known emperors of the world, was also presented with addresses of welcome in all parts of the world as he visited those places. The subject matter of those welcome addresses was Krsna. Krsna means Krsna and His eternal devotees, as the king means the king and his confidential associates.

Krsna and His unalloyed devotees cannot be separated, and therefore glorifying the devotee means glorifying the Lord and vice versa. Maharaja Pariksit would not have been glad to hear about the glories of his forefathers like Maharaja Yudhisthira and Arjuna had they not been connected with the acts of Lord Krsna. The Lord descends specifically to deliver His devotees (paritranaya sadhunam). The devotees are glorified by the presence of the Lord because they cannot live for a moment without the presence of the Lord and His different energies. The Lord is present for the devotee by His acts and glories, and therefore Maharaja Pariksit felt the presence of the Lord when He was glorified by His acts, especially when he was saved by the Lord in the womb of his mother. The devotees of the Lord are never in danger, but in the material world which is full of dangers at every step, the devotees are apparently placed into dangerous positions, and when they are saved by the Lord, the Lord is glorified. Lord Krsna would not have been glorified as the speaker of the Bhagavad-gita had His devotees like the Pandavas not been entangled in the Battlefield of Kuruksetra. All such acts of the Lord were mentioned in the addresses of welcome, and Maharaja Pariksit, in full satisfaction, rewarded those who presented such addresses. The difference between the presentation of welcome addresses today and in those days is that formerly the welcome addresses were presented to a person like Maharaja Pariksit. The welcome addresses were full of facts and figures, and those who presented such addresses were sufficiently rewarded, whereas in the present days the welcome addresses are presented not always with factual statements but to please the postholder, and often they are full of flattering lies. And rarely are those who present such welcome addresses rewarded by the poor receiver.

#### TEXT 16

#### TEXT

sarathya-parasada-sevana-sakhya-dautya-  
virasananugamana-stavana-pranaman  
snigdhesu pandusu jagat-pranatim ca visnor  
bhaktim karoti nr-patis caranaravinde

#### SYNONYMS

sarathya--acceptance of the post of a chariot driver; parasada--acceptance of the presidency in the assembly of the Rajasuya sacrifice; sevana--engaging the mind constantly in the service of the Lord; sakhya--to think of the Lord as a friend; dautya--acceptance of the post of a messenger; vira-asana--acceptance of the post of a watchman with a drawn sword at night; anugamana--following in the footsteps; stavana--offering of prayers; pranaman--offering obeisances; snigdhesu--unto them who are malleable to the will of the Lord; pandusu--unto the sons of Pandu; jagat--the universal; pranatim--one who is obeyed; ca--and; visnoh--of Visnu; bhaktim--devotion; karoti--does; nr-patih--the King; caranaravinde--unto His lotus feet.

#### TRANSLATION

Maharaja Pariksit heard that out of His causeless mercy Lord Krsna [Visnu], who is universally obeyed, rendered all kinds of service to the malleable sons of Pandu by accepting posts ranging from chariot driver

to president to messenger, friend, night watchman, etc., according to the will of the Pandavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Maharaja Pariksit became overwhelmed with devotion to the lotus feet of the Lord.

#### PURPORT

Lord Krsna is everything to the unalloyed devotees like the Pandavas. The Lord was for them the Supreme Lord, the spiritual master, the worshipable Deity, the guide, the chariot driver, the friend, the servant, the messenger and everything they could conceive of. And thus the Lord also reciprocated the feelings of the Pandavas. Maharaja Pariksit, as a pure devotee of the Lord, could appreciate the Lord's transcendental reciprocation of the feelings of His devotees, and thus he himself also was overwhelmed with the dealings of the Lord. Simply by appreciating the dealings of the Lord with His pure devotees, one can attain salvation. The Lord's dealings with His devotees appear to be ordinary human dealings, but one who knows them in truth becomes at once eligible to go back home, back to Godhead. The Pandavas were so malleable to the will of the Lord that they could sacrifice any amount of energy for the service of the Lord, and by such unalloyed determination they could secure the Lord's mercy in any shape they desired.

#### TEXT 17

##### TEXT

tasyaivam vartamanasya  
purvesam vrttim anvaham  
natidure kilascaryam  
yad asit tan nibodha me

##### SYNONYMS

tasya--of Maharaja Pariksit; evam--thus; vartamanasya--remaining absorbed in such thought; purvesam--of his forefathers; vrttim--good engagement; anvaham--day after day; na--not; ati-dure--far off; kila--verily; ascaryam--astonishing; yat--that; asit--was; tat--which; nibodha--know it; me--from me.

##### TRANSLATION

Now you may hear from me of what happened while Maharaja Pariksit was passing his days hearing of the good occupations of his forefathers and being absorbed in thought of them.

#### TEXT 18

##### TEXT

dharmah padaikena caran  
vicchayam upalabhya gam  
prchati smasru-vadanam  
vivatsam iva mataram

##### SYNONYMS

dharmah--the personality of religious principles; pada--leg; ekena--on one only; caran--wandering; vicchayam--overtaken by the shadow of grief; upalabhya--having met; gam--the cow; prchati--asking; sma--with; asru-vadanam--with tears on the face; vivatsam--one who has lost her offspring; iva--like; mataram--the mother.

##### TRANSLATION



The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of earth in the form of a cow who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. Thus Dharma questioned the earth as follows.

#### PURPORT

The bull is the emblem of the moral principle, and the cow is the representative of the earth. When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field, and the cow delivers milk, the miracle of aggregate food values. The human society, therefore, maintains these two important animals very carefully so that they can wander everywhere in cheerfulness. But at the present moment in this age of Kali both the bull and the cow are now being slaughtered and eaten up as foodstuff by a class of men who do not know the brahminical culture. The bull and the cow can be protected for the good of all human society simply by the spreading of brahminical culture as the topmost perfection of all cultural affairs. By advancement of such culture, the morale of society is properly maintained, and so peace and prosperity are also attained without extraneous effort. When brahminical culture deteriorates, the cow and bull are mistreated, and the resultant actions are prominent by the following symptoms.

#### TEXT 19

#### TEXT

dharmā uvaca  
kaccid bhadre 'namayam atmanas te  
vicchayasi mlayatesan mukhena  
alaksaye bhavatim antaradhim  
dure bandhum socasi kancanamba

#### SYNONYMS

dharmā uvaca--Dharma inquired; kaccit--whether; bhadre--madam; anamayam--quite hale and hearty; atmanah--self; te--unto you; vicchaya asi--appear to be covered with the shadow of grief; mlayata--which darkens; isat--slightly; mukhena--by the face; alaksaye--you look; bhavatim--unto yourself; antaradhim--some disease within; dure--long distant; bandhum--friend; socasi--thinking of; kancana--someone; amba--O mother.

#### TRANSLATION

Dharma [in the form of a bull] asked: Madam, are you not hale and hearty? Why are you covered with the shadow of grief? It appears by your face that you have become black. Are you suffering from some internal disease, or are you thinking of some relative who is away in a distant place?

#### PURPORT

The people of the world in this age of Kali are always full of anxieties. Everyone is diseased with some kind of ailment. From the very faces of the people of this age, one can find out the index of the mind. Everyone feels the absence of his relative who is away from home. The particular symptom of the age of Kali is that no family is now blessed to live together. To earn a livelihood, the father lives at a place far away from the son, or the wife lives far away from the husband and so on. There are sufferings from internal diseases, separation from those near and dear, and anxieties for maintaining the status quo. These are but some important factors which make the people of this age always unhappy.

## TEXT 20

### TEXT

padair nyunam socasi maika-padam  
atmanam va vrsalair bhoksyamanam  
aho suradin hrta-yajna-bhagan  
praja uta svin maghavaty avarsati

### SYNONYMS

padaih--by three legs; nyunam--diminished; socasi--if you are lamenting for that; ma--my; eka-padam--only one leg; atmanam--own body; va--or; vrsalaih--by the unlawful meat-eaters; bhoksyamanam--to be exploited; ahoh--in sacrifice; sura-adin--the authorized demigods; hrta-yajna--devoid of sacrificial; bhagan--share; prajah--the living beings; uta--increasing; svit--whether; maghavati--in famine and scarcity; avarsati--because of rainlessness.

### TRANSLATION

I have lost my three legs and am now standing on one only. Are you lamenting for my state of existence? Or are you in great anxiety because henceforward the unlawful meat-eaters will exploit you? Or are you in a sorry plight because the demigods are now bereft of their share of sacrificial offerings because no sacrifices are being performed at present? Or are you grieving for living beings because of their sufferings due to famine and drought?

### PURPORT

With the progress of the age of Kali, four things particularly, namely the duration of life, mercy, the power of recollection, and moral or religious principles will gradually diminish. Since Dharma, or the principles of religion, would be lost in the proportion of three out of four, the symbolic bull was standing on one leg only. When three fourths of the population of the whole world become irreligious, the situation is converted into hell for the animals. In the age of Kali, godless civilizations will create so many so-called religious societies in which the Personality of Godhead will be directly or indirectly defied. And thus faithless societies of men will make the world uninhabitable for the saner section of people. There are gradations of human beings in terms of proportionate faith in the Supreme Personality of Godhead. The first-class faithful men are the Vaisnavas and the brahmanas, then the ksatriyas, then the vaisyas, then the sudras, then the mlecchas, the yavanas and at last the candalas. The degradation of the human instinct begins from the mlecchas, and the candala state of life is the last word in human degradation. All the above terms mentioned in the Vedic literatures are never meant for any particular community or birth. They are different qualifications of human beings in general. There is no question of birthright or community. One can acquire the respective qualifications by one's own efforts, and thus the son of a Vaisnava can become a mlecca, or the son of a candala can become more than a brahmana, all in terms of their association and intimate relation with the Supreme Lord.

The meat-eaters are generally called mlecchas. But all meat-eaters are not mlecchas. Those who accept meat in terms of scriptural injunctions are not mlecchas, but those who accept meat without restriction are called mlecchas. Beef is forbidden in the scriptures, and the bulls and cows are offered special protection by followers of the Vedas. But in this age of Kali, people will exploit the body of the bull and the cow as they like, and thus they will invite sufferings of various types.

The people of this age will not perform any sacrifice. The mlecca population will care very little for performances of sacrifices, although performance of sacrifice is essential for persons who are materially engaged in sense enjoyment. In the Bhagavad-gita performance of sacrifices is strongly recommended (Bg. 3.14-16).

The living beings are created by the creator Brahma, and just to maintain the created living being progressively towards the path back to Godhead, the system of performing sacrifice is also created by him.

The system is that living beings live on the produce of grains and vegetables, and by eating such foodstuff they get vital power of the body in the shape of blood and semen, and from blood and semen one living being is able to create other living beings. But the production of grains, grass, etc. becomes possible by rain, and this rain is made to shower properly by performance of recommended sacrifices. Such sacrifices are directed by the rites of the Vedas, namely Sama, Yajur, Rg and Atharva. In the Manu-smṛti it is recommended that by offerings of sacrifice on the altar of the fire, the sun-god is pleased. When the sun-god is pleased, he properly collects water from the sea, and thus sufficient clouds collect on the horizon and rains fall. After sufficient rains fall, there is sufficient production of grains for men and all animals, and thus there is energy in the living being for progressive activity. The mlecchas, however, make plans to install slaughterhouses for killing bulls and cows along with other animals, thinking that they will prosper by increasing the number of factories and live on animal food without caring for performance of sacrifices and production of grains. But they must know that even for the animals they must produce grass and vegetables, otherwise the animals cannot live. And to produce grass for the animals, they require sufficient rains. Therefore they have to depend ultimately on the mercy of the demigods like the sun-god, Indra and Candra, and such demigods must be satisfied by performances of sacrifice.

This material world is a sort of prison house, as we have several times mentioned. The demigods are the servants of the Lord who see to the proper upkeep of the prison house. These demigods want to see that the rebel living beings, who want to survive faithlessly, are gradually turned towards the supreme power of the Lord. Therefore, the system of offering sacrifice is recommended in the scriptures.

The materialistic men want to work hard and enjoy fruitive results for sense enjoyment. Thus they are committing many types of sins at every step of life. Those, however, who are consciously engaged in the devotional service of the Lord are transcendental to all varieties of sin and virtue. Their activities are free from the contamination of the three modes of material nature. For the devotees there is no need for performance of prescribed sacrifices because the very life of the devotee is a symbol of sacrifice. But persons who are engaged in fruitive activities for sense enjoyment must perform the prescribed sacrifices because that is the only means to get free from the reaction of all sins committed by fruitive workers. Sacrifice is the means for counteracting such accumulated sins. The demigods are pleased when such sacrifices are performed, just as prison officers are satisfied when the prisoners are turned into obedient subjects. Lord Caitanya, however, has recommended only one yajna, or sacrifice, called the sankirtana-yajna, the chanting of Hare Kṛṣṇa, in which everyone can take part. Thus both devotees and fruitive workers can derive equal benefit from the performances of sankirtana-yajna.

#### TEXT 21

#### TEXT

araksyamanah striya urvi balan  
 socasy atho purusadair ivartan  
 vacam devam brahma-kule kukarmany  
 abrahmanye raja-kule kulagryan

#### SYNONYMS

araksyamanah--unprotected; striyah--women; urvi--on the earth; balan--children; socasi--you are feeling compassion; atho--as such; purusa-adaih--by men; iva--like that; artan--those who are unhappy; vacam--vocabulary; devam--the goddess; brahma-kule--in the family of the brahmana; kukarmani--acts against the principles of religion; abrahmanye--persons against the brahminical culture; raja-kule--in the administrative family; kula-agryan--most of all the families (the brahmanas).

#### TRANSLATION

Are you feeling compunction for the unhappy women and children who are left forlorn by unscrupulous persons? Or are you unhappy because the goddess of learning is being handled by

brahmanas addicted to acts against the principles of religion? Or are you sorry to see that the brahmanas have taken shelter of administrative families that do not respect brahminical culture?

#### PURPORT

In the age of Kali, the women and the children, along with brahmanas and cows, will be grossly neglected and left unprotected. In this age illicit connection with women will render many women and children uncared for. Circumstantially, the women will try to become independent of the protection of men, and marriage will be performed as a matter of formal agreement between man and woman. In most cases, the children will not be taken care of properly. The brahmanas are traditionally intelligent men, and thus they will be able to pick up modern education to the topmost rank, but as far as moral and religious principles are concerned, they shall be the most fallen. Education and bad character go ill together, but such things will run parallel. The administrative heads as a class will condemn the tenets of Vedic wisdom and will prefer to conduct a so-called secular state, and the so-called educated brahmanas will be purchased by such unscrupulous administrators. Even a philosopher and writer of many books on religious principles may also accept an exalted post in a government which denies all the moral codes of the sastras. The brahmanas are specifically restricted from accepting such service. But in this age they will not only accept service, but they will do so even if it is of the meanest quality. These are some of the symptoms of the Kali age which are harmful to the general welfare of human society.

#### TEXT 22

#### TEXT

kim ksatra-bandhun kalinopasrstan  
rastrani va tair avaropitani  
itas tato vasana-pana-vasah-  
snana-vyavayonmukha-jiva-lokam

#### SYNONYMS

kim--whether; ksatra-bandhun--the unworthy administrators; kalina--by the influence of the age of Kali; upasrstan--bewildered; rastrani--state affairs; va--or; tair--by them; avaropitani--put into disorder; itah--here; tatah--there; va--or; asana--accepting foodstuff; pana--drink; vasah--residence; snana--bath; vyavaya--sexual intercourse; unmukha--inclined; jiva-lokam--human society.

#### TRANSLATION

The so-called administrators are now bewildered by the influence of this age of Kali, and thus they have put all state affairs into disorder. Are you now lamenting this disorder? Now the general populace does not follow the rules and regulations for eating, sleeping, drinking, mating, etc., and they are inclined to perform such anywhere and everywhere. Are you unhappy because of this?

#### PURPORT

There are some necessities of life on a par with those of the lower animals, and they are eating, sleeping, fearing and mating. These bodily demands are for both the human beings and the animals. But the human being has to fulfill such desires not like animals, but like a human being. A dog can mate with a bitch before the public eyes without hesitation, but if a human being does so the act will be considered a public nuisance, and the person will be criminally prosecuted. Therefore for the human being there are some rules and regulations, even for fulfilling common demands. The human society avoids such rules and regulations when it is bewildered by the influence of the age of Kali. In this age, people are indulging in such necessities of life without following the rules and regulations, and this deterioration of social and moral rules is certainly lamentable because of the harmful effects of such beastly behavior. In this age, the

fathers and the guardians are not happy with the behavior of their wards. They should know that so many innocent children are victims of bad association awarded by the influence of this age of Kali. We know from Srimad-Bhagavatam that Ajamila, an innocent son of a brahmana, was walking down a road and saw a sudra pair sexually embracing. This attracted the boy, and later on the boy became a victim of all debaucheries. From a pure brahmana, he fell down to the position of a wretched urchin, and it was all due to bad association. There was but one victim like Ajamila in those days, but in this age of Kali the poor innocent students are daily victims of cinemas which attract men only for sex indulgence. The so-called administrators are all untrained in the affairs of a ksatriya. The ksatriyas are meant for administration, as the brahmanas are meant for knowledge and guidance. The word ksatra-bandhu refers to the so-called administrators or persons promoted to the post of the administrator without proper training by culture and tradition. Nowadays they are promoted to such exalted posts by the votes of the people who are themselves fallen in the rules and regulations of life. How can such people select a proper man when they are themselves fallen in the standard of life? Therefore, by the influence of the age of Kali, everywhere, politically, socially or religiously, everything is topsy-turvy, and therefore for the sane man it is all regrettable.

#### TEXT 23

#### TEXT

yadvamba te bhuri-bharavatara-  
krtavatarasya harer dharitri  
antarhitasya smarati visrsta  
karmani nirvana-vilambitani

#### SYNONYMS

yadva--that may be; amba--O mother; te--your; bhuri--heavy; bhara--load; avatara--decreasing the load; krt--done; avatarasya--one who incarnated; hareh--of Lord Sri Krsna; dharitri--O earth; antarhitasya--of Him who is now out of sight; smarati--while thinking of; visrsta--all that were performed; karmani--activities; nirvana--salvation; vilambitani--that which entails.

#### TRANSLATION

O mother earth, the Supreme Personality of Godhead, Hari, incarnated Himself as Lord Sri Krsna just to unload your heavy burden. All His activities here are transcendental, and they cement the path of liberation. You are now bereft of His presence. You are probably now thinking of those activities and feeling sorry in their absence.

#### PURPORT

The activities of the Lord include liberation, but they are more relishable than the pleasure derived from nirvana, or liberation. According to Srila Jiva Gosvami and Visvanatha Cakravarti Thakura, the word used here is nirvana-vilambitani, that which minimizes the value of liberation. To attain nirvana, liberation, one has to undergo a severe type of tapasya, austerity, but the Lord is so merciful that He incarnates to diminish the burden of the earth. Simply by remembering such activities, one can defy the pleasure derived from nirvana and reach the transcendental abode of the Lord to associate with Him, eternally engaged in His blissful loving service.

#### TEXT 24

#### TEXT

idam mamacaksva tavadhi-mulam

vasundhare yena vikarsitasi  
kalena va te balinam baliyasa  
surarcitam kim hrtam amba saubhagam

#### SYNONYMS

idam--this; mama--unto me; acaksva--kindly inform; tava--your; adhimulam--the root cause of your tribulations; vasundhare--O reservoir of all riches; yena--by which; vikarsita asi--reduced to much weakness; kalena--by the influence of time; va--or; te--your; balinam--very powerful; baliyasa--more powerful; sura-arcitam--adored by the demigods; kim--whether; hrtam--taken away; amba--mother; saubhagam--fortune.

#### TRANSLATION

Mother, you are the reservoir of all riches. Please inform me of the root cause of your tribulations by which you have been reduced to such a weak state. I think that the powerful influence of time, which conquers the most powerful, might have forcibly taken away all your fortune, which was adored even by the demigods.

#### PURPORT

By the grace of the Lord, each and every planet is created fully equipped. So not only is this earth fully equipped with all the riches for the maintenance of its inhabitants, but also when the Lord descends on the earth the whole earth becomes so enriched with all kinds of opulences that even the denizens of heaven worship it with all affection. But by the will of the Lord, the whole earth can at once be changed. He can do and undo a thing by His sweet will. Therefore no one should consider himself to be self-sufficient or independent of the Lord.

#### TEXT 25

#### TEXT

dharany uvaca  
bhavan hi veda tat sarvam  
yan mam dharmanuprcchasi  
caturbhir vartase yena  
padair loka-sukhavahaih

#### SYNONYMS

dharani uvaca--mother earth replied; bhavan--your good self; hi--certainly; veda--know; tat sarvam--all that you have inquired from me; yat--that; mam--from me; dharmam--O personality of religious principles; anuprcchasi--you have inquired one after another; caturbhir--by four; vartase--you exist; yena--by which; padair--by the legs; loka--in each and every planet; sukha-avahaih--increasing the happiness.

#### TRANSLATION

The earthly deity [in the form of a cow] thus replied to the personality of religious principles [in the form of a bull]: O Dharma, whatever you have inquired from me shall be known to you. I shall try to reply to all those questions. Once you too were maintained by your four legs, and you increased happiness all over the universe by the mercy of the Lord.

#### PURPORT

The principles of religion are laid down by the Lord Himself, and the executor of such laws is Dharmaraja, or Yamaraja. Such principles work fully in the age of Satya-yuga; in the Treta-yuga they are reduced by a fraction of one fourth; in the Dvapara-yuga they are reduced to one half, and in the Kali-yuga they are reduced to one fourth, gradually diminishing to the zero point, and then devastation takes place. Happiness in the world depends proportionately on the maintenance of the religious principles, individually or collectively. The best part of valor is to maintain the principles despite all kinds of odds. Thus one can be happy during the span of life and ultimately return to Godhead.

#### TEXTS 26-30

#### TEXT

satyam saucam daya ksantis  
tyagah santosa arjavam  
samo damas tapah samyam  
titiksoparatih srutam

jnanam viraktir aisvaryam  
sauryam tejo balam smrtih  
svatantryam kausalam kantir  
dhairyam mardavam eva ca

pragalbhyam prasrayah silam  
saha ojo balam bhagah  
gambhiryam sthairyam astikyam  
kirtir mano 'nahankrtih

ete canye ca bhagavan  
nitya yatra maha-gunah  
prarthya mahattvam icchadbhir  
na viyanti sma karhicit

tenaham guna-patrena  
sri-nivasena sampratam  
socami rahitam lokam  
papmana kalineksitam

#### SYNONYMS

satyam--truthfulness; saucam--cleanliness; daya--intolerance of others' unhappiness; ksantih--self-control even if there is cause of anger; tyagah--magnanimity; santosah--self-satisfaction; arjavam--straightforwardness; samah--fixing of the mind; damah--control of the sense organs; tapah--trueness to one's responsibility; samyam--indiscrimination between friend and foe; titiksa--tolerance of the offenses of others; uparatih--indifference to loss and gain; srutam--following scriptural injunctions; jnanam--knowledge (self-realization); viraktih--detachment from sense enjoyment; aisvaryam--leadership; sauryam--chivalry; tejah--influence; balam--to render possible that which is impossible; smrtih--to find one's proper duty; svatantryam--not to depend on others; kausalam--dexterity in all activities; kantih--beauty; dhairyam--freedom from disturbance; mardavam--kindheartedness; eva--thus; ca--also; pragalbhyam--ingenuity; prasrayah--gentility; silam--mannerliness; saha--determination; ojah--perfect knowledge; balam--proper execution; bhagah--object of enjoyment; gambhiryam--joyfulness; sthairyam--immovability; astikyam--faithfulness; kirtih--fame; manah--worthy of being worshiped; anahankrtih--pridelessness; ete--all these; ca anye--also many others; ca--and; bhagavan--the Personality of Godhead; nityah--everlasting; yatra--where; maha-gunah--great qualities; prarthyah--worthy to possess; mahattvam--greatness; icchadbhir--those who desire so; na--never; viyanti--deteriorates; sma--ever; karhicit--at any

time; tena--by Him; aham--myself; guna-patrena--the reservoir of all qualities; sri--the goddess of fortune; nivasena--by the resting place; sampratam--very recently; socami--I am thinking of; rahitam--bereft of; lokam--planets; papmana--by the store of all sins; kalina--by Kali; iksitam--is seen.

#### TRANSLATION

In Him reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. That Personality of Godhead, the reservoir of all goodness and beauty, Lord Sri Krsna, has now closed His transcendental pastimes on the face of the earth. In His absence the age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence.

#### PURPORT

Even if it were possible to count the atoms after smashing the earth into powder, still it would not be possible to estimate the unfathomable transcendental qualities of the Lord. It is said that Lord Anantadeva has tried to expound the transcendental qualities of the Supreme Lord with His numberless tongues, and that for numberless years together it has been impossible to estimate the qualities of the Lord. The above statement of the qualities of the Lord is just to estimate His qualities as far as a human being is able to see Him. But even if it is so, the above qualities can be divided into many subheadings. According to Srila Jiva Gosvami, the third quality, intolerance of another's unhappiness, can be subdivided into (1) protection of the surrendered souls and (2) well wishes for the devotees. In the Bhagavad-gita the Lord states that He wants every soul to surrender unto Him only, and He assures everyone that if one does so He will give protection from the reactions of all sins. Unsurrendered souls are not devotees of the Lord, and thus there is no particular protection for everyone in general. For the devotees He has all good wishes, and for those who are actually engaged in loving transcendental service of the Lord, He gives particular attention. He gives direction to such pure devotees to help them discharge their responsibilities on the path back to Godhead. By equality (10), the Lord is equally kind to everyone, as the sun is equal in distributing its rays over everyone. Yet there are many who are unable to take advantage of the sun's rays. Similarly, the Lord says that surrendering unto Him is the guarantee for all protection from Him, but unfortunate persons are unable to accept this proposition, and therefore they suffer from all material miseries. So even though the Lord is equally well-wishing to everyone, the unfortunate living being, due to bad association only, is unable to accept His instructions in toto, and for this the Lord is never to be blamed. He is called the well-wisher for the devotees only. He appears to be partial to His devotees, but factually the matter rests on the living being to accept or reject equal treatment by the Lord.

The Lord never deviates from His word of honor. When He gives assurance for protection, the promise is executed in all circumstances. It is the duty of the pure devotee to be fixed in the discharge of the duty entrusted to him by the Lord or the Lord's bona fide representative, the spiritual master. The rest is carried on by the Lord without a break.

The responsibility of the Lord is also unique. The Lord has no responsibility because all His work is done by His different appointed energies. But still He accepts voluntary responsibilities in displaying different roles in His transcendental pastimes. As a boy, He was playing the part of a cowboy. As the son of Nanda Maharaja, He discharged responsibility perfectly. Similarly, when He was playing the part of a ksatriya as the son of Maharaja Vasudeva, He displayed all the skill of a martially spirited ksatriya. In almost all cases, the ksatriya king has to secure a wife by fighting or kidnapping. This sort of behavior for a ksatriya is praiseworthy in the sense that a ksatriya must show his power of chivalry to his would-be



wife so that the daughter of a ksatriya can see the valor of her would-be husband. Even the Personality of Godhead Sri Rama displayed such a spirit of chivalry during His marriage. He broke the strongest bow, called Haradhanur, and achieved the hand of Sitadevi, the mother of all opulence. The ksatriya spirit is displayed during marriage festivals, and there is nothing wrong in such fighting. Lord Sri Krsna discharged such responsibility fully because although He had more than sixteen thousand wives, in each and every case He fought like a chivalrous ksatriya and thus secured a wife. To fight sixteen thousand times to secure sixteen thousand wives is certainly possible only for the Supreme Personality of Godhead. Similarly, He displayed full responsibility in every action of His different transcendental pastimes.

The fourteenth quality, knowledge, can be further extended into five subheadings, namely (1) intelligence, (2) gratefulness, (3) power of understanding the circumstantial environments of place, object and time, (4) perfect knowledge of everything, and (5) knowledge of the self. Only fools are ungrateful to their benefactors. The Lord, however, does not require benefit from anyone besides Himself because He is full in Himself; still He feels benefited by the unalloyed services of His devotees. The Lord feels grateful to His devotees for such unsophisticated, unconditional service and tries to reciprocate it by rendering service, although the devotee also has no such desire in his heart. The transcendental service of the Lord is itself a transcendental benefit for the devotee, and therefore the devotee has nothing to expect from the Lord. On the assertion of the Vedic aphorism sarvam khalv idam brahma, we can understand that the Lord, by the omnipresent rays of His effulgence, called brahmajyoti, is all-pervading inside or outside of everything, like the omnipresent material sky, and thus He is also omniscient.

As far as the beauty of the Lord is concerned, He has some special features that distinguish Him from all other living beings, and over and above that He has some special attractive beautiful features by which He attracts the mind of even Radharani, the supermost beautiful creation of the Lord. He is known, therefore, as Madana-mohana, or one who attracts the mind of even Cupid. Srila Jiva Gosvami Prabhu has scrutinizingly analyzed other transcendental qualities of the Lord and affirms that Lord Sri Krsna is the Absolute Supreme Personality of Godhead (Parabrahman). He is omnipotent by His inconceivable energies, and therefore He is the Yogesvara, or the supreme master of all mystic powers. Being the Yogesvara, His eternal form is spiritual, a combination of eternity, bliss and knowledge. The nondevotee class cannot understand the dynamic nature of His knowledge because they are satisfied to reach up to His eternal form of knowledge. All great souls aspire to be equal in knowledge with Him. This means that all other knowledge is ever insufficient, flexible and measurable, whereas the knowledge of the Lord is ever fixed and unfathomable. Srila Suta Gosvami affirms in the Bhagavatam that although He was observed by the citizens of Dvaraka every day, they were ever increasingly anxious to see Him again and again. The living beings can appreciate the qualities of the Lord as the ultimate goal, but they cannot attain the status quo of such equality. This material world is a product of the mahat-tattva, which is a state of the Lord's dreaming condition in His yoga-nidra mystic slumber in the Causal Ocean, and yet the whole creation appears to be a factual presentation of His creation. This means that the Lord's dreaming conditions are also factual manifestations. He can therefore bring everything under His transcendental control, and thus whenever and wherever He does appear, He does so in His fullness.

The Lord, being all that is described above, maintains the affairs of the creation, and by His so doing He gives salvation even to His enemies who are killed by Him. He is attractive even to the topmost liberated soul, and thus He is worshipable even by Brahma and Siva, the greatest of all demigods. Even in His incarnation of purusa-avatara He is the Lord of the creative energy. The creative material energy is working under His direction, as confirmed in the Bhagavad-gita (9.10). He is the control switch of the material energy, and to control the material energy in the innumerable universes, He is the root cause of innumerable incarnations in all the universes. There are more than five hundred thousand incarnations of Manu in only one universe, besides other incarnations in different universes. In the spiritual world, however, beyond the mahat-tattva, there is no question of incarnations, but there are plenary expansions of the Lord in different Vaikunthas. The planets in the spiritual sky are at least three times the number of those within the innumerable universes in the mahat-tattva. And all the Narayana forms of the Lord are but expansions of His Vasudeva feature, and thus He is Vasudeva, Narayana and Krsna simultaneously. He is sri-krsna govinda hare murare, he natha narayana vasudeva, all in one. His qualities, therefore, cannot be counted by anyone, however great one may be.

## TEXT

atmanam canusocami  
bhavantam camarottamam  
devan pitrn rsin sadhun  
sarvan varnams tathasraman

## SYNONYMS

atmanam--myself; ca--also; anusocami--lamenting; bhavantam--yourself; ca--as well as; amara-uttamam--the best amongst the demigods; devan--about the demigods; pitrn--about the denizens of the Pitrloka planet; rsin--about the sages; sadhun--about the devotees; sarvan--all of them; varnan--sections; tatha--as also; asraman--orders of human society.

## TRANSLATION

I am thinking about myself and also, O best amongst the demigods, about you, as well as about all the demigods, sages, denizens of Pitrloka, devotees of the Lord and all men obedient to the system of varna and asrama in human society.

## PURPORT

To effect the perfection of human life there is cooperation between men and demigods, sages, denizens of the Pitrloka, devotees of the Lord and the scientific system of varna and asrama orders of life. The distinction between human life and animal life therefore begins with the scientific system of varna and asrama, guided by the experience of the sages in relation with the demigods, gradually rising to the summit of reestablishing our eternal relation with the Supreme Absolute Truth, the Personality of Godhead, Lord Sri Krsna. When God-made varnasrama-dharma, which is strictly meant for developing animal consciousness into human consciousness and human consciousness into godly consciousness, is broken by advancement of foolishness, the whole system of peaceful and progressive life is at once disturbed. In the age of Kali, the first attack of the venomous snake strikes against the God-made varnasrama-dharma, and thus a person properly qualified as a brahmana is called a sudra, and a sudra by qualification is passing as a brahmana, all on a false birthright claim. To become a brahmana by a birthright claim is not at all bona fide, although it may be a fulfillment of one of the conditions. But the real qualification of a brahmana is to control the mind and the senses, and to cultivate tolerance, simplicity, cleanliness, knowledge, truthfulness, devotion and faith in the Vedic wisdom. In the present age, consideration of the necessary qualification is being neglected, and the false birthright claim is being supported even by a popular, sophisticated poet, the author of Rama-carita-manasa.

This is all due to the influence of the age of Kali. Thus mother earth, represented as a cow, was lamenting the regrettable condition.

## TEXTS 32-33

### TEXT

brahmadayo bahu-titham yad-apanga-moksa-  
kamas tapah samacaran bhagavat-prapannah  
sa srih sva-vasam aravinda-vanam vihaya  
yat-pada-saubhagam alam bhajate 'nurakta

tasyaham abja-kulisankusa-ketu-ketaih  
srimat-padair bhagavatah samalankrtangi  
trin atyaroca upalabhya tato vibhutim

lokan sa mam vyasrjad utsmayatim tad-ante

#### SYNONYMS

brahma-adayah--demigods such as Brahma; bahu-titham--for many days; yat--of Laksmi, the goddess of fortune; apanga-moksa--glance of grace; kamah--being desirous of; tapah--penances; samacaran--executing; bhagavat--unto the Personality of Godhead; prapannah--surrendered; sa--she (the goddess of fortune); srih--Laksmiji; sva-vasam--her own abode; aravinda-vanam--the forest of lotus flowers; vihaya--leaving aside; yat--whose; pada--feet; saubhagam--all-blissful; alam--without hesitation; bhajate--worships; anurakta--being attached; tasya--His; aham--myself; abja--lotus flower; kulisa--thunderbolt; ankusa--rod for driving elephants; ketu--flag; ketaih--impressions; srimat--the owner of all opulence; padaih--by the soles of the feet; bhagavatah--of the Personality of Godhead; samalankrta-angi--one whose body is so decorated; trin--three; ati--superseding; aroce--beautifully decorated; upalabhya--having obtained; tatah--thereafter; vibhutam--specific powers; lokan--planetary systems; sah--He; mam--me; vyasrjat--gave up; utsmayatim--while feeling proud; tat-ante--at the end.

#### TRANSLATION

Laksmiji, the goddess of fortune, whose glance of grace was sought by demigods like Brahma and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord. I was endowed with specific powers to supersede the fortune of all the three planetary systems by being decorated with the impressions of the flag, thunderbolt, elephant-driving rod and lotus flower, which are signs of the lotus feet of the Lord. But at the end, when I felt I was so fortunate, the Lord left me.

#### PURPORT

The beauty and opulence of the world can be enhanced by the grace of the Lord and not by any man-made planning. When the Lord Sri Krsna was present on this earth, the impressions of the special signs of His lotus feet were stamped on the dust, and as a result of this specific grace, the whole earth was made as perfect as possible. In other words, the rivers, the seas, the forests, the hills and the mines, which are the supplying agents for the necessities of men and animals, were fully discharging their respective duties. Therefore the riches of the world surpassed all the riches of all other planets in the three planetary systems of the universe. One should, therefore, ask that the grace of the Lord always be present on earth so that we may be favored with His causeless mercy and be happy, having all necessities of life. One may ask how we can detain the Supreme Lord on this earth after His mission is fulfilled and He has left this earth for His own abode. The answer is that there is no need to detain the Lord. The Lord, being omnipresent, can be present with us if we want Him at all. By His omnipresence, He can always be with us if we are attached to His devotional service by hearing, chanting, remembering, etc.

There is nothing in the world with which the Lord is disconnected. The only thing we must learn is to excavate the source of connection and thus be linked with Him by offenseless service. We can be connected with Him by the transcendental sound representation of the Lord. The holy name of the Lord and the Lord Himself are identical, and one who chants the holy name of the Lord in an offenseless manner can at once realize that the Lord is present before him. Even by the vibration of radio sound, we can partially realize sound relativity, and by resounding the sound of transcendence we can verily feel the presence of the Lord. In this age, when everything is polluted by the contamination of Kali, it is instructed in the scriptures and preached by Lord Sri Caitanya Mahaprabhu that by chanting the holy name of the Lord, we can at once be free from contamination and gradually rise to the status of transcendence and go back to Godhead. The offenseless chanter of the holy name of the Lord is as auspicious as the Lord Himself, and the movement of pure devotees of the Lord all over the world can at once change the troublesome face of the world. Only by the propagation of the chanting of the holy name of the Lord can we be immune from all effects of the age of Kali.

## TEXT

yo vai mamatibharam asura-vamsa-rajnam  
aksauhini-satam apanudad atma-tantrah  
tvam duhstham una-padam atmani paurusena  
sampadayan yadusu ramyam abibhrad angam

## SYNONYMS

yah--He who; vai--certainly; mama--mine; ati-bharam--too burdensome; asura-vamsa--unbelievers; rajnam--of the kings; aksauhini--one military division; satam--hundreds of such divisions; apanudat--extirpated; atma-tantrah--self-sufficient; tvam--unto you; duhstham--put into difficulty; una-padam--devoid of strength to stand; atmani--internal; paurusena--by dint of energy; sampadayan--for executing; yadusu--in the Yadu dynasty; ramyam--transcendentally beautiful; abibhrat--accepted; angam--body.

## TRANSLATION

O personality of religion, I was greatly overburdened by the undue military phalanxes arranged by atheistic kings, and I was relieved by the grace of the Personality of Godhead. Similarly you were also in a distressed condition, weakened in your standing strength, and thus He also incarnated by His internal energy in the family of the Yadus to relieve you.

## PURPORT

The asuras want to enjoy a life of sense gratification, even at the cost of others' happiness. In order to fulfill this ambition, the asuras, especially atheistic kings or state executive heads, try to equip themselves with all kinds of deadly weapons to bring about a war in a peaceful society. They have no ambition other than personal aggrandizement, and thus mother earth feels overburdened by such undue increases of military strength. By increase of the asuric population, those who follow the principles of religion become unhappy, especially the devotees, or devas.

In such a situation, the Personality of Godhead incarnates to vanquish the unwanted asuras and to reestablish the true principles of religion. This was the mission of Lord Sri Krsna, and He fulfilled it.

## TEXT 35

## TEXT

ka va saheta viraham purusottamasya  
premaivaloka-rucira-smita-valgu-jalpaih  
sthairyam samanam aharan madhu-manininam  
romotsavo mama yad-anghri-vitankitayah

## SYNONYMS

ka--who; va--either; saheta--can tolerate; viraham--separation; purusa-uttamasya--of the Supreme Personality of Godhead; prema--loving; avaloka--glancing; rucira-smita--pleasing smile; valgu-jalpaih--hearty appeals; sthairyam--gravity; sa-manam--along with passionate wrath; aharat--conquered; madhu--sweethearts; manininam--women such as Satyabhama; roma-utsavah--hair standing on end out of pleasure; mama--mine; yat--whose; anghri--feet; vitankitayah--imprinted with.

## TRANSLATION

Who, therefore, can tolerate the pangs of separation from that Supreme Personality of Godhead? He could conquer the gravity and passionate wrath of His sweethearts like Satyabhama by His sweet smile of love, pleasing glance and hearty appeals. When He traversed my [earth's] surface, I would be immersed in the dust of His lotus feet and thus would be sumptuously covered with grass which appeared like hairs standing on me out of pleasure.

#### PURPORT

There were chances of separation between the Lord and His thousands of queens because of the Lord's being absent from home, but as far as His connection with earth was concerned, the Lord would traverse the earth with His lotus feet, and therefore there was no chance of separation. When the Lord left the surface of the earth to return to His spiritual abode, the earth's feelings of separation were therefore more acute.

#### TEXT 36

#### TEXT

tayor evam kathayatoh  
prthivi-dharmayos tada  
pariksin nama rajarsih  
praptah pracim sarasvatim

#### SYNONYMS

tayoh--between them; evam--thus; kathayatoh--engaged in conversation; prthivi--earth; dharmayoh--and the personality of religion; tada--at that time; pariksit--King Pariksit; nama--of the name; raja-rsih--a saint amongst kings; praptah--arrived; pracim--flowing towards the east; sarasvatim--River Sarasvati.

#### TRANSLATION

While the earth and the personality of religion were thus engaged in conversation, the saintly King Pariksit reached the shore of the Sarasvati River, which flowed towards the east. Thus end the Bhaktivedanta purports of the First Canto, Sixteenth Chapter, of the Srimad-Bhagavatam, entitled "How Pariksit Received the Age of Kali."

Chapter Seventeen  
Punishment and Reward of Kali

#### TEXT 1

#### TEXT

suta uvaca  
tatra go-mithunam raja  
hanyamanam anathavat  
danda-hastam ca vrsalam  
dadrse nrpa-lanchanam

#### SYNONYMS

sutah uvaca--Sri Suta Gosvami said; tatra--thereupon; go-mithunam--a cow and a bull; raja--the King; hanyamanam--being beaten; anatha-vat--appearing to be bereft of their owner; danda-hastam--with a club in hand; ca--also; vrsalam--lower-caste sudra; dadrse--observed; nrpa--a king; lanchanam--dressed like.

## TRANSLATION

Suta Gosvami said: After reaching that place, Maharaja Pariksit observed that a lower-caste sudra, dressed like a king, was beating a cow and a bull with a club, as if they had no owner.

## PURPORT

The principal sign of the age of Kali is that lower-caste sudras, i.e., men without brahminical culture and spiritual initiation, will be dressed like administrators or kings, and the principal business of such non-ksatriya rulers will be to kill the innocent animals, especially the cows and the bulls, who shall be unprotected by their masters, the bona fide vaisyas, the mercantile community. In the Bhagavad-gita (18.44), it is said that the vaisyas are meant to deal in agriculture, cow protection and trade. In the age of Kali, the degraded vaisyas, the mercantile men, are engaged in supplying cows to slaughterhouses. The ksatriyas are meant to protect the citizens of the state, whereas the vaisyas are meant to protect the cows and bulls and utilize them to produce grains and milk. The cow is meant to deliver milk, and the bull is meant to produce grains. But in the age of Kali, the sudra class of men are in the posts of administrators, and the cows and bulls, or the mothers and the fathers, unprotected by the vaisyas, are subjected to the slaughterhouses organized by the sudra administrators.

## TEXT 2

### TEXT

vrsam mrnala-dhavalam  
mehantam iva bibhyatam  
vepamanam padaikena  
sidantam sudra-taditam

## SYNONYMS

vrsam--the bull; mrnala-dhavalam--as white as a white lotus; mehantam--urinating; iva--as if; bibhyatam--being too afraid; vepamanam--trembling; pada ekena--standing on only one leg; sidantam--terrified; sudra-taditam--being beaten by a sudra.

## TRANSLATION

The bull was as white as a white lotus flower. He was terrified of the sudra who was beating him, and he was so afraid that he was standing on one leg, trembling and urinating.

## PURPORT

The next symptom of the age of Kali is that principles of religion, which are all spotlessly white, like the white lotus flower, will be attacked by the uncultured sudra population of the age. They may be descendants of brahmana or ksatriya forefathers, but in the age of Kali, for want of sufficient education and culture of Vedic wisdom, such a sudra-like population will defy the principles of religion, and persons who are religiously endowed will be terrified by such men. They will declare themselves as adherents of no religious principles, and many "isms" and cults will spring up in Kali-yuga only to kill the spotless bull of religion. The state will be declared to be secular, or without any particular principle of religion, and as a result there will be total indifference to the principles of religion. The citizens will be free to act as they like, without respect for sadhu, sastra and guru. The bull standing on one leg indicates that the principles of religion are gradually diminishing. Even the fragmental existence of religious principles will be embarrassed by so many obstacles as if in the trembling condition of falling down at any time.

## TEXT 3

## TEXT

gam ca dharma-dugham dinam  
bhram sam sudra-padahatam  
vivatsam asru-vadanam  
ksamam yavasam icchatim

## SYNONYMS

gam--the cow; ca--also; dharma-dugham--beneficial because one can draw religion from her; dinam--now rendered poor; bhram--distressed; sudra--the lower caste; pada-ahatam--beaten on the legs; vivatsam--without any calf; asru-vadanam--with tears in her eyes; ksamam--very weak; yavasam--grass; icchatim--as if desiring to have some grass to eat.

## TRANSLATION

Although the cow is beneficial because one can draw religious principles from her, she was now rendered poor and calfless. Her legs were being beaten by a sudra. There were tears in her eyes, and she was distressed and weak. She was hankering after some grass in the field.

## PURPORT

The next symptom of the age of Kali is the distressed condition of the cow. Milking the cow means drawing the principles of religion in a liquid form. The great rsis and munis would live only on milk. Srila Sukadeva Gosvami would go to a householder while he was milking a cow, and he would simply take a little quantity of it for subsistence. Even fifty years ago, no one would deprive a sadhu of a quart or two of milk, and every householder would give milk like water. For a Sanatanist (a follower of Vedic principles) it is the duty of every householder to have cows and bulls as household paraphernalia, not only for drinking milk, but also for deriving religious principles. The Sanatanist worships cows on religious principles and respects brahmanas. The cow's milk is required for the sacrificial fire, and by performing sacrifices the householder can be happy. The cow's calf not only is beautiful to look at, but also gives satisfaction to the cow, and so she delivers as much milk as possible. But in the Kali-yuga, the calves are separated from the cows as early as possible for purposes which may not be mentioned in these pages of Srimad-Bhagavatam. The cow stands with tears in her eyes, the sudra milkman draws milk from the cow artificially, and when there is no milk the cow is sent to be slaughtered. These greatly sinful acts are responsible for all the troubles in present society. People do not know what they are doing in the name of economic development. The influence of Kali will keep them in the darkness of ignorance. Despite all endeavors for peace and prosperity, they must try to see the cows and the bulls happy in all respects. Foolish people do not know how one earns happiness by making the cows and bulls happy, but it is a fact by the law of nature. Let us take it from the authority of Srimad-Bhagavatam and adopt the principles for the total happiness of humanity.

## TEXT 4

## TEXT

papraccha ratham arudhah  
kartasvara-paricchadam  
megha-gambhiraya vaca  
samaropita-karmukah

## SYNONYMS

papraccha--inquired; ratham--chariot; arudhah--seated on; kartasvara--gold; paricchadam--embossed with; megha--cloud; gambhiraya--exonerating; vaca--sound; samaropita--well equipped; karmukah--arrows and bow.

#### TRANSLATION

Maharaja Pariksit, well equipped with arrows and bow and seated on a gold-embossed chariot, spoke to him [the sudra] with a deep voice sounding like thunder.

#### PURPORT

An administrative head or king like Maharaja Pariksit, with full majestic authority, well equipped with weapons to chastise miscreants, can challenge the agents of the age of Kali. Then only will it be possible to counteract the degraded age. And in the absence of such strong executive heads, there is always disruption of tranquillity. The elected show-bottle executive head, as representative of a degraded public, cannot be equal with a strong king like Maharaja Pariksit. The dress or style of royal order does not count. It is one's actions which are counted.

#### TEXT 5

#### TEXT

kas tvam mac-charane loke  
balad dhamsy abalan bali  
nara-devo 'si vesena  
natavat karmanadvijah

#### SYNONYMS

kah--who are; tvam--you; mat--my; sarane--under protection; loke--in this world; balat--by force; hamsi--killing; abalan--those who are helpless; bali--although full of strength; nara-devah--man-god; asi--appear to be; vesena--by your dress; nata-vat--like a theatrical player; karmana--by deeds; advi-jah--a man not twice-born by culture.

#### TRANSLATION

Oh, who are you? You appear to be strong and yet you dare kill, within my protection, those who are helpless! By your dress you pose yourself to be a godly man [king], but by your deeds you are opposing the principles of the twice-born ksatriyas.

#### PURPORT

The brahmanas, ksatriyas and vaisyas are called twice-born because for these higher classes of men there is one birth by parental conjugation and there is another birth of cultural rejuvenation by spiritual initiation from the bona fide acarya, or spiritual master. So a ksatriya is also twice-born like a brahmana, and his duty is to give protection to the helpless. The ksatriya king is considered to be the representative of God to give protection to the helpless and chastise the miscreants. Whenever there are anomalies in this routine work by the administrators, there is an incarnation of the Lord to reestablish the principles of a godly kingdom. In the age of Kali, the poor helpless animals, especially the cows, which are meant to receive all sorts of protection from the administrative heads, are killed without restriction. Thus the administrative heads under whose noses such things happen are representatives of God in name only. Such powerful administrators are rulers of the poor citizens by dress or office, but factually they are worthless, lower-class men without the cultural assets of the twice-born. No one can expect justice or equality of treatment from once-born (spiritually uncultured) lower-class men. Therefore in the age of



Kali everyone is unhappy due to the maladministration of the state. The modern human society is not twice-born by spiritual culture. Therefore the people's government, by the people who are not twice-born, must be a government of Kali in which everyone is unhappy.

#### TEXT 6

#### TEXT

yas tvam krsne gate duram  
saha-gandiva-dhanvana  
socyo 'sy asocyan rahasi  
praharan vadham arhasi

#### SYNONYMS

yah--on account of; tvam--you rogue; krsne--Lord Krsna; gate--having gone away; duram--out of sight; saha--along with; gandiva--the bow named Gandiva; dhanvana--the carrier, Arjuna; socyah--culprit; asi--you are considered; asocyan--innocent; rahasi--in a secluded place; praharan--beating; vadham--to be killed; arhasi--deserve.

#### TRANSLATION

You rogue, do you dare beat an innocent cow because Lord Krsna and Arjuna, the carrier of the Gandiva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed.

#### PURPORT

In a civilization where God is conspicuously banished, and there is no devotee warrior like Arjuna, the associates of the age of Kali take advantage of this lawless kingdom and arrange to kill innocent animals like the cow in secluded slaughterhouses. Such murderers of animals stand to be condemned to death by the order of a pious king like Maharaja Pariksit. For a pious king, the culprit who kills an animal in a secluded place is punishable by the death penalty, exactly like a murderer who kills an innocent child in a secluded place.

#### TEXT 7

#### TEXT

tvam va mrnala-dhavalah  
padair nyunah pada caran  
vrsa-rupena kim kascid  
devo nah parikhedayan

#### SYNONYMS

tvam--you; va--either; mrnala-dhavalah--as white as a lotus; padaih--of three legs; nyunah--being deprived; pada--on one leg; caran--moving; vrsa--bull; rupena--in the form of; kim--whether; kascit--someone; devah--demigod; nah--us; parikhedayan--causing grief.

#### TRANSLATION

Then he [Maharaja Pariksit] asked the bull: Oh, who are you? Are you a bull as white as a white lotus, or are you a demigod? You have lost three of your legs and are moving on only one. Are you some demigod causing us grief in the form of a bull?

#### PURPORT

At least up to the time of Maharaja Pariksit, no one could imagine the wretched conditions of the cow and the bull. Maharaja Pariksit, therefore, was astonished to see such a horrible scene. He inquired whether the bull was not a demigod assuming such a wretched condition to indicate the future of the cow and the bull.

#### TEXT 8

#### TEXT

na jatu kauravendranam  
dordanda-parirambhite  
bhu-tale 'nupatanty asmin  
vina te praninam sucah

#### SYNONYMS

na--not; jatu--at any time; kaurava-indranam--of the kings in the Kuru dynasty; dordanda--strength of arms; parirambhite--protected by; bhu-tale--on the surface of the earth; anupatanti--grieving; asmin--up till now; vina--save and except; te--you; praninam--of the living being; sucah--tears in the eyes.

#### TRANSLATION

Now for the first time in a kingdom well protected by the arms of the kings of the Kuru dynasty, I see you grieving with tears in your eyes. Up till now no one on earth has ever shed tears because of royal negligence.

#### PURPORT

The protection of the lives of both the human beings and the animals is the first and foremost duty of a government. A government must not discriminate in such principles. It is simply horrible for a pure-hearted soul to see organized animal-killing by the state in this age of Kali. Maharaja Pariksit was lamenting for the tears in the eyes of the bull, and he was astonished to see such an unprecedented thing in his good kingdom. Men and animals were equally protected as far as life was concerned. That is the way in God's kingdom.

#### TEXT 9

#### TEXT

ma saurabheyatra suco  
vyetu te vrsalad bhayam  
ma rodir amba bhadram te  
khalanam mayi sastari

#### SYNONYMS

ma--do not; saurabheya--O son of Surabhi; atra--in my kingdom; sucah--lamentation; vyetu--let there be; te--your; vrsalat--by the sudra; bhayam--cause of fear; ma--do not; rodih--cry; amba--mother cow;

bhadram--all good; te--unto you; khalanam--of the envious; mayi--while I am living; sastari--the ruler or subduer.

#### TRANSLATION

O son of Surabhi, you need lament no longer now. There is no need to fear this low-class sudra. And, O mother cow, as long as I am living as the ruler and subduer of all envious men, there is no cause for you to cry. Everything will be good for you.

#### PURPORT

Protection of bulls and cows and all other animals can be possible only when there is a state ruled by an executive head like Maharaja Pariksit. Maharaja Pariksit addresses the cow as mother, for he is a cultured, twice-born, ksatriya king. Surabhi is the name of the cows which exist in the spiritual planets and are especially reared by Lord Sri Krsna Himself. As men are made after the form and features of the Supreme Lord, so also the cows are made after the form and features of the surabhi cows in the spiritual kingdom. In the material world the human society gives all protection to the human being, but there is no law to protect the descendants of Surabhi, who can give all protection to men by supplying the miracle food, milk. But Maharaja Pariksit and the Pandavas were fully conscious of the importance of the cow and bull, and they were prepared to punish the cow-killer with all chastisement, including death. There has sometimes been agitation for the protection of the cow, but for want of pious executive heads and suitable laws, the cow and the bull are not given protection. The human society should recognize the importance of the cow and the bull and thus give all protection to these important animals, following in the footsteps of Maharaja Pariksit. For protecting the cows and brahminical culture, the Lord, who is very kind to the cow and the brahmanas (go-brahmana-hitaya), will be pleased with us and will bestow upon us real peace.

#### TEXTS 10-11

#### TEXT

yasya rastre prajah sarvas  
trasyante sadhvya asadhubhih  
tasya mattasya nasyanti  
kirtir ayur bhago gatih

esa rajnam paro dharmo  
hy artanam arti-nigraha  
ata enam vadhisyami  
bhuta-druham asattamam

#### SYNONYMS

yasya--one whose; rastre--in the state; prajah--living beings; sarvah--one and all; trasyante--are terrified; sadhvi--O chaste one; asadhubhih--by the miscreants; tasya--his; mattasya--of the illusioned; nasyanti--vanishes; kirtih--fame; ayuh--duration of life; bhagah--fortune; gatih--good rebirth; esah--these are; rajnam--of the kings; parah--superior; dharmah--occupation; hi--certainly; artanam--of the sufferers; arti--sufferings; nigraha--subduing; atah--therefore; enam--this man; vadhisyami--I shall kill; bhuta-druham--revolter against other living beings; asat-tamam--the most wretched.

#### TRANSLATION

O chaste one, the king's good name, duration of life and good rebirth vanish when all kinds of living beings are terrified by miscreants in his kingdom. It is certainly the prime duty of the king to subdue first

the sufferings of those who suffer. Therefore I must kill this most wretched man because he is violent against other living beings.

#### PURPORT

When there is some disturbance caused by wild animals in a village or town, the police or others take action to kill them. Similarly, it is the duty of the government to kill at once all bad social elements such as thieves, dacoits and murderers. The same punishment is also due to animal-killers because the animals of the state are also the praja. Praja means one who has taken birth in the state, and this includes both men and animals. Any living being who takes birth in a state has the primary right to live under the protection of the king. The jungle animals are also subject to the king, and they also have a right to live. So what to speak of domestic animals like the cows and bulls.

Any living being, if he terrifies other living beings, is a most wretched subject, and the king should at once kill such a disturbing element. As the wild animal is killed when it creates disturbances, similarly any man who unnecessarily kills or terrifies the jungle animals or other animals must be punished at once. By the law of the Supreme Lord, all living beings, in whatever shape they may be, are the sons of the Lord, and no one has any right to kill another animal, unless it is so ordered by the codes of natural law. The tiger can kill a lower animal for his subsistence, but a man cannot kill an animal for his subsistence. That is the law of God, who has created the law that a living being subsists by eating another living being. Thus the vegetarians are also living by eating other living beings. Therefore, the law is that one should live only by eating specific living beings, as ordained by the law of God. The Isopanisad directs that one should live by the direction of the Lord and not at one's sweet will. A man can subsist on varieties of grains, fruits and milk ordained by God, and there is no need of animal food, save and except in particular cases.

The illusioned king or executive head, even though sometimes advertised as a great philosopher and learned scholar, will allow slaughterhouses in the state without knowing that torturing poor animals clears the way to hell for such foolish kings or executive heads. The executive head must always be alert to the safety of the prajas, both man and animal, and inquire whether a particular living being is harassed at any place by another living being. The harassing living being must at once be caught and put to death, as shown by Maharaja Pariksit.

The people's government, or government by the people, should not allow killing of innocent animals by the sweet will of foolish government men. They must know the codes of God, as mentioned in the revealed scriptures. Maharaja Pariksit quotes here that according to the codes of God the irresponsible king or state executive jeopardizes his good name, duration of life, power and strength and ultimately his progressive march towards a better life and salvation after death. Such foolish men do not even believe in the existence of a next life.

While commenting on this particular verse, we have in our presence the statement of a great modern politician who has recently died and left his will, which discloses his poor fund of knowledge of the codes of God mentioned by Maharaja Pariksit. The politician was so ignorant of the codes of God that he writes: "I do not believe in any such ceremonies, and to submit to them, even as a matter of form, would be hypocrisy and an attempt to delude ourselves and others... I have no religious sentiment in the matter."

Contrasting these statements of a great politician in the modern age with those of Maharaja Pariksit, we find a vast difference. Maharaja Pariksit was pious according to the scriptural codes, whereas the modern politician goes by his personal belief and sentiments. Any great man of the material world is, after all, a conditioned soul. He is bound by his hands and feet by the ropes of material nature, and still the foolish conditioned soul thinks of himself as free to act by his whimsical sentiments. The conclusion is that people in the time of Maharaja Pariksit were happy, and the animals were given proper protection because the executive head was not whimsical or ignorant of God's law. Foolish, faithless creatures try to avoid the existence of the Lord and proclaim themselves secular at the cost of valuable human life. The human life is especially meant for knowing the science of God, but foolish creatures, especially in this age of Kali, instead of knowing God scientifically, make propaganda against religious belief as well as the existence of God, even though they are always bound by the laws of God by the symptoms of birth, death, old age and disease.

## TEXT 12

### TEXT

ko 'vrscat tava padams trin  
saurabheya catus-pada  
ma bhuvams tvadrsa rastre  
rajnam krsnanuvartinam

### SYNONYMS

kah--who is he; avrscat--cut off; tava--your; padan--legs; trin--three; saurabheya--O son of Surabhi; catuh-pada--you are four-legged; ma--never to be; bhuvan--it so happened; tvadrsah--as yourself; rastre--in the state; rajnam--of the kings; krsna-anuvartinam--those who follow the codes of Krsna, the Supreme Personality of Godhead.

### TRANSLATION

He [Maharaja Pariksit] repeatedly addressed and questioned the bull thus: O son of Surabhi, who has cut off your three legs? In the state of the kings who are obedient to the laws of the Supreme Personality of Godhead, Krsna, there is no one as unhappy as you.

### PURPORT

The kings or the executive heads of all states must know the codes of Lord Krsna (generally Bhagavad-gita and Srimad-Bhagavatam) and must act accordingly in order to fulfill the mission of human life, which is to make an end to all miseries of material conditions. One who knows the codes of Lord Krsna can achieve this end without any difficulty. In the Bhagavad-gita, in a synopsis, we can understand the codes of Godhead, and in the Srimad-Bhagavatam the same codes are explained further.

In a state where the codes of Krsna are followed, no one is unhappy. Where such codes are not followed, the first sign is that three legs of the representative of religion are cut off, and thereby all miseries follow. When Krsna was personally present, the codes of Krsna were being followed without question, but in His absence such codes are presented in the pages of Srimad-Bhagavatam for the guidance of the blind persons who happen to be at the helm of all affairs.

## TEXT 13

### TEXT

akhyahi vrsa bhadram vah  
sadhunam akrtagasam  
atma-vairupya-kartaram  
parthanam kirti-dusanam

### SYNONYMS

akhyahi--just let me know; vrsa--O bull; bhadram--good; vah--for you; sadhunam--of the honest; akrtagasam--of those who are offenseless; atma-vairupya--deformation of the self; kartaram--the doer; parthanam--of the sons of Prtha; kirti-dusanam--blackmailing the reputation.

### TRANSLATION

O bull, you are offenseless and thoroughly honest; therefore I wish all good to you. Please tell me of the perpetrator of these mutilations, which blackmail the reputation of the sons of Prtha.

## PURPORT

The reputation of the reign of Maharaja Ramacandra and that of the kings who followed in the footsteps of Maharaja Ramacandra, like the Pandavas and their descendants, are never to be forgotten because in their kingdom offenseless and honest living beings were never in trouble. The bull and the cow are the symbols of the most offenseless living beings because even the stool and urine of these animals are utilized to benefit human society. The descendants of the sons of Prtha, like Maharaja Pariksit, were afraid of losing their reputations, but in the modern days the leaders are not even afraid of killing such offenseless animals. Herein lies the difference between the reign of those pious kings and the modern states ruled by irresponsible executive heads without knowledge of the codes of God.

## TEXT 14

### TEXT

jane 'nagasy agham yunjan  
sarovato 'sya ca mad-bhayam  
sadhunam bhadram eva syad  
asadhu-damane krte

### SYNONYMS

jane--to the living beings; anagasi--those who are offenseless; agham--sufferings; yunjan--by applying; sarvatah--anywhere and everywhere; asya--of such offenders; ca--and; mat-bhayam--fear me; sadhunam--of the honest persons; bhadram--good fortune; eva--certainly; syat--will take place; asadhu--dishonest miscreants; damane--curbed; krte--being so done.

### TRANSLATION

Whoever causes offenseless living beings to suffer must fear me anywhere and everywhere in the world. By curbing dishonest miscreants, one automatically benefits the offenseless.

## PURPORT

Dishonest miscreants flourish because of cowardly and impotent executive heads of state. But when the executive heads are strong enough to curb all sorts of dishonest miscreants, in any part of the state, certainly they cannot flourish. When the miscreants are punished in an exemplary manner, automatically all good fortune follows. As said before, it is the prime duty of the king or the executive head to give protection in all respects to the peaceful, offenseless citizens of the state. The devotees of the Lord are by nature peaceful and offenseless, and therefore it is the prime duty of the state to arrange to convert everyone to become a devotee of the Lord. Thus automatically there will be peaceful, offenseless citizens. Then the only duty of the king will be to curb the dishonest miscreants. That will bring about peace and harmony all over human society.

## TEXT 15

### TEXT

anagahsv iha bhutesu  
ya agas-krn nirankusah  
ahartasmi bhujam saksad  
amartyasyapi sangadam

## SYNONYMS

anagahsu iha--to the offenseless; bhutesu--living beings; yah--the person; agah-krt--commits offense; nirankusah--upstart; aharta asmi--I shall bring forth; bhujam--arms; saksat--directly; amartyasya api--even one who is a demigod; sa-angadam--with decorations and armor.

## TRANSLATION

An upstart living being who commits offenses by torturing those who are offenseless shall be directly uprooted by me, even though he be a denizen of heaven with armor and decorations.

## PURPORT

The denizens of the heavenly kingdom are called amara, or deathless, due to their possessing a long span of life, far greater than that of the human beings. For a human being, who has only a maximum one-hundred-year duration of life, a span of life spreading over millions of years is certainly considered to be deathless. For example, from the Bhagavad-gita we learn that on the Brahmaloaka planet the duration of one day is calculated to be 4,300,000 x 1,000 solar years. Similarly, in other heavenly planets one day is calculated to be six months of this planet, and the inhabitants get a life of ten million of their years. Therefore, in all higher planets, since the span of life is far greater than that of the human being, the denizens are called deathless by imagination, although actually no one within the material universe is deathless.

Maharaja Pariksit challenges even such denizens of heaven if they torture the offenseless. This means that the state executive head must be as strong as Maharaja Pariksit so that he may be determined to punish the strongest offenders. It should be the principle of a state executive head that the offender of the codes of God is always punished.

## TEXT 16

### TEXT

rajno hi paramo dharmah  
sva-dharma-sthanupalanam  
sasato 'nyan yatha-sastram  
anapady utpathan iha

## SYNONYMS

rajnah--of the king or the executive head; hi--certainly; paramah--supreme; dharmah--occupational duty; sva-dharma-stha--one who is faithful to his prescribed duty; anupalanam--giving protection always; sasatah--while ruling; anyan--others; yatha--according to; sastram--rulings of scriptures; anapadi--without danger; utpathan--persons going astray; iha--as a matter of fact.

## TRANSLATION

The supreme duty of the ruling king is to give all protection to law-abiding persons and to chastise those who stray from the ordinances of the scriptures in ordinary times, when there is no emergency.

## PURPORT

In the scriptures there is mention of apad-dharma, or occupational duty at times of extraordinary happenings. It is said that sometimes the great sage Visvamitra had to live on the flesh of dogs in some extraordinary dangerous position. In cases of emergency, one may be allowed to live on the flesh of animals of all description, but that does not mean that there should be regular slaughterhouses to feed the

animal-eaters and that this system should be encouraged by the state. No one should try to live on flesh in ordinary times simply for the sake of the palate. If anyone does so, the king or the executive head should punish him for gross enjoyment.

There are regular scriptural injunctions for different persons engaged in different occupational duties, and one who follows them is called svadharma-stha, or faithful in one's prescribed duties. In the Bhagavad-gita (18.48) it is advised that one should not give up his occupational prescribed duties, even if they are not always flawless. Such sva-dharma might be violated in cases of emergency, if one is forced by circumstances, but they cannot be violated in ordinary times. The state executive head is to see that such sva-dharma is not changed by the follower, whatever it may be, and he should give all protection to the follower of sva-dharma. The violator is subject to punishment in terms of the sastra, and the duty of the king is to see that everyone strictly follows his occupational duty, as prescribed in the scripture.

#### TEXT 17

#### TEXT

dharmā uvāca  
etaḥ vai pāṇḍaveyaṇam  
yuktam artabhayaṃ vacāḥ  
yeṣāṃ guṇa-gaṇaiḥ kṛṣṇo  
dāyitvādau bhagavan kṛtāḥ

#### SYNONYMS

dharmā uvāca--the personality of religion said; etaḥ--all these; vai--by you; pāṇḍaveyaṇam--of those who are in the Pandava dynasty; yuktam--just befitting; arta--the sufferer; abhayaṃ--freedom from all fears; vacāḥ--speeches; yeṣāṃ--those; guṇa-gaṇaiḥ--by the qualifications; kṛṣṇaḥ--even Lord Kṛṣṇa; dāyitvā-adau--the duty of a messenger, etc.; bhagavan--the Personality of Godhead; kṛtāḥ--performed.

#### TRANSLATION

The personality of religion said: These words just spoken by you befit a person of the Pandava dynasty. Captivated by the devotional qualities of the Pandavas, even Lord Kṛṣṇa, the Personality of Godhead, performed duties as a messenger.

#### PURPORT

The assurances and challenges made by Maharaja Parikṣit are never exaggerations of his real power. The Maharaja said that even the denizens of heaven could not escape his stringent government if they were violators of religious principles. He was not falsely proud, for a devotee of the Lord is equally as powerful as the Lord or sometimes more powerful by His grace, and any promise made by a devotee, though it may be ordinarily very difficult to fulfill, is properly executed by the grace of the Lord. The Pandavas, by their unalloyed devotional service and full surrender unto the Lord, made it possible for the Lord to become a chariot driver or sometimes their letter messenger. Such duties executed by the Lord for His devotee are always very pleasing to the Lord because the Lord wants to render service to His unalloyed devotee, whose life has no other engagement than to serve the Lord with full love and devotion. Maharaja Parikṣit, grandson of Arjuna, the celebrated friendly servitor of the Lord, was a pure devotee of the Lord like his grandfather, and therefore the Lord was always with him, even from the time when he was helplessly lying in the womb of his mother and was attacked by the blazing brahmastra weapon of Asvatthama. A devotee is always under the protection of the Lord, and therefore the assurance of protection by Maharaja Parikṣit could never be without meaning. The personality of religion accepted this fact and thus thanked the King for his being true to his exalted position.

#### TEXT 18



## TEXT

na vayam klesa-bijani  
yatah syuh purusarsabha  
purusam tam vijanimoh  
vakya-bheda-vimohitah

## SYNONYMS

na--not; vayam--we; klesa-bijani--the root cause of sufferings; yatah--wherefrom; syuh--it so happens; purusa-rsabha--O greatest of all human beings; purusam--the person; tam--that; vijanimoh--know; vakya-bheda--difference of opinion; vimohitah--bewildered by.

## TRANSLATION

O greatest among human beings, it is very difficult to ascertain the particular miscreant who has caused our sufferings, because we are bewildered by all the different opinions of theoretical philosophers.

## PURPORT

There are many theoretical philosophers in the world who put forward their own theories of cause and effect especially about the cause of suffering and its effect on different living beings. Generally there are six great philosophers: Kanada, the author of Vaisesika philosophy; Gautama, the author of logic; Patanjali, the author of mystic yoga; Kapila, the author of Sankhya philosophy; Jaimini, the author of Karma-mimamsa; and Vyasadeva, the author of Vedanta-darsana.

Although the bull, or the personality of religion, and the cow, the personality of the earth, knew perfectly well that the personality of Kali was the direct cause of their sufferings, still, as devotees of the Lord, they knew well also that without the sanction of the Lord no one could inflict trouble upon them. According to the Padma Purana, our present trouble is due to the fructifying of seedling sins, but even those seedling sins also gradually fade away by execution of pure devotional service. Thus even if the devotees see the mischief-mongers, they do not accuse them for the sufferings inflicted. They take it for granted that the mischief-monger is made to act by some indirect cause, and therefore they tolerate the sufferings, thinking them to be God-given in small doses, for otherwise the sufferings should have been greater.

Maharaja Pariksit wanted to get a statement of accusation against the direct mischief-monger, but they declined to give it on the abovementioned grounds. Speculative philosophers, however, do not recognize the sanction of the Lord; they try to find out the cause of sufferings in their own way, as will be described in the following verses. According to Srila Jiva Gosvami, such speculators are themselves bewildered, and thus they cannot know that the ultimate cause of all causes is the Supreme Lord, the Personality of Godhead.

## TEXT 19

## TEXT

kecid vikalpa-vasana  
ahur atmanam atmanah  
daivam anye 'pare karma  
svabhavam apare prabhum

## SYNONYMS

kecit--some of them; vikalpa-vasanah--those who deny all kinds of duality; ahuh--declare; atmanam--own self; atmanah--of the self; daivam--superhuman; anye--others; apare--someone else; karma--activity; svabhavam--material nature; apare--many other; prabhum--authorities.

#### TRANSLATION

Some of the philosophers, who deny all sorts of duality, declare that one's own self is responsible for his personal happiness and distress. Others say that superhuman powers are responsible, while yet others say that activity is responsible, and the gross materialists maintain that nature is the ultimate cause.

#### PURPORT

As referred to above, philosophers like Jaimini and his followers establish that fruitive activity is the root cause of all distress and happiness, and that even if there is a superior authority, some superhuman powerful God or gods, He or they are also under the influence of fruitive activity because they reward result according to one's action. They say that action is not independent because action is performed by some performer; therefore, the performer himself is the cause of his own happiness or distress. In the Bhagavad-gita (6.5) also it is confirmed that by one's mind, freed from material affection, one can deliver himself from the sufferings of material pangs. So one should not entangle oneself in matter by the mind's material affections. Thus one's own mind is one's friend or enemy in one's material happiness and distress.

Atheistic, materialistic Sankhyaites conclude that material nature is the cause of all causes. According to them, combinations of material elements are the causes of material happiness and distress, and disintegration of matter is the cause of freedom from all material pangs. Gautama and Kanada find that atomic combination is the cause of everything, and impersonalists like Astavakra discover that the spiritual effulgence of Brahman is the cause of all causes. But in the Bhagavad-gita the Lord Himself declares that He is the source of impersonal Brahman, and therefore He, the Personality of Godhead, is the ultimate cause of all causes. It is also confirmed in the Brahma-samhita that Lord Krsna is the ultimate cause of all causes.

#### TEXT 20

#### TEXT

apratarkyat anirdesyad  
iti kesv api niscayah  
atranurupam rajarse  
vimrsa sva-manisaya

#### SYNONYMS

apratarkyat--beyond the power of reasoning; anirdesyat--beyond the power of thinking; iti--thus; kesu--someone; api--also; niscayah--definitely concluded; atra--herein; anurupam--which of them is right; rajarse--O sage amongst the kings; vimrsa--judge yourself; sva--by your own; manisaya--power of intelligence.

#### TRANSLATION

There are also some thinkers who believe that no one can ascertain the cause of distress by argumentation, nor know it by imagination, nor express it by words. O sage amongst kings, judge for yourself by thinking over all this with your own intelligence.

#### PURPORT

The Vaisnavites, the devotees of the Lord, do believe, as above explained, that nothing can take place without the sanction of the Supreme Lord. He is the supreme director, for He confirms in the Bhagavad-

gita (15.15) that He, as all-pervading Paramatma, stays in everyone's heart and keeps vigilance over all actions and witnesses all activities. The argument of the atheist that one cannot be punished for one's misdeeds unless proved before a qualified justice is refuted herein, for we accept the perpetual witness and constant companion of the living being. A living being may forget all that he might have done in his past or present life, but one must know that in the same tree of the material body, the individual soul and the Supreme Soul as Paramatma are sitting like two birds. One of them, the living being, is enjoying the fruits of the tree, whereas the Supreme Being is there to witness the activities. Therefore the Paramatma feature, the Supreme Soul, is actually the witness of all activities of the living being, and only by His direction can the living being remember or forget what he might have done in the past. He is, therefore, both the all-pervading impersonal Brahman and the localized Paramatma in everyone's heart. He is the knower of all past, present and future, and nothing can be concealed from Him. The devotees know this truth, and therefore they discharge their duties sincerely, without being overly anxious for rewards. Besides that, one cannot estimate the Lord's reactions, either by speculation or by scholarship. Why does He put some into difficulty and not others? He is the supreme knower of the Vedic knowledge, and thus He is the factual Vedantist. At the same time He is the compiler of the Vedanta. No one is independent of Him, and everyone is engaged in His service in different ways. In the conditioned state, such services are rendered by the living being under force of the material nature, whereas in the liberated state the living being is helped by the spiritual nature in the voluntary loving service of the Lord. There is no incongruity or inebriety in His actions. All are on the path of Absolute Truth. Bhismadeva correctly estimated the inconceivable actions of the Lord. The conclusion is, therefore, that the sufferings of the representative of religion and the representative of the earth, as present before Maharaja Pariksit, were planned to prove that Maharaja Pariksit was the ideal executive head because he knew well how to give protection to the cows (the earth) and the brahmanas (religious principles), the two pillars of spiritual advancement. Everyone is under the full control of the Lord. He is quite correct in His action when He desires something to be done by someone, irrespective of the consideration of the particular case. Maharaja Pariksit was thus put to test for his greatness. Now let us see how he solves it by his sagacious mind.

#### TEXT 21

#### TEXT

suta uvaca  
 evam dharme pravadati  
 sa samrad dvija-sattamah  
 samahitena manasa  
 vikhedah paryacasta tam

#### SYNONYMS

sutah uvaca--Suta Gosvami said; evam--so; dharme--the personality of religion; pravadati--thus having spoken; sah--he; samrat--the Emperor; dvija-sattamah--O best among the brahmanas; samahitena--with proper attention; manasa--by the mind; vikhedah--without any mistake; paryacasta--counterreplied; tam--unto him.

#### TRANSLATION

Suta Gosvami said: O best among the brahmanas, the Emperor Pariksit, thus hearing the personality of religion speak, was fully satisfied, and without mistake or regret he gave his reply.

#### PURPORT

The statement of the bull, the personality of religion, was full of philosophy and knowledge, and the King was satisfied, since he could understand that the suffering bull was not an ordinary one. Unless one is perfectly conversant with the law of the Supreme Lord, one cannot speak such things touching

philosophical truths. The Emperor, being also on an equal level of sagacity, replied to the point, without doubts or mistakes.

#### TEXT 22

#### TEXT

rajovaca  
dharmam bravisi dharmajna  
dharmo 'si vrsa-rupa-dhrk  
yad adharma-krtah sthanam  
sucakasyapi tad bhavet

#### SYNONYMS

raja uvaca--the King said; dharmam--religion; bravisi--as you speak; dharmajna--O one who knows the codes of religion; dharmah--the personality of religion; asi--you are; vrsa-rupa-dhrk--in the disguise of a bull; yat--whatever; adharma-krtah--one who acts irreligiously; sthanam--place; sucakasya--of the identifier; api--also; tat--that; bhavet--becomes.

#### TRANSLATION

The King said: O you, who are in the form of a bull! You know the truth of religion, and you are speaking according to the principle that the destination intended for the perpetrator of irreligious acts is also intended for one who identifies the perpetrator. You are no other than the personality of religion.

#### PURPORT

A devotee's conclusion is that no one is directly responsible for being a benefactor or mischief-monger without the sanction of the Lord; therefore he does not consider anyone to be directly responsible for such action. But in both the cases he takes it for granted that either benefit or loss is God-sent, and thus it is His grace. In case of benefit, no one will deny that it is God-sent, but in case of loss or reverses one becomes doubtful about how the Lord could be so unkind to His devotee as to put him in great difficulty. Jesus Christ was seemingly put into such great difficulty, being crucified by the ignorant, but he was never angry at the mischief-mongers. That is the way of accepting a thing, either favorable or unfavorable. Thus for a devotee the identifier is equally a sinner, like the mischief-monger. By God's grace, the devotee tolerates all reverses. Maharaja Pariksit observed this, and therefore he could understand that the bull was no other than the personality of religion himself. In other words, a devotee has no suffering at all because so-called suffering is also God's grace for a devotee who sees God in everything. The cow and bull never placed any complaint before the King for being tortured by the personality of Kali, although everyone lodges such complaints before the state authorities. The extraordinary behavior of the bull made the King conclude that the bull was certainly the personality of religion, for no one else could understand the finer intricacies of the codes of religion.

#### TEXT 23

#### TEXT

athava deva-mayaya  
nunam gatir agocara  
cetaso vacasas capi  
bhutanam iti niscayah

#### SYNONYMS

athava--alternatively; deva--the Lord; mayayah--energies; nunam--very little; gatih--movement; agocara--inconceivable; cetasah--either by the mind; vacasah--by words; ca--or; api--also; bhutanam--of all living beings; iti--thus; niscayah--concluded.

#### TRANSLATION

Thus it is concluded that the Lord's energies are inconceivable. No one can estimate them by mental speculation or by word jugglery.

#### PURPORT

A question may be raised as to why a devotee should refrain from identifying an actor, although he knows definitely that the Lord is the ultimate doer of everything. Knowing the ultimate doer, one should not pose himself as ignorant of the actual performer. To answer this doubt, the reply is that the Lord is also not directly responsible, for everything is done by His deputed maya-sakti, or material energy. The material energy is always provoking doubts about the supreme authority of the Lord. The personality of religion knew perfectly well that nothing can take place without the sanction of the Supreme Lord, and still he was put into doubts by the deluding energy, and thus he refrained from mentioning the supreme cause. This doubtfulness was due to the contamination of both Kali and the material energy. The whole atmosphere of the age of Kali is magnified by the deluding energy, and the proportion of measurement is inexplicable.

#### TEXT 24

#### TEXT

tapah saucam daya satyam  
iti padah krte krtah  
adharmamsais trayo bhagnah  
smaya-sanga-madais tava

#### SYNONYMS

tapah--austerity; saucam--cleanliness; daya--mercy; satyam--truthfulness; iti--thus; padah--legs; krte--in the age of Satya; krtah--established; adharma--irreligiosity; amsaih--by the parts; trayah--three combined; bhagnah--broken; smaya--pride; sanga--too much association with women; madaih--intoxication; tava--your.

#### TRANSLATION

In the age of Satya [truthfulness] your four legs were established by the four principles of austerity, cleanliness, mercy and truthfulness. But it appears that three of your legs are broken due to rampant irreligion in the form of pride, lust for women, and intoxication.

#### PURPORT

The deluding energy, or material nature, can act upon the living beings proportionately in terms of the living beings' falling prey to the deluding attraction of maya. Moths are captivated by the glaring brightness of light, and thus they become prey to the fire. Similarly, the deluding energy is always captivating the conditioned souls to become prey to the fire of delusion, and the Vedic scriptures warn the conditioned souls not to become prey to delusion but to get rid of it. The Vedas warn us to go not to the darkness of ignorance but to the progressive path of light. The Lord Himself also warns that the deluding power of material energy is too powerful to overcome, but one who completely surrenders unto the Lord

can easily do so. But to surrender unto the lotus feet of the Lord is also not very easy. Such surrender is possible by persons of austerity, cleanliness, mercy and truthfulness. These four principles of advanced civilization were remarkable features in the age of Satya. In that age, every human being was practically a qualified brahmana of the highest order, and in the social orders of life they were all paramahansas, or the topmost in the renounced order. By cultural standing, the human beings were not at all subjected to the deluding energy. Such strong men of character were competent enough to get away from the clutches of maya. But gradually, as the basic principles of brahminical culture, namely austerity, cleanliness, mercy and truthfulness, became curtailed by proportionate development of pride, attachment for women and intoxication, the path of salvation or the path of transcendental bliss retreated far, far away from human society. With the progression of the age of Kali, people are becoming very proud, and attached to women and intoxication. By the influence of the age of Kali, even a pauper is proud of his penny, the women are always dressed in an overly attractive fashion to victimize the minds of men, and the man is addicted to drinking wine, smoking, drinking tea and chewing tobacco, etc. All these habits, or so-called advancement of civilization, are the root causes of all irreligiosities, and therefore it is not possible to check corruption, bribery and nepotism. Man cannot check all these evils simply by statutory acts and police vigilance, but he can cure the disease of the mind by the proper medicine, namely advocating the principles of brahminical culture or the principles of austerity, cleanliness, mercy and truthfulness. Modern civilization and economic development are creating a new situation of poverty and scarcity with the result of blackmailing the consumer's commodities. If the leaders and the rich men of the society spend fifty percent of their accumulated wealth mercifully for the misled mass of people and educate them in God consciousness, the knowledge of Bhagavatam, certainly the age of Kali will be defeated in its attempt to entrap the conditioned souls. We must always remember that false pride, or too high an estimation of one's own values of life, undue attachment to women or association with them, and intoxication will divert human civilization from the path of peace, however much the people clamor for peace in the world. The preaching of the Bhagavatam principles will automatically render all men austere, clean both inside and outside, merciful to the suffering, and truthful in daily behavior. That is the way of correcting the flaws of human society, which are very prominently exhibited at the present moment.

#### TEXT 25

#### TEXT

idanim dharma padas te  
satyam nirvartayed yatah  
tam jighrksaty adharmo 'yam  
anrtenaidhitah kalih

#### SYNONYMS

idanim--at the present moment; dharma--O personality of religion; padah--leg; te--of you; satyam--truthfulness; nirvartayet--hobbling along somehow or other; yatah--whereby; tam--that; jighrksati--trying to destroy; adharmah--the personality of irreligion; ayam--this; anrtena--by deceit; edhitah--flourishing; kalih--quarrel personified.

#### TRANSLATION

You are now standing on one leg only, which is your truthfulness, and you are somehow or other hobbling along. But quarrel personified [Kali], flourishing by deceit, is also trying to destroy that leg.

#### PURPORT

The principles of religion do not stand on some dogmas or man-made formulas, but they stand on four primary regulative observances, namely austerity, cleanliness, mercy and truthfulness. The mass of people must be taught to practice these principles from childhood. Austerity means to accept voluntarily things

which may not be very comfortable for the body but are conducive for spiritual realization, for example, fasting. Fasting twice or four times a month is a sort of austerity which may be voluntarily accepted for spiritual realization only, and not for any other purposes, political or otherwise. Fastings which are meant not for self-realization but for some other purposes are condemned in the Bhagavad-gita (17.5-6). Similarly, cleanliness is necessary both for the mind and for the body. Simply bodily cleanliness may help to some extent, but cleanliness of the mind is necessary, and it is effected by glorifying the Supreme Lord. No one can cleanse the accumulated mental dust without glorifying the Supreme Lord. A godless civilization cannot cleanse the mind because it has no idea of God, and for this simple reason people under such a civilization cannot have good qualifications, however they may be materially equipped. We have to see things by their resultant action. The resultant action of human civilization in the age of Kali is dissatisfaction, so everyone is anxious to get peace of mind. This peace of mind was complete in the Satya age because of the existence of the above-mentioned attributes of the human beings. Gradually these attributes have diminished in the Treta-yuga to three fourths, in the Dvapara to half, and in this age of Kali to one fourth, which is also gradually diminishing on account of prevailing untruthfulness. By pride, either artificial or real, the resultant action of austerity is spoiled; by too much affection for female association, cleanliness is spoiled; by too much addiction to intoxication, mercy is spoiled; and by too much lying propaganda, truthfulness is spoiled. The revival of bhagavata-dharma can save human civilization from falling prey to evils of all description.

#### TEXT 26

#### TEXT

iyam ca bhumir bhagavata  
nyasitoru-bhara sati  
srimadbhis tat-pada-nyasaih  
sarvatah krta-kautuka

#### SYNONYMS

iyam--this; ca--and; bhumi--surface of the earth; bhagavata--by the Personality of Godhead; nyasita--being performed personally as well as by others; uru--great; bhara--burden; sati--being so done; srimadbhis--by the all-auspicious; tat--that; pada-nyasaih--footprints; sarvatah--all around; krta--done; kautuka--good fortune.

#### TRANSLATION

The burden of the earth was certainly diminished by the Personality of Godhead and by others as well. When He was present as an incarnation, all good was performed because of His auspicious footprints.

#### TEXT 27

#### TEXT

socaty asru-kala sadhvi  
durbhagevojghita sati  
abrahmanya nrpa-vyajah  
sudra bhoksyanti mam iti

#### SYNONYMS

socati--lamenting; asru-kala--with tears in the eyes; sadhvi--the chaste; durbhaga--as if the most unfortunate; iva--like; ujjhita--forlorn; sati--being so done; abrahmanyah--devoid of brahminical culture; nrpa-vyajah--posed as the ruler; sudrah--lower class; bhoksyanti--would enjoy; mam--me; iti--thus.

## TRANSLATION

Now she, the chaste one, being unfortunately forsaken by the Personality of Godhead, laments her future with tears in her eyes, for now she is being ruled and enjoyed by lower-class men who pose as rulers.

## PURPORT

The ksatriya, or the man who is qualified to protect the sufferers, is meant to rule the state. Untrained lower-class men, or men without ambition to protect the sufferers, cannot be placed on the seat of an administrator. Unfortunately, in the age of Kali the lower-class men, without training, occupy the post of a ruler by strength of popular votes, and instead of protecting the sufferers, such men create a situation quite intolerable for everyone. Such rulers illegally gratify themselves at the cost of all comforts of the citizens, and thus the chaste mother earth cries to see the pitiable condition of her sons, both men and animals. That is the future of the world in the age of Kali, when irreligiosity prevails most prominently. And in the absence of a suitable king to curb irreligious tendencies, educating the people systematically in the teaching of Srimad-Bhagavatam will clear up the hazy atmosphere of corruption, bribery, blackmail, etc.

## TEXT 28

### TEXT

iti dharmam mahim caiva  
santvayitva maha-rathah  
nisatam adade khadgam  
kalaye 'dharma-hetave

## SYNONYMS

iti--thus; dharmam--the personality of religion; mahim--the earth; ca--also; eva--as; santvayitva--after pacifying; maha-rathah--the general who could fight alone with thousands of enemies; nisatam--sharp; adade--took up; khadgam--sword; kalaye--to kill the personified Kali; adharma--irreligion; hetave--the root cause.

## TRANSLATION

Maharaja Pariksit, who could fight one thousand enemies single-handedly, thus pacified the personality of religion and the earth. Then he took up his sharp sword to kill the personality of Kali, who is the cause of all irreligion.

## PURPORT

As described above, the personality of Kali is he who deliberately commits all kinds of sinful acts which are forbidden in the revealed scriptures. This age of Kali will certainly be full of all activities of Kali, but this does not mean that the leaders of society, the executive heads, the learned and intelligent men, or above all the devotees of the Lord should sit down tightly and become callous to the reactions of the age of Kali. In the rainy season certainly there will be profuse rainfalls, but that does not mean that men should not take means to protect themselves from the rains. It is the duty of the executive heads of state and others to take all necessary actions against the activities of Kali or the persons influenced by the age of Kali; and Maharaja Pariksit is the ideal executive head of the state, for at once he was ready to kill the personality of Kali with his sharp sword. The administrators should not simply pass resolutions for anticorruptional steps, but they must be ready with sharp swords to kill the persons creating corruptions



from the angle of vision of the recognized sastras. The administrators cannot prevent corrupt activities by allowing wine shops. They must at once close all shops of intoxicating drugs and wine and force punishment even by death for those who indulge in habits of intoxication of all description. That is the way of stopping the activities of Kali, as exhibited herein by Maharaja Pariksit, the maha-ratha.

#### TEXT 29

#### TEXT

tam jighamsum abhipretya  
vihaya nrpa-lanchanam  
tat-pada-mulam sirasa  
samagad bhaya-vihvalah

#### SYNONYMS

tam--him; jighamsum--willing to kill; abhipretya--knowing it well; vihaya--leaving aside; nrpa-lanchanam--the dress of a king; tat-pada-mulam--at his feet; sirasa--by the head; samagat--fully surrendered; bhaya-vihvalah--under pressure of fearfulness.

#### TRANSLATION

When the personality of Kali understood that the King was willing to kill him, he at once abandoned the dress of a king and, under pressure of fear, completely surrendered to him, bowing his head.

#### PURPORT

The royal dress of the personality of Kali is artificial. The royal dress is suitable for a king or ksatriya, but when a lower-class man artificially dresses himself as a king, his real identity is disclosed by the challenge of a bona fide ksatriya like Maharaja Pariksit. A real ksatriya never surrenders. He accepts the challenge of his rival ksatriya, and he fights either to die or to win. Surrender is unknown to a real ksatriya. In the age of Kali there are so many pretenders dressed and posed like administrators or executive heads, but their real identity is disclosed when they are challenged by a real ksatriya. Therefore when the artificially dressed personality of Kali saw that to fight Maharaja Pariksit was beyond his ability, he bowed down his head like a subordinate and gave up his royal dress.

#### TEXT 30

#### TEXT

patitam padayor virah  
krpaya dina-vatsalah  
saranyo navadhic chlokya  
aha cedam hasann iva

#### SYNONYMS

patitam--fallen; padayoh--at the feet; virah--the hero; krpaya--out of compassion; dina-vatsalah--kind to the poor; saranyah--one who is qualified to accept surrender; na--not; avadhic--did kill; slokyah--one who is worthy of being sung; aha--said; ca--also; idam--this; hasan--smiling; iva--like.

#### TRANSLATION

Maharaja Pariksit, who was qualified to accept surrender and worthy of being sung in history, did not kill the poor surrendered and fallen Kali, but smiled compassionately, for he was kind to the poor.

#### PURPORT

Even an ordinary ksatriya does not kill a surrendered person, and what to speak of Maharaja Pariksit, who was by nature compassionate and kind to the poor. He was smiling because the artificially dressed Kali had disclosed his identity as a lower-class man, and he was thinking how ironic it was that although no one was saved from his sharp sword when he desired to kill, the poor lower-class Kali was spared by his timely surrender. Maharaja Pariksit's glory and kindness are therefore sung in history. He was a kind and compassionate emperor, fully worthy of accepting surrender even from his enemy. Thus the personality of Kali was saved by the will of Providence.

#### TEXT 31

#### TEXT

rajovaca  
na te gudakesa-yaso-dharanam  
baddhanjaler vai bhayam asti kincit  
na vartitavyam bhavata kathancana  
ksetre madiye tvam adharma-bandhuh

#### SYNONYMS

raja uvaca--the King said; na--not; te--your; gudakesa--Arjuna; yasa-dharanam--of us who inherited the fame; baddha-anjaleh--one with folded hands; vai--certainly; bhayam--fear; asti--there is; kincit--even a slight; na--neither; vartitavyam--can be allowed to live; bhavata--by you; kathancana--by all means; ksetre--in the land; madiye--in my kingdom; tvam--you; adharma-bandhuh--the friend of irreligion.

#### TRANSLATION

The King thus said: We have inherited the fame of Arjuna; therefore since you have surrendered yourself with folded hands you need not fear for your life. But you cannot remain in my kingdom, for you are the friend of irreligion.

#### PURPORT

The personality of Kali, who is the friend of all kinds of irreligiosities, may be excused if he surrenders, but in all circumstances he cannot be allowed to live as a citizen in any part of a welfare state. The Pandavas were entrusted representatives of the Personality of Godhead, Lord Krsna, who practically brought into being the Battle of Kuruksetra, but not for any personal interest. He wanted an ideal king like Maharaja Yudhishthira and his descendants like Maharaja Pariksit to rule the world, and therefore a responsible king like Maharaja Pariksit could not allow the friend of irreligiosity to flourish in his kingdom at the cost of the good fame of the Pandavas. That is the way of wiping out corruption in the state, and not otherwise. The friends of irreligiosity should be banished from the state, and that will save the state from corruption.

#### TEXT 32

#### TEXT

tvam vartamanam nara-deva-dehesv  
anupravrtto 'yam adharma-pugah

lobho 'nrtam cauryam anaryam amho  
jyestha ca maya kalahas ca dambhah

#### SYNONYMS

tvam--you; vartamanam--while present; nara-deva--a man-god, or a king; dehesu--in the body; anupravrttah--taking place everywhere; ayam--all these; adharmah--irreligious principles; pugah--in the masses; lobhah--greed; anrtam--falsity; cauryam--robbery; anaryam--incivility; amhah--treachery; jyestha--misfortune; ca--and; maya--cheating; kalahah--quarrel; ca--and; dambhah--vanity.

#### TRANSLATION

If the personality of Kali, irreligion, is allowed to act as a man-god or an executive head, certainly irreligious principles like greed, falsehood, robbery, incivility, treachery, misfortune, cheating, quarrel and vanity will abound.

#### PURPORT

The principles of religion, namely austerity, cleanliness, mercy and truthfulness, as we have already discussed, may be followed by the follower of any faith. There is no need to turn from Hindu to Mohammedan to Christian or some other faith and thus become a renegade and not follow the principles of religion. The Bhagavatam religion urges following the principles of religion. The principles of religion are not the dogmas or regulative principles of a certain faith. Such regulative principles may be different in terms of the time and place concerned. One has to see whether the aims of religion have been achieved. Sticking to the dogmas and formulas without attaining the real principles is not good. A secular state may be impartial to any particular type of faith, but the state cannot be indifferent to the principles of religion as above-mentioned. But in the age of Kali, the executive heads of state will be indifferent to such religious principles, and therefore under their patronage the opponents of religious principles, such as greed, falsehood, cheating and pilfering, will naturally follow, and so there will be no meaning to propaganda crying to stop corruption in the state.

#### TEXT 33

#### TEXT

na vartitavyam tad adharmah-bandho  
dharmena satyena ca vartitavye  
brahmavarte yatra yajanti yajna-  
yajnesvaram yajna-vitana-vijnah

#### SYNONYMS

na--not; vartitavyam--deserve to remain; tat--therefore; adharmah--irreligiosity; bandho--friend; dharmena--with religion; satyena--with truth; ca--also; vartitavye--being situated in; brahmavarte--place where sacrifice is performed; yatra--where; yajanti--duly perform; yajna- by sacrifices or devotional services; yajna- isvaram--unto the Supreme Lord, the Personality of Godhead; yajna--sacrifice; vitana--spreading; vijnah--experts.

#### TRANSLATION

Therefore, O friend of irreligion, you do not deserve to remain in a place where experts perform sacrifices according to truth and religious principles for the satisfaction of the Supreme Personality of Godhead.

## PURPORT

Yajnesvara, or the Supreme Personality of Godhead, is the beneficiary of all kinds of sacrificial ceremonies. Such sacrificial ceremonies are prescribed differently in the scriptures for different ages. In other words, sacrifice means to accept the supremacy of the Lord and thereby perform acts by which the Lord may be satisfied in all respects. The atheists do not believe in the existence of God, and they do not perform any sacrifice for the satisfaction of the Lord. Any place or country where the supremacy of the Lord is accepted and thus sacrifice is performed is called brahmavarta. There are different countries in different parts of the world, and each and every country may have different types of sacrifice to please the Supreme Lord, but the central point in pleasing Him is ascertained in the Bhagavatam, and it is truthfulness. The basic principle of religion is truthfulness, and the ultimate goal of all religions is to satisfy the Lord. In this age of Kali, the greatest common formula of sacrifice is the sankirtana-yajna. That is the opinion of the experts who know how to propagate the process of yajna. Lord Caitanya preached this method of yajna, and it is understood from this verse that the sacrificial method of sankirtana-yajna may be performed anywhere and everywhere in order to drive away the personality of Kali and save human society from falling prey to the influence of the age.

## TEXT 34

### TEXT

yasmin harir bhagavan ijjamana  
ijyatma-murtir yajatam sam tanoti  
kaman amoghan sthira-jangamanam  
antar bahir vayur ivaisa atma

### SYNONYMS

yasmin--in such sacrificial ceremonies; harih--the Supreme Lord; bhagavan--the Personality of Godhead; ijjamanah--being worshiped; ijya-atma--the soul of all worshipable deities; murtih--in the forms; yajatam--those who worship; sam--welfare; tanoti--spreads; kaman--desires; amoghan--inviolable; sthira-jangamanam--of all the moving and nonmoving; antah--within; bahih--outside; vayuh--air; iva--like; esah--of all of them; atma--spirit soul.

### TRANSLATION

In all sacrificial ceremonies, although sometimes a demigod is worshiped, the Supreme Lord Personality of Godhead is worshiped because He is the Supersoul of everyone, and exists both inside and outside like the air. Thus it is He only who awards all welfare to the worshiper.

## PURPORT

It is even sometimes seen that demigods like Indra and Candra are worshiped and offered sacrificial awards, yet the rewards of all such sacrifices are awarded to the worshiper by the Supreme Lord, and it is the Lord only who can offer all welfare to the worshiper. The demigods, although worshiped, cannot do anything without the sanction of the Lord because the Lord is the Supersoul of everyone, both moving and nonmoving.

In Bhagavad-gita (9.23) the Lord Himself confirms this in the following sloka:

ye 'py anya-devata-bhakta  
yajante sraddhayanvitah  
te 'pi mam eva kaunteya  
yajanty avidhi-purvakam

"Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding."

The fact is that the Supreme Lord is one without a second. There is no God other than the Lord Himself. Thus the Supreme Lord is eternally transcendental to the material creation. But there are many who worship the demigods like the sun, the moon and Indra, who are only material representatives of the Supreme Lord. These demigods are indirect, qualitative representations of the Supreme Lord. A learned scholar or devotee, however, knows who is who. Therefore he directly worships the Supreme Lord and is not diverted by the material, qualitative representations. Those who are not so learned worship such qualitative, material representations, but their worship is unceremonious because it is irregular.

#### TEXT 35

#### TEXT

suta uvaca  
pariksitaivam adistah  
sa kalir jata-vepathuh  
tam udyatasim ahedam  
danda-panim ivodyatam

#### SYNONYMS

sutah uvaca--Sri Suta Gosvami said; pariksita--by Maharaja Pariksit; evam--thus; adistah--being ordered; sah--he; kalih--the personality of Kali; jata--there was; vepathuh--trembling; tam--him; udyata--raised; asim--sword; aha--said; idam--thus; danda-panim--Yamaraja, the personality of death; iva--like; udyatam--almost ready.

#### TRANSLATION

Sri Suta Gosvami said: The personality of Kali, thus being ordered by Maharaja Pariksit, began to tremble in fear. Seeing the King before him like Yamaraja, ready to Kill him, Kali spoke to the King as follows.

#### PURPORT

The King was ready to kill the personality of Kali at once, as soon as he disobeyed his order. Otherwise the King had no objection to allowing him to prolong his life. The personality of Kali also, after attempting to get rid of the punishment in various ways, decided that he must surrender unto him, and thus he began to tremble in fear of his life. The king, or the executive head, must be so strong as to stand before the personality of Kali like the personality of death, Yamaraja. The King's order must be obeyed, otherwise the culprit's life is in risk. That is the way to rule the personalities of Kali who create disturbance in the normal life of the state citizens.

#### TEXT 36

#### TEXT

kalir uvaca  
yatra kva vatha vatsyami  
sarva-bhauma tavajnaya  
laksaye tatra tatrapi  
tvam attesu-sarasanam

#### SYNONYMS

kalih uvaca--the personality of Kali said; yatra--anywhere; kva--and everywhere; va--either; atha--thereof; vatsyami--I shall reside; sarva-bhauma--O lord (or emperor) of the earth; tava--your; ajnaya--by the order; laksaye--I see; tatra tatra--anywhere and everywhere; api--also; tvam--Your Majesty; atta--taken over; isu--arrows; sarasanam--bows.

#### TRANSLATION

O Your Majesty, though I may live anywhere and everywhere under your order, I shall but see you with bow and arrows wherever I look.

#### PURPORT

The personality of Kali could see that Maharaja Pariksit was the emperor of all lands all over the world, and thus anywhere he might live he would have to meet with the same mood of the King. The personality of Kali was meant for mischief, and Maharaja Pariksit was meant for subduing all kinds of mischief-mongers, especially the personality of Kali. It was better, therefore, for the personality of Kali to have been killed by the King then and there instead of being killed elsewhere. He was, after all, a surrendered soul before the King, and it was for the King to do what was required.

#### TEXT 37

#### TEXT

tan me dharmā-bhṛtam sresthā  
sthanam nirdestum arhasi  
yatraiva niyato vatsya  
atisthams te 'nūsanam

#### SYNONYMS

tat--therefore; me--me; dharmā-bhṛtam--of all the protectors of religion; sresthā--O chief; sthanam--place; nirdestum--fix; arhasi--may you do so; yatra--where; eva--certainly; niyatah--always; vatsye--can reside; atisthan--permanently situated; te--your; anusasanam--under your rule.

#### TRANSLATION

Therefore, O chief amongst the protectors of religion, please fix some place for me where I can live permanently under the protection of your government.

#### PURPORT

The personality of Kali addressed Maharaja Pariksit as the chief amongst the protectors of religiosity because the King refrained from killing a person who surrendered unto him. A surrendered soul should be given all protection, even though he may be an enemy. That is the principle of religion. And we can just imagine what sort of protection is given by the Personality of Godhead to the person who surrenders unto Him, not as an enemy but as a devoted servitor. The Lord protects the surrendered soul from all sins and all resultant reactions of sinful acts (Bg. 18.66).

#### TEXT 38

#### TEXT

suta uvaca

abhyarthitas tada tasmai  
sthanani kalaye dadau  
dyutam panam striyah suna  
yatradharmas catur-vidhah

#### SYNONYMS

sutah uvaca--Suta Gosvami said; abhyarthitah--thus being petitioned; tada--at that time; tasmai--unto him; sthanani--places; kalaye--to the personality of Kali; dadau--gave him permission; dyutam--gambling; panam--drinking; striyah--illicit association with women; suna--animal slaughter; yatra--wherever; adharmah--sinful activities; catur-vidhah--four kinds of.

#### TRANSLATION

Suta Gosvami said: Maharaja Pariksit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.

#### PURPORT

The basic principles of irreligiosity, such as pride, prostitution, intoxication and falsehood, counteract the four principles of religion, namely austerity, cleanliness, mercy and truthfulness. The personality of Kali was given permission to live in four places particularly mentioned by the King, namely the place of gambling, the place of prostitution, the place of drinking and the place of animal slaughter.

Srila Jiva Gosvami directs that drinking against the principles of scriptures, such as the sautramani-yajna, association with women outside marriage, and killing animals against the injunctions of scriptures are irreligious. In the Vedas two different types of injunctions are there for the pravrttas, or those who are engaged in material enjoyment, and for the nivrttas, or those who are liberated from material bondage. The Vedic injunction for the pravrttas is to gradually regulate their activities towards the path of liberation. Therefore, for those who are in the lowest stage of ignorance and who indulge in wine, women and flesh, drinking by performing sautramani-yajna, association of women by marriage and flesh-eating by sacrifices are sometimes recommended. Such recommendations in the Vedic literature are meant for a particular class of men, and not for all. But because they are injunctions of the Vedas for particular types of persons, such activities by the pravrttas are not considered adharmas. One man's food may be poison for others; similarly, what is recommended for those in the mode of ignorance may be poison for those in the mode of goodness. Srila Jiva Gosvami Prabhu, therefore, affirms that recommendations in the scriptures for a certain class of men are never to be considered adharmas, or irreligious. But such activities are factually adharmas, and they are never to be encouraged. The recommendations in the scriptures are not meant for the encouragement of such adharmas, but for regulating the necessary adharmas gradually toward the path of dharma.

Following in the footsteps of Maharaja Pariksit, it is the duty of all executive heads of states to see that the principles of religion, namely austerity, cleanliness, mercy and truthfulness, are established in the state, and that the principles of irreligion, namely pride, illicit female association or prostitution, intoxication and falsity, are checked by all means. And to make the best use of a bad bargain, the personality of Kali may be transferred to places of gambling, drinking, prostitution and slaughterhouses, if there are any places like that. Those who are addicted to these irreligious habits may be regulated by the injunctions of the scripture. In no circumstances should they be encouraged by any state. In other words, the state should categorically stop all sorts of gambling, drinking, prostitution and falsity. The state which wants to eradicate corruption by majority may introduce the principles of religion in the following manner:

1. Two compulsory fasting days in a month, if not more (austerity). Even from the economic point of view, such two fasting days in a month in the state will save tons of food, and the system will also act very favorably on the general health of the citizens.

2. There must be compulsory marriage of young boys and girls attaining twenty-four years of age and sixteen years of age respectively. There is no harm in coeducation in the schools and colleges, provided the boys and girls are duly married, and in case there is any intimate connection between a male and female student, they should be married properly without illicit relation. The divorce act is encouraging prostitution, and this should be abolished.

3. The citizens of the state must give in charity up to fifty percent of their income for the purpose of creating a spiritual atmosphere in the state or in human society, both individually and collectively. They should preach the principles of Bhagavatam by (a) karma-yoga, or doing everything for the satisfaction of the Lord, (b) regular hearing of the Srimad-Bhagavatam from authorized persons or realized souls, (c) chanting of the glories of the Lord congregationally at home or at places of worship, (d) rendering all kinds of service to bhagavatas engaged in preaching Srimad-Bhagavatam and (e) residing in a place where the atmosphere is saturated with God consciousness. If the state is regulated by the above process, naturally there will be God consciousness everywhere.

Gambling of all description, even speculative business enterprise, is considered to be degrading, and when gambling is encouraged in the state, there is a complete disappearance of truthfulness. Allowing young boys and girls to remain unmarried more than the above-mentioned ages and licensing animal slaughterhouses of all description should be at once prohibited. The flesh-eaters may be allowed to take flesh as mentioned in the scriptures, and not otherwise. Intoxication of all description--even smoking cigarettes, chewing tobacco or the drinking of tea--must be prohibited.

#### TEXT 39

#### TEXT

punas ca yacamanaya  
jata-rupam adat prabhuh  
tato 'nrtam madam kamam  
rajo vairam ca pancamam

#### SYNONYMS

punah--again; ca--also; yacamanaya--to the beggar; jata-rupam--gold; adat--gave away; prabhuh--the King; tatah--whereby; anrtam--falsehood; madam--intoxication; kamam--lust; rajah--on account of a passionate mood; vairam--enmity; ca--also; pancamam--the fifth one.

#### TRANSLATION

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.

#### PURPORT

Although Maharaja Pariksit gave Kali permission to live in four places, it was very difficult for him to find the places because during the reign of Maharaja Pariksit there were no such places. Therefore Kali asked the King to give him something practical which could be utilized for his nefarious purposes. Maharaja Pariksit thus gave him permission to live in a place where there is gold, because wherever there is gold there are all the above-mentioned four things, and over and above them there is enmity also. So the personality of Kali became gold-standardized. According to Srimad-Bhagavatam, gold encourages falsity, intoxication, prostitution, envy and enmity. Even a gold-standard exchange and currency is bad. Gold-standard currency is based on falsehood because the currency is not on a par with the reserved gold. The basic principle is falsity because currency notes are issued in value beyond that of the actual reserved gold. This artificial inflation of currency by the authorities encourages prostitution of the state economy. The price of commodities becomes artificially inflated because of bad money, or artificial currency notes.



Bad money drives away good money. Instead of paper currency, actual gold coins should be used for exchange, and this will stop prostitution of gold. Gold ornaments for women may be allowed by control, not by quality, but by quantity. This will discourage lust, envy and enmity. When there is actual gold currency in the form of coins, the influence of gold in producing falsity, prostitution, etc., will automatically cease. There will be no need of an anticorruption ministry for another term of prostitution and falsity of purpose.

#### TEXT 40

#### TEXT

amuni panca sthanani  
hy adharma-prabhavah kalih  
auttareyena dattani  
nyavasat tan-nidesa-krt

#### SYNONYMS

amuni--all those; panca--five; sthanani--places; hi--certainly; adharma--irreligious principles; prabhavah--encouraging; kalih--the age of Kali; auttareyena--by the son of Uttara; dattani--delivered; nyavasat--dwelt; tat--by him; nidesa-krt--directed.

#### TRANSLATION

Thus the personality of Kali, by the directions of Maharaja Pariksit, the son of Uttara, was allowed to live in those five places.

#### PURPORT

Thus the age of Kali began with gold standardization, and therefore falsity, intoxication, animal slaughter and prostitution are rampant all over the world, and the saner section is eager to drive out corruption. The counteracting process is suggested above, and everyone can take advantage of this suggestion.

#### TEXT 41

#### TEXT

athaitani na seveta  
bubhusuh purusah kvacit  
visesato dharmasilo  
raja loka-patir guruh

#### SYNONYMS

atha--therefore; etani--all these; na--never; seveta--come in contact; bubhusuh--those who desire well-being; purusah--person; kvacit--in any circumstances; visesatah--specifically; dharmasilah--those who are on the progressive path of liberation; raja--the king; loka-patih--public leader; guruh--the brahmanas and the sannyasis.

#### TRANSLATION

Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, brahmanas and sannyasis, should never come in contact with the four above-mentioned irreligious principles.

#### PURPORT

The brahmanas are the religious preceptors for all other castes, and the sannyasis are the spiritual masters for all the castes and orders of society. So also are the king and the public leaders who are responsible for the material welfare of all people. The progressive religionists and those who are responsible human beings or those who do not want to spoil their valuable human lives should refrain from all the principles of irreligiosity, especially illicit connection with women. If a brahmana is not truthful, all his claims as a brahmana at once become null and void. If a sannyasi is illicitly connected with women, all his claims as a sannyasi at once become false. Similarly, if the king and the public leader are unnecessarily proud or habituated to drinking and smoking, certainly they become disqualified to discharge public welfare activities. Truthfulness is the basic principle for all religions. The four leaders of the human society, namely the sannyasi, the brahmana, the king and the public leader, must be tested crucially by their character and qualification. Before one can be accepted as a spiritual or material master of society, he must be tested by the above-mentioned criteria of character. Such public leaders may be less qualified in academic qualifications, but it is necessary primarily that they be free from the contamination of the four disqualifications, namely gambling, drinking, prostitution and animal slaughter.

#### TEXT 42

#### TEXT

vr̥sasya nastams trin padan  
tapah saucam dayam iti  
pratisandadha asvasya  
mahim ca samavardhayat

#### SYNONYMS

vr̥sasya--of the bull (the personality of religion); nastan--lost; trin--three; padan--legs; tapah--austerity; saucam--cleanliness; dayam--mercy; iti--thus; pratisandadhe--reestablished; asvasya--by encouraging activities; mahim--the earth; ca--and; samavardhayat--perfectly improved.

#### TRANSLATION

Thereafter the King reestablished the lost legs of the personality of religion [the bull], and by encouraging activities he sufficiently improved the condition of the earth.

#### PURPORT

By designating particular places for the personality of Kali, Maharaja Pariksit practically cheated Kali. In the presence of Kali, Dharma (in the shape of a bull), and the earth (in the shape of a cow), he could actually estimate the general condition of his kingdom, and therefore he at once took proper steps to reestablish the legs of the bull, namely austerity, cleanliness and mercy. And for the general benefit of the people of the world, he saw that the gold stock might be employed for stabilization. Gold is certainly a generator of falsity, intoxication, prostitution, enmity and violence, but under the guidance of a proper king or public leader, or a brahmana or sannyasi, the same gold can be properly utilized to reestablish the lost legs of the bull, the personality of religion.

Maharaja Pariksit, therefore, like his grandfather Arjuna, collected all illicit gold kept for the propensities of Kali and employed it in the sankirtana-yajna, as per instruction of the Srimad-Bhagavatam. As we have suggested before, one's accumulated wealth may be divided into three parts for distribution,

namely fifty percent for the service of the Lord, twenty-five percent for the family members and twenty-five percent for personal necessities. Spending fifty percent for the service of the Lord or for propagation of spiritual knowledge in society by way of the sankirtana-yajna is the maximum display of human mercy. People of the world are generally in darkness regarding spiritual knowledge, especially in regard to the devotional service of the Lord, and therefore to propagate the systematic transcendental knowledge of devotional service is the greatest mercy that one can show in this world. When everyone is taught to sacrifice fifty percent of his accumulated gold for the Lord's service, certainly austerity, cleanliness and mercy automatically ensue, and thus the lost three legs of the personality of religion are automatically established. When there is sufficient austerity, cleanliness, mercy and truthfulness, naturally mother earth is completely satisfied, and there is very little chance for Kali to infiltrate the structure of human society.

#### TEXTS 43-44

#### TEXT

sa esa etarhy adhyasta  
asanam parthivocitam  
pitamahenopanyastam  
rajnaranyam viviksata

aste 'dhuna sa rajarsih  
kauravendra-sriyollasan  
gajahvaye maha-bhagas  
cakravarti brhac-chravah

#### SYNONYMS

sah--he; esah--this; etarhi--at the present; adhyaste--is ruling over; asanam--the throne; parthiva-ucitam--just befitting a king; pitamahena--by the grandfather; upanyastam--being handed over; rajna--by the King; aranyam--forest; viviksata--desiring; aste--is there; adhuna--at present; sah--that; raja-rsih--the sage amongst the kings; kaurava-indra--the chief amongst the Kuru kings; sriya--glories; ullasan--spreading; gajahvaye--in Hastinapura; maha-bhagah--the most fortunate; cakravarti--the Emperor; brhat-sravah--highly famous.

#### TRANSLATION

The most fortunate Emperor Maharaja Pariksit, who was entrusted with the kingdom of Hastinapura by Maharaja Yudhisthira when he desired to retire to the forest, is now ruling the world with great success due to his being glorified by the deeds of the kings of the Kuru dynasty.

#### PURPORT

The prolonged sacrificial ceremonies undertaken by the sages of Naimisaranya were begun shortly after the demise of Maharaja Pariksit. The sacrifice was to continue for one thousand years, and it is understood that in the beginning some of the contemporaries of Baladeva, the elder brother of Lord Krsna, also visited the sacrificial place. According to some authorities, the present tense is also used to indicate the nearest margin of time from the past. In that sense, the present tense is applied to the reign of Maharaja Pariksit here. For a continuous fact, also, present tense can be used. The principles of Maharaja Pariksit can be still continued, and human society can still be improved if there is determination by the authorities. We can still purge out from the state all the activities of immorality introduced by the personality of Kali if we are determined to take action like Maharaja Pariksit. He allotted some place for Kali, but in fact Kali could not find such places in the world at all because Maharaja Pariksit was strictly vigilant to see that there were no places for gambling, drinking, prostitution and animal slaughter. Modern administrators want to banish corruption from the state, but fools as they are, they do not know

how to do it. They want to issue licenses for gambling houses, wine and other intoxicating drug houses, brothels, hotel prostitution and cinema houses, and falsity in every dealing, even in their own, and they want at the same time to drive out corruption from the state. They want the kingdom of God without God consciousness. How can it be possible to adjust two contradictory matters? If we want to drive out corruption from the state, we must first of all organize society to accept the principles of religion, namely austerity, cleanliness, mercy and truthfulness, and to make the condition favorable we must close all places of gambling, drinking, prostitution and falsity. These are some of the practical lessons from the pages of Srimad-Bhagavatam.

TEXT 45

TEXT

ittham-bhutanubhavo 'yam  
abhimanyu-suto nrpah  
yasya palayatah ksaunim  
yuyam satraya diksitah

SYNONYMS

ittham-bhuta--being thus; anubhavah--experience; ayam--of this; abhimanyu-sutah--son of Abhimanyu; nrpah--the king; yasya--whose; palayatah--on account of his ruling; ksaunim--on the earth; yuyam--you all; satraya--in performing sacrifices; diksitah--initiated.

TRANSLATION

Maharaja Pariksit, the son of Abhimanyu, is so experienced that by dint of his expert administration and patronage, it has been possible for you to perform a sacrifice such as this.

PURPORT

The brahmanas and the sannyasis are expert in the spiritual advancement of society, whereas the ksatriyas or the administrators are expert in the material peace and prosperity of human society. Both of them are the pillars of all happiness, and therefore they are meant for full cooperation for common welfare. Maharaja Pariksit was experienced enough to drive away Kali from his field of activities and thereby make the state receptive to spiritual enlightenment. If the common people are not receptive, it is very difficult to impress upon them the necessity of spiritual enlightenment. Austerity, cleanliness, mercy and truthfulness, the basic principles of religion, prepare the ground for the reception of advancement in spiritual knowledge, and Maharaja Pariksit made this favorable condition possible. Thus the rsis of Naimisaranya were able to perform the sacrifices for a thousand years. In other words, without state support, no doctrines of philosophy or religious principles can progressively advance. There should be complete cooperation between the brahmanas and the ksatriyas for this common good. Even up to Maharaja Asoka, the same spirit was prevailing. Lord Buddha was sufficiently supported by King Asoka, and thus his particular cult of knowledge was spread all over the world. Thus end the Bhaktivedanta purports of the First Canto, Seventeenth Chapter, of the Srimad-Bhagavatam, entitled "Punishment and Reward of Kali."

Chapter Eighteen

Maharaja Pariksit Cursed by a Brahmana Boy

TEXT 1

TEXT

suta uvaca

yo vai drauny-astra-viplusto  
na matur udare mrtah  
anugrahad bhagavatah  
krsnasyadbhuta-karmanah

#### SYNONYMS

sutah uvaca--Sri Suta Gosvami said; yah--one who; vai--certainly; drauni-astra--by the weapon of the son of Drona; viplustah--burned by; na--never; matuh--of the mother; udare--in the womb; mrtah--met his death; anugrahat--by the mercy; bhagavatah--of the Personality of Godhead; krsnasya--Krsna; adbhuta-karmanah--who acts wonderfully.

#### TRANSLATION

Sri Suta Gosvami said: Due to the mercy of the Personality of Godhead, Sri Krsna, who acts wonderfully, Maharaja Pariksit, though struck by the weapon of the son of Drona in his mother's womb, could not be burned.

#### PURPORT

The sages of Naimisaranya became struck with wonder after hearing about the wonderful administration of Maharaja Pariksit, especially in reference to his punishing the personality of Kali and making him completely unable to do any harm within the kingdom. Suta Gosvami was equally anxious to describe Maharaja Pariksit's wonderful birth and death, and this verse is stated by Suta Gosvami to increase the interest of the sages of Naimisaranya.

#### TEXT 2

#### TEXT

brahma-kopotthitad yas tu  
taksakat prana-viplavat  
na sammumohorubhayad  
bhagavaty arpitasyah

#### SYNONYMS

brahma-kopa--fury of a brahmana; utthitad--caused by; yah--what was; tu--but; taksakat--by the snake-bird; prana-viplavat--from dissolution of life; na--never; sammumoha--was overwhelmed; uru-bhayat--great fear; bhagavati--unto the Personality of Godhead; arpita--surrendered; asayah--consciousness.

#### TRANSLATION

Furthermore, Maharaja Pariksit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite him because of the fury of a brahmana boy.

#### PURPORT

A self-surrendered devotee of the Lord is called narayana-parayana. Such a person is never afraid of any place or person, not even of death. For him nothing is as important as the Supreme Lord, and thus he gives equal importance to heaven and hell. He knows well that both heaven and hell are creations of the Lord, and similarly life and death are different conditions of existence created by the Lord. But in all conditions and in all circumstances, remembrance of Narayana is essential. The narayana-parayana

practices this constantly. Maharaja Pariksit was such a pure devotee. He was wrongfully cursed by an inexperienced son of a brahmana, who was under the influence of Kali, and Maharaja Pariksit took this to be sent by Narayana. He knew that Narayana (Lord Krsna) had saved him when he was burned in the womb of his mother, and if he were to be killed by a snake bite, it would also take place by the will of the Lord. The devotee never goes against the will of the Lord; anything sent by God is a blessing for the devotee. Therefore Maharaja Pariksit was neither afraid of nor bewildered by such things. That is the sign of a pure devotee of the Lord.

### TEXT 3

#### TEXT

utsrjya sarvatah sangam  
vijñatajita-samsthith  
vaiyasaker jahau sisyo  
gangayam svam kalevaram

#### SYNONYMS

utsrjya--after leaving aside; sarvatah--all around; sangam--association; vijñata--being understood; ajita--one who is never conquered (the Personality of Godhead); samsthith--actual position; vaiyasakeh--unto the son of Vyasa; jahau--gave up; sisyah--as a disciple; gangayam--on the bank of the Ganges; svam--his own; kalevaram--material body.

#### TRANSLATION

Furthermore, after leaving all his associates, the King surrendered himself as a disciple to the son of Vyasa [Sukadeva Gosvami], and thus he was able to understand the actual position of the Personality of Godhead.

#### PURPORT

The word ajita is significant here. The Personality of Godhead, Sri Krsna, is known as Ajita, or unconquerable, and He is so in every respect. No one can know His actual position. He is unconquerable by knowledge also. We have heard about His dhama, or place, eternal Goloka Vrndavana, but there are many scholars who interpret this abode in different ways. But by the grace of a spiritual master like Sukadeva Gosvami, unto whom the King gave himself up as a most humble disciple, one is able to understand the actual position of the Lord, His eternal abode, and His transcendental paraphernalia in that dhama, or abode. Knowing the transcendental position of the Lord and the transcendental method by which one can approach that transcendental dhama, the King was confident about his ultimate destination, and by knowing this he could leave aside everything material, even his own body, without any difficulty of attachment. In the Bhagavad-gita, it is stated, param drstva nivartate: one can give up all connection with material attachment when one is able to see the param, or the superior quality of things. From Bhagavad-gita we understand the quality of the Lord's energy that is superior to the material quality of energy, and by the grace of a bona fide spiritual master like Sukadeva Gosvami, it is quite possible to know everything of the superior energy of the Lord by which the Lord manifests His eternal name, quality, pastimes, paraphernalia and variegatedness. Unless one thoroughly understands this superior or eternal energy of the Lord, it is not possible to leave the material energy, however one may theoretically speculate on the true nature of the Absolute Truth. By the grace of Lord Krsna, Maharaja Pariksit was able to receive the mercy of such a personality as Sukadeva Gosvami, and thus he was able to know the actual position of the unconquerable Lord. It is very difficult to find the Lord from the Vedic literatures, but it is very easy to know Him by the mercy of a liberated devotee like Sukadeva Gosvami.

### TEXT 4

## TEXT

nottamasloka-vartanam  
jusatam tat-kathamrtam  
syat sambhramo 'nta-kale 'pi  
smaratam tat-padambujam

## SYNONYMS

na--never; uttama-sloka--the Personality of Godhead, of whom the Vedic hymns sing; vartanam--of those who live on them; jusatam--of those who are engaged in; tat--His; katha-amrtam--transcendental topics about Him; syat--it so happens; sambhramah--misconception; anta--at the end; kale--in time; api--also; smaratam--remembering; tat--His; pada-ambujam--lotus feet.

## TRANSLATION

This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead, of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions even at the last moment of their lives.

## PURPORT

The highest perfection of life is attained by remembering the transcendental nature of the Lord at the last moment of one's life. This perfection of life is made possible by one who has learned the actual transcendental nature of the Lord from the Vedic hymns sung by a liberated soul like Sukadeva Gosvami or someone in that line of disciplic succession. There is no gain in hearing the Vedic hymns from some mental speculator. When the same is heard from an actual self-realized soul and is properly understood by service and submission, everything becomes transparently clear. Thus a submissive disciple is able to live transcendently and continue to the end of life. By scientific adaptation, one is able to remember the Lord even at the end of life, when the power of remembrance is slackened due to derangement of bodily membranes. For a common man, it is very difficult to remember things as they are at the time of death, but by the grace of the Lord and His bona fide devotees, the spiritual masters, one can get this opportunity without difficulty. And it was done in the case of Maharaja Pariksit.

## TEXT 5

### TEXT

tavat kalir na prabhavet  
pravisto 'piha sarvatah  
yavad iso mahan urvyam  
abhimanyava eka-rat

### SYNONYMS

tavat--so long; kalih--the personality of Kali; na--cannot; prabhavet--flourish; pravistah--entered in; api--even though; iha--here; sarvatah--everywhere; yavat--as long as; isah--the lord; mahan--great; urvyam--powerful; abhimanyavah--the son of Abhimanyu; eka-rat--the one emperor.

### TRANSLATION

As long as the great, powerful son of Abhimanyu remains the Emperor of the world, there is no chance that the personality of Kali will flourish.

## PURPORT

As we have already explained, the personality of Kali had entered the jurisdiction of this earth long ago, and he was looking for an opportunity to spread his influence all over the world. But he could not do so satisfactorily due to the presence of Maharaja Pariksit. That is the way of good government. The disturbing elements like the personality of Kali will always try to extend their nefarious activities, but it is the duty of the able state to check them by all means. Although Maharaja Pariksit allotted places for the personality of Kali, at the same time he gave no chance for the citizens to be swayed by the personality of Kali.

## TEXT 6

### TEXT

yasminn ahani yarhy eva  
bhagavan utsasarja gam  
tadaivehanuvrtto 'sav  
adharm-prabhavah kalih

## SYNONYMS

yasmin--on that; ahani--very day; yarhi eva--in the very moment; bhagavan--the Personality of Godhead; utsasarja--left aside; gam--the earth; tada--at that time; eva--certainly; iha--in this world; anuvrttah--followed; asau--he; adharm--irreligion; prabhavah--accelerating; kalih--the personality of quarrel.

## TRANSLATION

The very day and moment the Personality of Godhead, Lord Sri Krsna, left this earth, the personality of Kali, who promotes all kinds of irreligious activities, came into this world.

## PURPORT

The Personality of Godhead and His holy name, qualities, etc., are all identical. The personality of Kali was not able to enter the jurisdiction of the earth due to the presence of the Personality of Godhead. And similarly, if there is an arrangement for the constant chanting of the holy names, qualities, etc., of the Supreme Personality of Godhead, there is no chance at all for the personality of Kali to enter. That is the technique of driving away the personality of Kali from the world. In modernized human society there are great advancements of material science, and they have invented the radio to distribute sound in the air. So instead of vibrating some nuisance sound for sense enjoyment, if the state arranges to distribute transcendental sound by resounding the holy name, fame and activities of the Lord, as they are authorized in the Bhagavad-gita or Srimad-Bhagavatam, then a favorable condition will be created, the principles of religion in the world will be reestablished, and thus the executive heads, who are so anxious to drive away corruption from the world, will be successful. Nothing is bad if properly used for the service of the Lord.

## TEXT 7

### TEXT

nanudvesti kalim samrat  
saranga iva sara-bhuk  
kusalany asu siddhyanti  
netarani krtani yat



## SYNONYMS

na--never; anudvesti--envious; kalim--unto the personality of Kali; samrat--the Emperor; saram-ga--realist, like the bees; iva--like; sara-bhuk--one who accepts the substance; kusalani--auspicious objects; asu--immediately; siddhyanti--become successful; na--never; itarani--which are inauspicious; krtani--being performed; yat--as much as.

## TRANSLATION

Maharaja Pariksit was a realist, like the bees who only accept the essence [of a flower]. He knew perfectly well that in this age of Kali, auspicious things produce good effects immediately, whereas inauspicious acts must be actually performed [to render effects]. So he was never envious of the personality of Kali.

## PURPORT

The age of Kali is called the fallen age. In this fallen age, because the living beings are in an awkward position, the Supreme Lord has given some special facilities to them. So by the will of the Lord, a living being does not become a victim of a sinful act until the act is actually performed. In other ages, simply by thinking of performing a sinful act, one used to become a victim of the act. On the contrary, a living being in this age is awarded with the results of pious acts simply by thinking of them. Maharaja Pariksit, being the most learned and experienced king by the grace of the Lord, was not unnecessarily envious of the personality of Kali because he did not intend to give him any chance to perform any sinful act. He protected his subjects from falling prey to the sinful acts of the age of Kali, and at the same time he gave full facility to the age of Kali by allotting him some particular places. At the end of the Srimad-Bhagavatam it is said that even though all nefarious activities of the personality of Kali are present, there is a great advantage in the age of Kali. One can attain salvation simply by chanting the holy name of the Lord. Thus Maharaja Pariksit made an organized effort to propagate the chanting of the Lord's holy name, and thus he saved the citizens from the clutches of Kali. It is for this advantage only that great sages sometimes wish all good for the age of Kali. In the Vedas also it is said that by discourse on Lord Krsna's activities, one can get rid of all the disadvantages of the age of Kali. In the beginning of the Srimad-Bhagavatam it is also said that by the recitation of Srimad-Bhagavatam, the Supreme Lord becomes at once arrested within one's heart. These are some of the great advantages of the age of Kali, and Maharaja Pariksit took all the advantages and did not think any ill of the age of Kali, true to his Vaisnavite cult.

## TEXT 8

### TEXT

kim nu balesu surena  
kalina dhira-bhiruna  
apramattah pramattesu  
yo vrko nrsu vartate

## SYNONYMS

kim--what; nu--may be; balesu--among the less intelligent persons; surena--by the powerful; kalina--by the personality of Kali; dhira--self-controlled; bhiruna--by one who is afraid of; apramattah--one who is careful; pramattesu--among the careless; yah--one who; vrkah--tiger; nrsu--among men; vartate--exists.

## TRANSLATION

Maharaja Pariksit considered that less intelligent men might find the personality of Kali to be very powerful, but that those who are self-controlled would have nothing to fear. The King was powerful like a tiger and took care for the foolish, careless persons.

#### PURPORT

Those who are not devotees of the Lord are careless and unintelligent. Unless one is thoroughly intelligent, one cannot be a devotee of the Lord. Those who are not devotees of the Lord fall prey to the actions of Kali. It will not be possible to bring about a saner condition in society unless we are prepared to accept the modes of action adopted by Maharaja Pariksit, i.e., propagation of the devotional service of the Lord to the common man.

#### TEXT 9

#### TEXT

upavarnitam etad vah  
punyam pariksitam maya  
vasudeva-kathopetam  
akhyanam yad aprchata

#### SYNONYMS

upavarnitam--almost everything described; etat--all these; vah--unto you; punyam--pious; pariksitam--about Maharaja Pariksit; maya--by me; vasudeva--of Lord Krsna; katha--narrations; upetam--in connection with; akhyanam--statements; yat--what; aprchata--you asked from me.

#### TRANSLATION

O sages, as you did ask me, now I have described almost everything regarding the narrations about Lord Krsna in connection with the history of the pious Maharaja Pariksit.

#### PURPORT

Srimad-Bhagavatam is the history of the activities of the Lord. And the activities of the Lord are performed in relation with the devotees of the Lord. Therefore, the history of the devotees is not different from the history of Lord Krsna's activities. A devotee of the Lord regards both the activities of the Lord and those of His pure devotees on an equal level, for they are all transcendental.

#### TEXT 10

#### TEXT

ya yah katha bhagavatah  
kathaniyuru-karmanah  
guna-karmasrayah pumbhiih  
samsevyas ta bubhusubhiih

#### SYNONYMS

yah--whatever; yah--and whatsoever; kathah--topics; bhagavatah--about the Personality of Godhead; kathaniya--were to be spoken by me; uru-karmanah--of Him who acts wonderfully; guna--transcendental qualities; karma--uncommon deeds; asrayah--involving; pumbhiih--by persons; samsevyah--ought to be heard; tah--all of them; bubhusubhiih--by those who want their own welfare.

## TRANSLATION

Those who are desirous of achieving complete perfection in life must submissively hear all topics that are connected with the transcendental activities and qualities of the Personality of Godhead, who acts wonderfully.

## PURPORT

The systematic hearing of the transcendental activities, qualities and names of Lord Sri Krsna pushes one towards eternal life. Systematic hearing means knowing Him gradually in truth and fact, and this knowing Him in truth and fact means attaining eternal life, as stated in the Bhagavad-gita. Such transcendental, glorified activities of Lord Sri Krsna are the prescribed remedy for counteracting the process of birth, death, old age and disease, which are considered to be material awards for the conditioned living being. The culmination of such a perfectional stage of life is the goal of human life and the attainment of transcendental bliss.

## TEXT 11

### TEXT

rsaya ucuh  
suta jiva samah saumya  
sasvatir visadam yasih  
yas tvam samsasi krsnasya  
martyanam amrtam hi nah

## SYNONYMS

rsayah ucuh--the good sages said; suta--O Suta Gosvami; jiva--we wish you life for; samah--many years; saumya--grave; sasvatih--eternal; visadam--particularly; yasih--in fame; yah tvam--because you; samsasi--speaking nicely; krsnasya--of Lord Sri Krsna; martyanam--of those who die; amrtam--eternity of life; hi--certainly; nah--our.

## TRANSLATION

The good sages said: O grave Suta Gosvami! May you live many years and have eternal fame, for you are speaking very nicely about the activities of Lord Krsna, the Personality of Godhead. This is just like nectar for mortal beings like us.

## PURPORT

When we hear about the transcendental qualities and activities of the Personality of Godhead, we may always remember what has been spoken by the Lord Himself in the Bhagavad-gita (4.9). His acts, even when He acts in human society, are all transcendental, for they are all accentuated by the spiritual energy of the Lord, which is distinguished from His material energy. As stated in the Bhagavad-gita, such acts are called divyam. This means that He does not act or take His birth like an ordinary living being under the custody of material energy. Nor is His body material or changeable like that of ordinary living beings. And one who understands this fact, either from the Lord or from authorized sources, is not reborn after leaving the present material body. Such an enlightened soul is admitted into the spiritual realm of the Lord and engages in the transcendental loving service of the Lord. Therefore, the more we hear about the transcendental activities of the Lord, as they are stated in the Bhagavad-gita and Srimad-Bhagavatam, the more we can know about His transcendental nature and thus make definite progress on the path back to Godhead.

## TEXT 12

### TEXT

karmany asminn anasvase  
dhuma-dhumratmanam bhavan  
apayayati govinda-  
pada-padmasavam madhu

### SYNONYMS

karmani--performance of; asmin--in this; anasvase--without certainty; dhuma--smoke; dhumra-atmanam--tinged body and mind; bhavan--your good self; apayayati--very much pleasing; govinda--the Personality of Godhead; pada--feet; padma-asavam--nectar of the lotus flower; madhu--honey.

### TRANSLATION

We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.

### PURPORT

The sacrificial fire kindled by the sages of Naimisaranya was certainly full of smoke and doubts because of so many flaws. The first flaw is that there is an acute scarcity of expert brahmanas able to carry out such performances successfully in this age of Kali. Any discrepancy in such sacrifices spoils the whole show, and the result is uncertain, like agricultural enterprises. The good result of tilling the paddy field depends on providential rain, and therefore the result is uncertain. Similarly, performance of any kind of sacrifice in this age of Kali is also uncertain. Unscrupulous greedy brahmanas of the age of Kali induce the innocent public to such uncertain sacrificial shows without disclosing the scriptural injunction that in the age of Kali there is no fruitful sacrificial performance but the sacrifice of the congregational chanting of the holy name of the Lord. Suta Gosvami was narrating the transcendental activities of the Lord before the congregation of sages, and they were factually perceiving the result of hearing these transcendental activities. One can feel this practically, as one can feel the result of eating food. Spiritual realization acts in that way.

The sages of Naimisaranya were practically sufferers from the smoke of a sacrificial fire and were doubtful about the result, but by hearing from a realized person like Suta Gosvami, they were fully satisfied. In the Brahma-vaivarta Purana, Visnu tells Siva that in the age of Kali, men full of anxieties of various kinds can vainly labor in fruitive activity and philosophical speculations, but when they are engaged in devotional service, the result is sure and certain, and there is no loss of energy. In other words, nothing performed for spiritual realization or for material benefit can be successful without the devotional service to the Lord.

## TEXT 13

### TEXT

tulayama lavenapi  
na svargam napunar-bhavam  
bhagavat-sangi-sangasya  
martyanam kim utasisah

## SYNONYMS

tulayama--to be balanced with; lavena--by a moment; api--even; na--never; svargam--heavenly planets; na--nor; apunah-bhavam--liberation from matter; bhagavat-sangi--devotee of the Lord; sangasya--of the association; martyanam--those who are meant for death; kim--what is there; uta--to speak of; asisah--worldly benediction.

## TRANSLATION

The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.

## PURPORT

When there are some similar points, it is possible to compare one thing to another. One cannot compare the association of a pure devotee to anything material. Men who are addicted to material happiness aspire to reach the heavenly planets like the moon, Venus and Indraloka, and those who are advanced in material philosophical speculations aspire after liberation from all material bondage. When one becomes frustrated with all kinds of material advancement, one desires the opposite type of liberation, which is called apunar-bhava, or no rebirth. But the pure devotees of the Lord do not aspire after the happiness obtained in the heavenly kingdom, nor do they aspire after liberation from material bondage. In other words, for the pure devotees of the Lord the material pleasures obtainable in the heavenly planets are like phantasmagoria, and because they are already liberated from all material conceptions of pleasure and distress, they are factually liberated even in the material world. This means that the pure devotees of the Lord are engaged in a transcendental existence, namely in the loving service of the Lord, both in the material world and in the spiritual world. As a government servant is always the same, either in the office or at home or at any place, so a devotee has nothing to do with anything material, for he is exclusively engaged in the transcendental service of the Lord. Since he has nothing to do with anything material, what pleasure can he derive from material benedictions like kingship or other overlords, which are finished quickly with the end of the body? Devotional service is eternal; it has no end, because it is spiritual. Therefore, since the assets of a pure devotee are completely different from material assets, there is no comparison between the two. Suta Gosvami was a pure devotee of the Lord, and therefore his association with the rsis in Naimisaranya is unique. In the material world, association with gross materialists is veritably condemned. The materialist is called yosit-sangi, or one who is much attached to material entanglement (women and other paraphernalia). Such attachment is conditioned because it drives away the benedictions of life and prosperity. And just the opposite is bhagavata-sangi, or one who is always in the association with the Lord's name, form, qualities, etc. Such association is always desirable; it is worshipable, it is praiseworthy, and one may accept it as the highest goal of life.

## TEXT 14

### TEXT

ko nama trpyed rasavit kathayam  
mahattamaikanta-parayanasya  
nantam gunanam agunasya jagmur  
yogesvara ye bhava-padma-mukhyah

## SYNONYMS

kah--who is he; nama--specifically; trpyet--get full satisfaction; rasa-vit--expert in relishing mellow nectar; kathayam--in the topics of; mahat-tama--the greatest amongst the living beings; ekanta--exclusively; parayanasya--of one who is the shelter of; na--never; antam--end; gunanam--of attributes;

agunasya--of the Transcendence; jagmuh--could ascertain; yoga-isvarah--the lords of mystic power; ye--all they; bhava--Lord Siva; padma--Lord Brahma; mukhyah--heads.

#### TRANSLATION

The Personality of Godhead, Lord Krsna [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Siva and Lord Brahma. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?

#### PURPORT

Lord Siva and Lord Brahma are two chiefs of the demigods. They are full of mystic powers. For example, Lord Siva drank an ocean of poison of which one drop was sufficient to kill an ordinary living being. Similarly, Brahma could create many powerful demigods, including Lord Siva. So they are isvaras, or lords of the universe. But they are not the supreme powerful. The supreme powerful is Govinda, Lord Krsna. He is the Transcendence, and His transcendental attributes cannot be measured even by such powerful isvaras as Siva and Brahma. Therefore Lord Krsna is the exclusive shelter of the greatest of all living beings. Brahma is counted amongst the living beings, but he is the greatest of all of us. And why is the greatest of all the living beings so much attached to the transcendental topics of Lord Krsna? Because He is the reservoir of all enjoyment. Everyone wants to relish some kind of taste in everything, but one who is engaged in the transcendental loving service of the Lord can derive unlimited pleasure from such engagement. The Lord is unlimited, and His name, attributes, pastimes, entourage, variegatedness, etc. are unlimited, and those who relish them can do so unlimitedly and still not feel satiated. This fact is confirmed in the Padma Purana:

ramante yogino 'nante  
satyananda-cid-atmani  
iti rama-padenasau  
param brahmabhidhiyate

"The mystics derive unlimited transcendental pleasures from the Absolute Truth, and therefore the Supreme Absolute Truth, the Personality of Godhead, is also known as Rama."

There is no end to such transcendental discourses. In mundane affairs there is the law of satiation, but in transcendence there is no such satiation. Suta Gosvami desired to continue the topics of Lord Krsna before the sages of Naimisaranya, and the sages also expressed their readiness to hear from him continuously. Since the Lord is transcendence and His attributes are transcendental, such discourses increase the receptive mood of the purified audience.

#### TEXT 15

#### TEXT

tan no bhavan vai bhagavat-pradhano  
mahattamaikanta-parayanasya  
harer udaram caritam visuddham  
susrusatam no vitanotu vidvan

#### SYNONYMS

tat--therefore; nah--of us; bhavan--your good self; vai--certainly; bhagavat--in relation with the Personality of Godhead; pradhanah--chiefly; mahat-tama--the greatest of all greats; ekanta--exclusively; parayanasya--of the shelter; hareh--of the Lord; udaram--impartial; caritam--activities; visuddham--

transcendental; susrusatam--those who are receptive; nah--ourselves; vitanotu--kindly describe; vidvan--O learned one.

#### TRANSLATION

O Suta Gosvami, you are a learned and pure devotee of the Lord because the Personality of Godhead is your chief object of service. Therefore please describe to us the pastimes of the Lord, which are above all material conception, for we are anxious to receive such messages.

#### PURPORT

The speaker on the transcendental activities of the Lord should have only one object of worship and service, Lord Krsna, the Supreme Personality of Godhead. And the audience for such topics should be anxious to hear about Him. When such a combination is possible, namely a qualified speaker and a qualified audience, it is then and there very much congenial to continue discourses on the Transcendence. Professional speakers and a materially absorbed audience cannot derive real benefit from such discourses. Professional speakers make a show of Bhagavata-saptaha for the sake of family maintenance, and the materially disposed audience hears such discourses of Bhagavata-saptaha for some material benefit, namely religiosity, wealth, gratification of the senses, or liberation. Such Bhagavatam discourses are not purified from the contamination of the material qualities. But the discourses between the saints of Naimisaranya and Sri Suta Gosvami are on the transcendental level. There is no motive for material gain. In such discourses, unlimited transcendental pleasure is relished both by the audience and by the speaker, and therefore they can continue the topics for many thousands of years. Now Bhagavata-saptahas are held for seven days only, and after finishing the show, both the audience and the speaker become engaged in material activities as usual. They can do so because the speaker is not bhagavat-pradhana and the audience is not susrusatam, as explained above.

#### TEXT 16

#### TEXT

sa vai maha-bhagavatah pariksid  
yenapavargakhyam adabhra-buddhih  
jnanena vaiyasaki-sabditena  
bheje khagendra-dhvaja-pada-mulam

#### SYNONYMS

sah--he; vai--certainly; maha-bhagavatah--first-class devotee; pariksit--the King; yena--by which; apavarga-akhyam--by the name of liberation; adabhra--fixed; buddhih--intelligence; jnanena--by knowledge; vaiyasaki--the son of Vyasa; sabditena--vibrated by; bheje--taken to; khaga-indra--Garuda, the king of the birds; dhvaja--flag; pada-mulam--soles of the feet.

#### TRANSLATION

O Suta Gosvami, please describe those topics of the Lord by which Maharaja Pariksit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuda, the king of birds. Those topics were vibrated by the son of Vyasa [Srila Sukadeva].

#### PURPORT

There is some controversy amongst the students on the path of liberation. Such transcendental students are known as impersonalists and devotees of the Lord. The devotee of the Lord worships the transcendental form of the Lord, whereas the impersonalist meditates upon the glaring effulgence, or the

bodily rays of the Lord, known as the brahmajyoti. Here in this verse it is said that Maharaja Pariksit attained the lotus feet of the Lord by instructions in knowledge delivered by the son of Vyasadeva, Srila Sukadeva Gosvami. Sukadeva Gosvami was also an impersonalist in the beginning, as he himself has admitted in the Bhagavatam (2.1.9), but later on he was attracted by the transcendental pastimes of the Lord and thus became a devotee. Such devotees with perfect knowledge are called maha-bhagavatas, or first-class devotees. There are three classes of devotees, namely the prakṛta, madhyama, and maha-bhagavata. The prakṛta, or third-class devotees, are temple worshipers without specific knowledge of the Lord and the Lord's devotees. The madhyama, or the second-class devotee, knows well the Lord, the Lord's devotees, the neophytes, and the nondevotees also. But the maha-bhagavata, or the first-class devotee, sees everything in relation with the Lord and the Lord present in everyone's relation. The maha-bhagavata, therefore, does not make any distinction, particularly between a devotee and nondevotee. Maharaja Pariksit was such a maha-bhagavata devotee because he was initiated by a maha-bhagavata devotee, Sukadeva Gosvami. He was equally kind, even to the personality of Kali, and what to speak of others.

So there are many instances in the transcendental histories of the world of an impersonalist who has later become a devotee. But a devotee has never become an impersonalist. This very fact proves that on the transcendental steps, the step occupied by a devotee is higher than the step occupied by an impersonalist. It is also stated in the Bhagavad-gita (12.5) that persons stuck on the impersonal step undergo more sufferings than achievement of reality. Therefore knowledge imparted by Sukadeva Gosvami unto Maharaja Pariksit helped him attain the service of the Lord. And this stage of perfection is called apavarga, or the perfect stage of liberation. Simple knowledge of liberation is material knowledge. Actual freedom from material bondage is called liberation, but attainment of the transcendental service of the Lord is called the perfect stage of liberation. Such a stage is attained by knowledge and renunciation, as we have already explained (Bhag. 1.2.12), and perfect knowledge, as delivered by Srila Sukadeva Gosvami, results in the attainment of the transcendental service of the Lord.

#### TEXT 17

#### TEXT

tan nah param punyam asamvrtartham  
akhyanam atyadbhuta-yoga-nistham  
akhyahy anantacaritopapannam  
pariksitam bhagavatabhiramam

#### SYNONYMS

tat--therefore; nah--unto us; param--supreme; punyam--purifying; asamvrta-artham--as it is; akhyanam--narration; ati--very; adbhuta--wonderful; yoga-nistham--compact in bhakti-yoga; akhyahi--describe; ananta--the Unlimited; acarita--activities; upapannam--full of; pariksitam--spoken to Maharaja Pariksit; bhagavata--of the pure devotees; abhiramam--particularly very dear.

#### TRANSLATION

Thus please narrate to us the narrations of the Unlimited, for they are purifying and supreme. They were spoken to Maharaja Pariksit, and they are very dear to the pure devotees, being full of bhakti-yoga.

#### PURPORT

What was spoken to Maharaja Pariksit and what is very dear to the pure devotees is Srimad-Bhagavatam. Srimad-Bhagavatam is mainly full of the narrations of the activities of the Supreme Unlimited, and therefore it is the science of bhakti-yoga, or the devotional service of the Lord. Thus it is para, or supreme, because although it is enriched with all knowledge and religion, it is specifically enriched with the devotional service of the Lord.



## TEXT 18

### TEXT

suta uvaca  
aho vayam janma-bhrto 'dya hasma  
vrddhanuvrttyapi viloma-jatah  
dauskulyam adhim vidhunoti sighram  
mahattamanam abhidhana-yogah

### SYNONYMS

sutah uvaca--Suta Gosvami said; aho--how; vayam--we; janma-bhrtah--promoted in birth; adya--today; ha--clearly; asma--have become; vrddha-anuvrttya--by serving those who are advanced in knowledge; api--although; viloma-jatah--born in a mixed caste; dauskulyam--disqualification of birth; adhim--sufferings; vidhunoti--purifies; sighram--very soon; mahat-tamanam--of those who are great; abhidhana--conversation; yogah--connection.

### TRANSLATION

Sri Suta Gosvami said: O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay cleanse oneself of all disqualifications resulting from lower births.

### PURPORT

Suta Gosvami did not take his birth in a brahmana family. He was born in a family of mixed caste, or an uncultured low family. But because of higher association, like Sri Sukadeva Gosvami and the great rsis of Naimisaranya, certainly the disqualification of inferior birth was washed off. Lord Sri Caitanya Mahaprabhu followed this principle in pursuance of the Vedic usages, and by His transcendental association He elevated many lowborn, or those disqualified by birth or action, to the status of devotional service and established them in the position of acaryas, or authorities. He clearly stated that any man, whatever he may be, whether a brahmana or sudra by birth, or a householder or mendicant in the order of society, if he is conversant with the science of Krsna, he can be accepted as an acarya or guru, a spiritual master.

Suta Gosvami learned the science of Krsna from great rsis and authorities like Sukadeva and Vyasadeva and he was so qualified that even the sages of Naimisaranya eagerly wanted to hear from him the science of Krsna in the form of Srimad-Bhagavatam. So he had the double association of great souls by hearing and preaching. Transcendental science, or the science of Krsna, has to be learned from the authorities, and when one preaches the science, he becomes still more qualified. So Suta Gosvami had both the advantages, and thus undoubtedly he was completely freed from all disqualifications of low birth and mental agonies. This verse definitely proves that Srila Sukadeva Gosvami did not refuse to teach Suta Gosvami about the transcendental science nor did the sages of Naimisaranya refuse to hear lessons from him because of his inferior birth. This means that thousands of years ago there was no bar to learning or preaching the transcendental science because of inferior birth. The rigidity of the so-called caste system in Hindu society became prominent within only one hundred years or so when the number of dvija-bandhus, or disqualified men in the families of higher castes, increased. Lord Sri Caitanya revived the original Vedic system, and He elevated Thakura Haridasa to the position of namacarya, or the authority in preaching the glories of the holy name of the Lord, although His Holiness Srila Haridasa Thakura was pleased to appear in a family of Mohammedans.

Such is the power of pure devotees of the Lord. The Ganges water is accepted as pure, and one can become purified after taking a bath in the waters of the Ganges. But as far as the great devotees of the Lord are concerned, they can purify a degraded soul even by being seen by the lowborn, and what to speak of

association. Lord Sri Caitanya Mahaprabhu wanted to purify the whole atmosphere of the polluted world by sending qualified preachers all over the world, and it remains with the Indians to take up this task scientifically and thus do the best kind of humanitarian work. The mental diseases of the present generation are more acute than bodily diseases; it is quite fit and proper to take up the preaching of Srimad-Bhagavatam all over the world without delay. Mahattamanam abhidhana also means dictionary of great devotees, or a book full of the words of great devotees. Such a dictionary of the words of great devotees and those of the Lord are in the Vedas and allied literatures, specifically the Srimad-Bhagavatam.

#### TEXT 19

#### TEXT

kutah punar grnato nama tasya  
mahattamaikanta-parayanasya  
yo 'nanta-saktir bhagavan ananto  
mahad-gunatvad yam anantam ahuh

#### SYNONYMS

kutah--what to say; punah--again; grnatah--one who chants; nama--holy name; tasya--His; mahat-tama--great devotees; ekanta--exclusive; parayanasya--of one who takes shelter of; yah--He who; ananta--is the Unlimited; saktih--potency; bhagavan--the Personality of Godhead; anantah--immeasurable; mahat--great; gunatvat--on account of such attributes; yam--whom; anantam--by the name ananta; ahuh--is called.

#### TRANSLATION

And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

#### PURPORT

The dvija-bandhu, or the less intelligent, uncultured men born of higher castes, put forward many arguments against the lower-caste men becoming brahmanas in this life. They argue that birth in a family of sudras or less than sudras is made possible by one's previous sinful acts and that one therefore has to complete the terms of disadvantages due to lower birth. And to answer these false logicians, Srimad-Bhagavatam asserts that one who chants the holy name of the Lord under the direction of a pure devotee can at once get free from the disadvantages due to a lower-caste birth. A pure devotee of the Lord does not commit any offense while chanting the holy name of the Lord. There are ten different offenses in the chanting of the holy name of the Lord. To chant the holy name under the direction of a pure devotee is offenseless chanting. Offenseless chanting of the holy name of the Lord is transcendental, and, therefore, such chanting can at once purify one from the effects of all kinds of previous sins. This offenseless chanting indicates that one has fully understood the transcendental nature of the holy name and has thus surrendered unto the Lord. Transcendentally the holy name of the Lord and the Lord Himself are identical, being absolute. The holy name of the Lord is as powerful as the Lord. The Lord is the all-powerful Personality of Godhead, and He has innumerable names, which are all nondifferent from Him and are equally powerful also. In the last word of the Bhagavad-gita the Lord asserts that one who surrenders fully unto Him is protected from all sins by the grace of the Lord. Since His name and He Himself are identical, the holy name of the Lord can protect the devotee from all effects of sins. The chanting of the holy name of the Lord can undoubtedly deliver one from the disadvantages of a lower-caste birth. The Lord's unlimited power is extended on and on by the unlimited expansion of the devotees and incarnations, and thus every devotee of the Lord and incarnations also can be equally surcharged with the potency of the Lord. Since the devotee is surcharged with the potency of the Lord, even fractionally, the disqualification due to lower birth cannot stand in the way.

## TEXT 20

### TEXT

etavatalam nanu sucitena  
gunair asamyatanisayanasya  
hitvetaran prarthayato vibhutir  
yasyanghri-renum jusate 'nabhipsoh

### SYNONYMS

etavata--so far; alam--unnecessary; nanu--if at all; sucitena--by description; gunaih--by attributes; asamyata--immeasurable; anati-sayanasya--of one who is unexcelled; hitva--leaving aside; itaran--others; prarthayatah--of those who ask for; vibhutih--favor of the goddess of fortune; yasya--one whose; anghri--feet; renum--dust; jusate--serves; anabhipsoh--of one who is unwilling.

### TRANSLATION

It is now ascertained that He [the Personality of Godhead] is unlimited and there is none equal to Him. Consequently no one can speak of Him adequately. Great demigods cannot obtain the favor of the goddess of fortune even by prayers, but this very goddess renders service unto the Lord, although He is unwilling to have such service.

### PURPORT

The Personality of Godhead, or the Paramesvara Parabrahman, according to the srutis, has nothing to do. He has no equal. Nor does anyone excel Him. He has unlimited potencies, and His every action is carried out systematically in His natural and perfect ways. Thus the Supreme Personality of Godhead is full in Himself, and He has nothing to accept from anyone else, including the great demigods like Brahma. Others ask for the favor of the goddess of fortune, and despite such prayers she declines to award such favors. But still she renders service unto the Supreme Personality of Godhead, although He has nothing to accept from her. The Personality of Godhead in His Garbhodakasayi Visnu feature begets Brahma, the first created person in the material world, from His navel lotus stem and not in the womb of the goddess of fortune, who is eternally engaged in His service. These are some of the instances of His complete independence and perfection. That He has nothing to do does not mean that He is impersonal. He is transcendently so full of inconceivable potencies that simply by His willing, everything is done without physical or personal endeavor. He is called, therefore, Yogesvara, or the Lord of all mystic powers.

## TEXT 21

### TEXT

athapi yat-pada-nakhavarstam  
jagad virincopahrtarhanambhah  
sesam punaty anyatamo mukundat  
ko nama loke bhagavat-padarthah

### SYNONYMS

atha--therefore; api--certainly; yat--whose; pada-nakha--nails of the feet; avasrstam--emanating; jagat--the whole universe; virinca--Brahmaji; upahrtar--collected; arhana--worship; ambhah--water; sa--along with; isam--Lord Siva; punati--purifies; anyatamah--who else; mukundat--besides the Personality of

Godhead Sri Kṛṣṇa; kah--who; nama--name; loke--within the world; bhagavat--Supreme Lord; pada--position; arthah--worth.

#### TRANSLATION

Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Sri Kṛṣṇa? Brahmaji collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.

#### PURPORT

The conception of many gods in the Vedic literatures by the ignorant is completely wrong. The Lord is one without a second, but He expands Himself in many ways, and this is confirmed in the Vedas. Such expansions of the Lord are limitless, but some of them are the living entities. The living entities are not as powerful as the Lord's plenary expansions, and therefore there are two different types of expansions. Lord Brahma is generally one of the living entities, and Lord Śiva is the via medium between the Lord and the living entities. In other words, even demigods like Lord Brahma and Lord Śiva, who are the chief amongst all demigods, are never equal to or greater than Lord Viṣṇu, the Supreme Personality of Godhead. The goddess of fortune, Lakṣmi, and all-powerful demigods like Brahma and Śiva are engaged in the worship of Viṣṇu or Lord Kṛṣṇa; therefore who can be more powerful than Mukunda (Lord Kṛṣṇa) to be factually called the Supreme Personality of Godhead? The goddess of fortune, Lakṣmiji, Lord Brahma and Lord Śiva are not independently powerful; they are powerful as expansions of the Supreme Lord, and all of them are engaged in the transcendental loving service of the Lord, and so also are the living entities. There are four sects of worshipful devotees of the Lord, and the chief amongst them are the Brahma-sampradaya, Rudra-sampradaya and Śrī-sampradaya, descending directly from Lord Brahma, Lord Śiva and the goddess of fortune, Lakṣmi, respectively. Besides the above-mentioned three sampradayas, there is the Kumara-sampradaya, descending from Sanat-kumara. All of the four original sampradayas are still scrupulously engaged in the transcendental service of the Lord up to date, and they all declare that Lord Kṛṣṇa, Mukunda, is the Supreme Personality of Godhead, and no other personality is equal to Him or greater than Him.

#### TEXT 22

#### TEXT

yatranuraktah sahasaiva dhira  
vyapohya dehadisu sangam udham  
vrajanti tat parama-hamsyam antyam  
yasminn ahimsopasamah sva-dharmah

#### SYNONYMS

yatra--unto whom; anuraktah--firmly attached; sahasa--all of a sudden; eva--certainly; dhira--self-controlled; vyapohya--leaving aside; deha--the gross body and subtle mind; adisu--relating to; sangam--attachment; udham--taken to; vrajanti--go away; tat--that; parama-hamsyam--the highest stage of perfection; antyam--and beyond that; yasmin--in which; ahimsa--nonviolence; upasamah--and renunciation; sva-dharmah--consequential occupation.

#### TRANSLATION

Self-controlled persons who are attached to the Supreme Lord Sri Kṛṣṇa can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.

## PURPORT

Only the self-controlled can gradually be attached to the Supreme Personality of Godhead. Self-controlled means not indulging in sense enjoyment more than is necessary. And those who are not self-controlled are given over to sense enjoyment. Dry philosophical speculation is a subtle sense enjoyment of the mind. Sense enjoyment leads one to the path of darkness. Those who are self-controlled can make progress on the path of liberation from the conditional life of material existence. The Vedas, therefore, enjoin that one should not go on the path of darkness but should make a progressive march towards the path of light or liberation. Self-control is actually achieved not by artificially stopping the senses from material enjoyment, but by becoming factually attached to the Supreme Lord by engaging one's unalloyed senses in the transcendental service of the Lord. The senses cannot be forcibly curbed, but they can be given proper engagement. Purified senses, therefore, are always engaged in the transcendental service of the Lord. This perfectional stage of sense engagement is called bhakti-yoga. So those who are attached to the means of bhakti-yoga are factually self-controlled and can all of a sudden give up their homely or bodily attachment for the service of the Lord. This is called the paramahansa stage. Hansas, or swans, accept only milk out of a mixture of milk and water. Similarly, those who accept the service of the Lord instead of maya's service are called the paramahansas. They are naturally qualified with all the good attributes, such as pridelessness, freedom from vanity, nonviolence, tolerance, simplicity, respectability, worship, devotion and sincerity. All these godly qualities exist in the devotee of the Lord spontaneously. Such paramahansas, who are completely given up to the service of the Lord, are very rare. They are very rare even amongst the liberated souls. Real nonviolence means freedom from envy. In this world everyone is envious of his fellow being. But a perfect paramahansa, being completely given up to the service of the Lord, is perfectly nonenvious. He loves every living being in relation with the Supreme Lord. Real renunciation means perfect dependence on God. Every living being is dependent on someone else because he is so made. Actually everyone is dependent on the mercy of the Supreme Lord, but when one forgets his relation with the Lord, he becomes dependent on the conditions of material nature. Renunciation means renouncing one's dependence on the conditions of material nature and thus becoming completely dependent on the mercy of the Lord. Real independence means complete faith in the mercy of the Lord without dependence on the conditions of matter. This paramahansa stage is the highest perfectional stage in bhakti-yoga, the process of devotional service to the Supreme Lord.

## TEXT 23

### TEXT

aham hi prsto 'ryamano bhavadbhir  
acaksa atmavagamo 'tra yavan  
nabhah patanty atma-samam patatrinah  
tatha samam visnu-gatim vipascitah

### SYNONYMS

aham--my humble self; hi--certainly; prstah--asked by you; aryamanah--as powerful as the sun; bhavadbhiih--by you; acakse--may describe; atma-avagamah--as far as my knowledge is concerned; atra--herein; yavan--so far; nabhah--sky; patanti--fly; atma-samam--as far as it can; patatrinah--the birds; tatha--thus; samam--similarly; visnu-gatim--knowledge of Visnu; vipascitah--even though learned.

### TRANSLATION

O rsis, who are as powerfully pure as the sun, I shall try to describe to you the transcendental pastimes of Visnu as far as my knowledge is concerned. As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.

## PURPORT

The Supreme Absolute Truth is unlimited. No living being can know about the unlimited by his limited capacity. The Lord is impersonal, personal and localized. By His impersonal feature He is all-pervading Brahman, by His localized feature He is present in everyone's heart as the Supreme Soul, and by His ultimate personal feature He is the object of transcendental loving service by His fortunate associates the pure devotees. The pastimes of the Lord in different features can only be estimated partly by the great learned devotees. So Srila Suta Gosvami has rightly taken this position in describing the pastimes of the Lord as far as he has realized. Factually only the Lord Himself can describe Himself, and His learned devotee also can describe Him as far as the Lord gives him the power of description.

#### TEXTS 24-25

#### TEXT

ekada dhanur udyamya  
vicaran mrgayam vane  
mrgan anugatah srantah  
ksudhitas trsito bhram

jalasayam acaksanah  
pravivesa tam asramam  
dadarsa munim asinam  
santam milita-locanam

#### SYNONYMS

ekada--once upon a time; dhanur--arrows and bow; udyamya--taking firmly; vicaran--following; mrgayam--hunting excursion; vane--in the forest; mrgan--stags; anugatah--while following; srantah--fatigued; ksudhitah--hungry; trsitah--being thirsty; bhram--extremely; jala-asayam--reservoir of water; acaksanah--while searching for; pravivesa--entered into; tam--that famous; asramam--hermitage of Samika Rsi; dadarsa--saw; munim--the sage; asinam--seated; santam--all silent; milita--closed; locanam--eyes.

#### TRANSLATION

Once upon a time Maharaja Pariksit, while engaged in hunting in the forest with bow and arrows, became extremely fatigued, hungry and thirsty while following the stags. While searching for a reservoir of water, he entered the hermitage of the well-known Samika Rsi and saw the sage sitting silently with closed eyes.

#### PURPORT

The Supreme Lord is so kind to His pure devotees that in proper time He calls such devotees up to Him and thus creates an auspicious circumstance for the devotee. Maharaja Pariksit was a pure devotee of the Lord, and there was no reason for him to become extremely fatigued, hungry and thirsty because a devotee of the Lord never becomes perturbed by such bodily demands. But by the desire of the Lord, even such a devotee can become apparently fatigued and thirsty just to create a situation favorable for his renunciation of worldly activities. One has to give up all attachment for worldly relations before one is able to go back to Godhead, and thus when a devotee is too much absorbed in worldly affairs, the Lord creates a situation to cause indifference. The Supreme Lord never forgets His pure devotee, even though he may be engaged in so-called worldly affairs. Sometimes He creates an awkward situation, and the devotee becomes obliged to renounce all worldly affairs. The devotee can understand by the signal of the Lord, but others take it to be unfavorable and frustrating. Maharaja Pariksit was to become the medium for the revelation of Srimad-Bhagavatam by Lord Sri Krsna, as his grandfather Arjuna was the medium for the Bhagavad-gita. Had Arjuna not been taken up with an illusion of family affection by the will of the

Lord, the Bhagavad-gita would not have been spoken by the Lord Himself for the good of all concerned. Similarly, had Maharaja Pariksit not been fatigued, hungry and thirsty at this time, Srimad-Bhagavatam would not have been spoken by Srila Sukadeva Gosvami, the prime authority of Srimad-Bhagavatam. So this is a prelude to the circumstances under which Srimad-Bhagavatam was spoken for the benefit of all concerned. The prelude, therefore, begins with the words "once upon a time."

#### TEXT 26

#### TEXT

pratiruddhendriya-prana-  
mano-buddhim uparatam  
sthana-trayat param praptam  
brahma-bhutam avikriyam

#### SYNONYMS

pratiruddha--restrained; indriya--the sense organs; prana--air of respiration; manah--the mind; buddhim--intelligence; uparatam--inactive; sthana--places; trayat--from the three; param--transcendental; praptam--achieved; brahma-bhutam--qualitatively equal with the Supreme Absolute; avikriyam--unaffected.

#### TRANSLATION

The muni's sense organs, breath, mind and intelligence were all restrained from material activities, and he was situated in a trance apart from the three [wakefulness, dream and unconsciousness], having achieved a transcendental position qualitatively equal with the Supreme Absolute.

#### PURPORT

It appears that the muni, in whose hermitage the King entered, was in yogic trance. The transcendental position is attained by three processes, namely the process of jnana, or theoretical knowledge of transcendence, the process of yoga, or factual realization of trance by manipulation of the physiological and psychological functions of the body, and the most approved process of bhakti-yoga, or the engagement of senses in the devotional service of the Lord. In the Bhagavad-gita also we have the information of the gradual development of perception from matter to a living entity. Our material mind and body develop from the living entity, the soul, and being influenced by the three qualities of matter, we forget our real identity. The jnana process theoretically speculates about the reality of the soul. But bhakti-yoga factually engages the spirit soul in activities. The perception of matter is transcended to still subtler states of the senses. The senses are transcended to the subtler mind, and then to breathing activities and gradually to intelligence. Beyond the intelligence, the living soul is realized by the mechanical activities of the yoga system, or practice of meditation restraining the senses, regulating the breathing system and applying intelligence to rise to the transcendental position. This trance stops all material activities of the body. The King saw the muni in that position. He also saw the muni as follows.

#### TEXT 27

#### TEXT

viprakirna-jatacchannam  
rauravenajinena ca  
visusyat-talur udakam  
tatha-bhutam ayacata

## SYNONYMS

viprakirna--all scattered; jata-acchannam--covered with compressed, long hair; rauravena--by the skin of a stag; ajinena--by the skin; ca--also; visusyat--dried up; taluh--palate; udakam--water; tatha-bhutam--in that state; ayacata--asked for.

## TRANSLATION

The sage, in meditation, was covered by the skin of a stag, and long, compressed hair was scattered all over him. The King, whose palate was dry from thirst, asked him for water.

## PURPORT

The King, being thirsty, asked the sage for water. That such a great devotee and king asked for water from a sage absorbed in trance was certainly providential. Otherwise there was no chance of such a unique happening. Maharaja Pariksit was thus placed in an awkward position so that gradually Srimad-Bhagavatam could be revealed.

## TEXT 28

### TEXT

alabdha-trna-bhumy-adir  
asampraptarghya-sunrtah  
avajnatam ivatmanam  
manyamanas cukopa ha

## SYNONYMS

alabdha--having not received; trna--seat of straw; bhumi--place; adih--and so on; asamprapta--not properly received; arghya--water for reception; sunrtah--sweet words; avajnatam--thus being neglected; iva--like that; atmanam--personally; manyamanah--thinking like that; cukopa--became angry; ha--in that way.

## TRANSLATION

The King, not received by any formal welcome by means of being offered a seat, place, water and sweet addresses, considered himself neglected, and so thinking he became angry.

## PURPORT

The law of reception in the codes of the Vedic principles states that even if an enemy is received at home, he must be received with all respects. He should not be given a chance to understand that he has come into the house of an enemy. When Lord Krsna, accompanied by Arjuna and Bhima, approached Jarasandha in Magadha, the respectable enemies were given a royal reception by King Jarasandha. The guest enemy, namely Bhima, was to fight with Jarasandha, and yet they were given a grand reception. At night they used to sit down together as friends and guests, and in the day they used to fight, risking life and death. That was the law of reception. The reception law enjoins that a poor man, who has nothing to offer his guest, should be good enough to offer a straw mat for sitting, a glass of water for drinking and some sweet words. Therefore, to receive a guest, either friend or foe, there is no expense. It is only a question of good manners.

When Maharaja Pariksit entered the door of Samika Rsi, he did not expect a royal reception by the rsi because he knew that saints and rsis are not materially rich men. But he never expected that a seat of straw, a glass of water and some sweet words would be denied to him. He was not an ordinary guest, nor



was he an enemy of the rsi, and therefore the cold reception by the rsi astonished the King greatly. As a matter of fact, the King was right to get angry with the rsi when he needed a glass of water very badly. To become angry in such a grave situation was not unnatural for the King, but because the King himself was not less than a great saint, his becoming angry and taking action were astonishing. So it must be accepted that it was so ordained by the supreme will of the Lord. The King was a great devotee of the Lord, and the saint was also as good as the King. But by the will of the Lord, the circumstances were so created that they became ways to the King's becoming unattached to family connection and governmental activities and thus becoming a completely surrendered soul unto the lotus feet of Lord Krsna. The merciful Lord sometimes creates such awkward positions for his pure devotees in order to drag them towards Himself from the mire of material existence. But outwardly the situations appear to be frustrating to the devotees. The devotees of the Lord are always under the protection of the Lord, and in any condition, frustration or success, the Lord is the supreme guide for the devotees. The pure devotees, therefore, accept all conditions of frustration as blessings from the Lord.

#### TEXT 29

#### TEXT

abhuta-purvah sahasa  
ksut-trdbhyam arditatmanah  
brahmanam praty abhud brahman  
matsaro manyur eva ca

#### SYNONYMS

abhuta-purvah--unprecedented; sahasa--circumstantially; ksut--hunger; trdbhyam--as well as by thirst; arditatmanah--being distressed; atmanah--of his self; brahmanam--unto a brahmana; praty--against; abhud--became; brahman--O brahmanas; matsarah--envious; manyuh--angry; eva--thus; ca--and.

#### TRANSLATION

O brahmanas, the King's anger and envy, directed toward the brahmana sage, were unprecedented, being that circumstances had made him hungry and thirsty.

#### PURPORT

For a king like Maharaja Pariksit to become angry and envious, especially at a sage and brahmana, was undoubtedly unprecedented. The King knew well that brahmanas, sages, children, women and old men are always beyond the jurisdiction of punishment. Similarly, the king, even though he commits a great mistake, is never to be considered a wrongdoer. But in this case, Maharaja Pariksit became angry and envious at the sage due to his thirst and hunger, by the will of the Lord. The King was right to punish his subject for coldly receiving him or neglecting him, but because the culprit was a sage and a brahmana, it was unprecedented. As the Lord is never envious of anyone, so also the Lord's devotee is never envious of anyone. The only justification for Maharaja Pariksit's behavior is that it was ordained by the Lord.

#### TEXT 30

#### TEXT

sa tu brahma-rser amse  
gatasum uragam rusa  
vinirgacchan dhanus-kotya  
nidhaya puram agatah

## SYNONYMS

sah--the King; tu--however; brahma-rseh--of the brahmana sage; amse--on the shoulder; gata-asum--lifeless; uragam--snake; rusa--in anger; vinirgacchan--while leaving; dhanuh-kotyā--with the front of the bow; nidhaya--by placing it; puram--palace; agatah--returned.

## TRANSLATION

While leaving, the King, being so insulted, picked up a lifeless snake with his bow and angrily placed it on the shoulder of the sage. Then he returned to his palace.

## PURPORT

The King thus treated the sage tit for tat, although he was never accustomed to such silly actions. By the will of the Lord, the King, while going away, found a dead snake in front of him, and he thought that the sage, who had coldly received him, thus might be coldly rewarded by being offered a garland of a dead snake. In the ordinary course of dealing, this was not very unnatural, but in the case of Maharaja Parikṣit's dealing with a brahmana sage, this was certainly unprecedented. It so happened by the will of the Lord.

## TEXT 31

### TEXT

esa kim nibhrtasesa-  
karano militeksanah  
mrsa-samadhir ahosvit  
kim nu syat ksatra-bandhubhih

## SYNONYMS

esah--this; kim--whether; nibhrta-asesa--meditative mood; karanah--senses; milita--closed; iksanah--eyes; mrsa--false; samadhih--trance; aho--remains; svit--if it is so; kim--either; nu--but; syat--may be; ksatra-bandhubhih--by the lower ksatriya.

## TRANSLATION

Upon returning, he began to contemplate and argue within himself whether the sage had actually been in meditation, with senses concentrated and eyes closed, or whether he had just been feigning trance just to avoid receiving a lower ksatriya.

## PURPORT

The King, being a devotee of the Lord, did not approve of his own action, and thus he began to wonder whether the sage was really in a trance or was just pretending in order to avoid receiving the King, who was a ksatriya and therefore lower in rank. Repentance comes in the mind of a good soul as soon as he commits something wrong. Srila Visvanatha Cakravarti Thakura and Srila Jiva Gosvami do not believe that the King's action was due to his past misdeeds. The arrangement was so made by the Lord just to call the King back home, back to Godhead.

According to Srila Visvanatha Cakravarti, the plan was made by the will of the Lord, and by the will of the Lord the situation of frustration was created. The plan was that for his so-called misdeed the King could be cursed by an inexperienced brahmana boy infected by the influence of Kali, and thus the King would leave his hearth and home for good. His connections with Srila Sukadeva Gosvami would enable the presentation of the great Srimad-Bhagavatam, which is considered to be the book incarnation of the Lord. This book incarnation of the Lord gives much fascinating information of the transcendental

pastimes of the Lord, like His rasa-lila with the spiritual cowherd damsels of Vrajabhumi. This specific pastime of the Lord has a special significance because anyone who properly learns about this particular pastime of the Lord will certainly be dissuaded from mundane sex desire and be placed on the path of sublime devotional service to the Lord. The pure devotee's mundane frustration is meant to elevate the devotee to a higher transcendental position. By placing Arjuna and the Pandavas in frustration due to the intrigue of their cousin-brothers, the prelude of the Battle of Kuruksetra was created by the Lord. This was to incarnate the sound representative of the Lord, Bhagavad-gita. So by placing King Pariksit in an awkward position, the incarnation of Srimad-Bhagavatam was created by the will of the Lord. Being distressed by hunger and thirst was only a show, because the King endured much, even in the womb of his mother. He was never disturbed by the glaring heat of the brahmastra released by Asvatthama. The King's distressed condition was certainly unprecedented. The devotees like Maharaja Pariksit are powerful enough to forbear such distresses, by the will of the Lord, and they are never disturbed. The situation, in this case, was therefore all planned by the Lord.

#### TEXT 32

#### TEXT

tasya putro 'titejasvi  
viharan balako 'rbhakaih  
rajnagham prapitam tatam  
srutva tatedam abravat

#### SYNONYMS

tasya--his (the sage's); putrah--son; ati--extremely; tejasvi--powerful; viharan--while playing; balakah--with boys; arbhakaih--who were all childish; rajna--by the King; agham--distress; prapitam--made to have; tatam--the father; srutva--by hearing; tatra--then and there; idam--this; abravat--spoke.

#### TRANSLATION

The sage had a son who was very powerful, being a brahmana's son. While he was playing with inexperienced boys, he heard of his father's distress, which was occasioned by the King. Then and there the boy spoke as follows.

#### PURPORT

Due to Maharaja Pariksit's good government, even a boy of tender age, who was playing with other inexperienced boys, could become as powerful as a qualified brahmana. This boy was known as Srngi, and he achieved good training in brahmacarya by his father so that he could be as powerful as a brahmana, even at that age. But because the age of Kali was seeking an opportunity to spoil the cultural heritage of the four orders of life, the inexperienced boy gave a chance for the age of Kali to enter into the field of Vedic culture. Hatred of the lower orders of life began from this brahmana boy, under the influence of Kali, and thus cultural life began to dwindle day after day. The first victim of brahminical injustice was Maharaja Pariksit, and thus the protection given by the King against the onslaught of Kali was slackened.

#### TEXT 33

#### TEXT

aho adharmah palanam  
pivnam bali-bhujam iva  
svaminy agham yad dasanam  
dvara-panam sunam iva

## SYNONYMS

aho--just look at; adharmah--irreligion; palanam--of the rulers; pivnam--of one who is brought up; bali-bhujam--like the crows; iva--like; svamini--unto the master; agham--sin; yat--what is; dasanam--of the servants; dvara-panam--keeping watch at the door; sunam--of the dogs; iva--like.

## TRANSLATION

[The brahmana's son, Srngi, said:] O just look at the sins of the rulers who, like crows and watchdogs at the door, perpetrate sins against their masters, contrary to the principles governing servants.

## PURPORT

The brahmanas are considered to be the head and brains of the social body, and the ksatriyas are considered to be the arms of the social body. The arms are required to protect the body from all harm, but the arms must act according to the directions of the head and brain. That is a natural arrangement made by the supreme order, for it is confirmed in the Bhagavad-gita that four social orders or castes, namely the brahmanas, the ksatriyas, the vaisyas and the sudras, are set up according to quality and work done by them. Naturally the son of a brahmana has a good chance to become a brahmana by the direction of his qualified father, as a son of a medical practitioner has a very good chance to become a qualified medical practitioner. So the caste system is quite scientific. The son must take advantage of the father's qualification and thus become a brahmana or medical practitioner, and not otherwise. Without being qualified, one cannot become a brahmana or medical practitioner, and that is the verdict of all scriptures and social orders. Herein Srngi, a qualified son of a great brahmana, attained the required brahminical power both by birth and by training, but he was lacking in culture because he was an inexperienced boy. By the influence of Kali, the son of a brahmana became puffed up with brahminical power and thus wrongly compared Maharaja Pariksit to crows and watchdogs. The King is certainly the watchdog of the state in the sense that he keeps vigilant eyes over the border of the state for its protection and defense, but to address him as a watchdog is the sign of a less-cultured boy. Thus the downfall of the brahminical powers began as they gave importance to birthright without culture. The downfall of the brahmana caste began in the age of Kali. And since brahmanas are the heads of the social order, all other orders of society also began to deteriorate. This beginning of brahminical deterioration was highly deplored by the father of Srngi, as we will find.

## TEXT 34

### TEXT

brahmanaih ksatra-bandhur hi  
grha-palo nirupitah  
sa katham tad-grhe dvah-sthah  
sabhandam bhoktum arhati

## SYNONYMS

brahmanaih--by the brahminical order; ksatra-bandhuh--the sons of the ksatriyas; hi--certainly; grha-palah--the watchdog; nirupitah--designated; sah--he; katham--on what grounds; tat-grhe--in the home of him (the master); dvah-sthah--keeping at the door; sa-bhandam--in the same pot; bhoktum--to eat; arhati--deserves.

## TRANSLATION

The descendants of the kingly orders are definitely designated as watchdogs, and they must keep themselves at the door. On what grounds can dogs enter the house and claim to dine with the master on the same plate?

#### PURPORT

The inexperienced brahmana boy certainly knew that the King asked for water from his father and the father did not respond. He tried to explain away his father's inhospitality in an impertinent manner befitting an uncultured boy. He was not at all sorry for the King's not being well received. On the contrary, he justified the wrong act in a way characteristic of the brahmanas of Kali-yuga. He compared the King to a watchdog, and so it was wrong for the King to enter the home of a brahmana and ask for water from the same pot. The dog is certainly reared by its master, but that does not mean that the dog shall claim to dine and drink from the same pot. This mentality of false prestige is the cause of downfall of the perfect social order, and we can see that in the beginning it was started by the inexperienced son of a brahmana. As the dog is never allowed to enter within the room and hearth, although it is reared by the master, similarly, according to Srngi, the King had no right to enter the house of Samika Rsi. According to the boy's opinion, the King was on the wrong side and not his father, and thus he justified his silent father.

#### TEXT 35

#### TEXT

krsne gate bhagavati  
sastary utpatha-gaminam  
tad bhinna-setun adyaham  
sasmi pasyata me balam

#### SYNONYMS

krsne--Lord Krsna; gate--having departed from this world; bhagavati--the Personality of Godhead; sastari--the supreme ruler; utpatha-gaminam--of those who are upstarts; tat bhinna--being separated; setun--the protector; adya--today; aham--myself; sasmi--shall punish; pasyata--just see; me--my; balam--prowess.

#### TRANSLATION

After the departure of Lord Sri Krsna, the Personality of Godhead and supreme ruler of everyone, these upstarts have flourished, our protector being gone. Therefore I myself shall take up this matter and punish them. Just witness my power.

#### PURPORT

The inexperienced brahmana, puffed up by a little brahma-tejas, became influenced by the spell of Kali-yuga. Maharaja Pariksit gave license to Kali to live in four places as mentioned hereinbefore, but by his very expert government the personality of Kali could hardly find the places allotted him. The personality of Kali-yuga, therefore, was seeking the opportunity to establish authority, and by the grace of the Lord he found a hole in the puffed-up, inexperienced son of a brahmana. The little brahmana wanted to show his prowess in destruction, and he had the audacity to punish such a great king as Maharaja Pariksit. He wanted to take the place of Lord Krsna after His departure. These are the principal signs of upstarts who want to take the place of Sri Krsna under the influence of the age of Kali. An upstart with a little power wants to become an incarnation of the Lord. There are many false incarnations after the departure of Lord Krsna from the face of the globe, and they are misleading the innocent public by accepting the spiritual

obedience of the general mass of people to maintain false prestige. In other words, the personality of Kali got the opportunity to reign through this son of a brahmana, Srngi.

#### TEXT 36

#### TEXT

ity uktva rosa-tamrakso  
vayasyan rsi-balakah  
kausiky-apa upasprsyas  
vag-vajram visasarja ha

#### SYNONYMS

iti--thus; uktva--saying; rosa-tamra-aksah--with red-hot eyes due to being angry; vayasyan--unto the playmates; rsi-balakah--the son of a rsi; kausiki--the River Kausika; apah--water; upasprsyas--by touching; vak--words; vajram--thunderbolt; visasarja--threw; ha--in the past.

#### TRANSLATION

The son of the rsi, his eyes red-hot with anger, touched the water of the River Kausika while speaking to his playmates and discharged the following thunderbolt of words.

#### PURPORT

The circumstances under which Maharaja Pariksit was cursed were simply childish, as it appears from this verse. Srngi was showing his impudency amongst his playmates, who were innocent. Any sane man would have prevented him from doing such great harm to all human society. By killing a king like Maharaja Pariksit, just to make a show of acquired brahminical power, the inexperienced son of a brahmana committed a great mistake.

#### TEXT 37

#### TEXT

iti langhita-maryadam  
taksakah saptame 'hani  
danksyati sma kulangaram  
codito me tata-druham

#### SYNONYMS

iti--thus; langhita--surpassing; maryadam--etiquette; taksakah--snake-bird; saptame--on the seventh; ahani--day; danksyati--will bite; sma--certainly; kula-angaram--the wretched of the dynasty; coditah--having done; me--my; tata-druham--enmity towards the father.

#### TRANSLATION

The brahmana's son cursed the King thus: On the seventh day from today a snake-bird will bite the most wretched one of that dynasty [Maharaja Pariksit] because of his having broken the laws of etiquette by insulting my father.

#### PURPORT

Thus the beginning of the misuse of brahminical power began, and gradually the brahmanas in the age of Kali became devoid of both brahminical powers and culture. The brahmana boy considered Maharaja Pariksit to be kulangara, or the wretched of the dynasty, but factually the brahmana boy himself was so because only from him did the brahmana caste become powerless, like the snake whose poisoned teeth are broken. The snake is fearful as long as his poison teeth are there, otherwise he is fearful only to children. The personality of Kali conquered the brahmana boy first, and gradually the other castes. Thus the whole scientific system of the orders of society in this age has assumed the form of a vitiated caste system, which is now being uprooted by another class of men similarly influenced by the age of Kali. One should see to the root cause of vitiation and not try to condemn the system as it is, without knowledge of its scientific value.

#### TEXT 38

#### TEXT

tato 'bhyetyasramam balo  
gale sarpa-kalevaram  
pitaram viksyā duhkharto  
mukta-kantho ruroda ha

#### SYNONYMS

tatah--thereafter; abhyetya--after entering into; asramam--the hermitage; balah--boy; gale sarpa--the snake on the shoulder; kalevaram--body; pitaram--unto the father; viksyā--having seen; duhkha-artah--in a sorry plight; mukta-kanthah--loudly; ruroda--cried; ha--in the past.

#### TRANSLATION

Thereafter, when the boy returned to the hermitage, he saw a snake on his father's shoulder, and out of his grief he cried very loudly.

#### PURPORT

The boy was not happy because he committed a great mistake, and he wanted to be relieved of the burden on his heart by crying. So after entering the hermitage and seeing his father in that condition, he cried loudly so that he might be relieved. But it was too late. The father regretted the whole incident.

#### TEXT 39

#### TEXT

sa va angiraso brahman  
srutva suta-vilapanam  
unmilya sanakair netre  
drstva camse mrtoragam

#### SYNONYMS

sah--he; vai--also; angirasah--the rsi born in the family of Angira; brahman--O Saunaka; srutva--on hearing; suta--his son; vilapanam--crying in distress; unmilya--opening; sanakaih--gradually; netre--by the eyes; drstva--by seeing; ca--also; amse--on the shoulder; mrtā--dead; uragam--snake.

#### TRANSLATION

O brahmanas, the rsi, who was born in the family of Angira Muni, hearing his son crying, gradually opened his eyes and saw the dead snake around his neck.

#### TEXT 40

#### TEXT

visrjya tam ca papraccha  
vatsa kasmad dhi rodisi  
kena va te 'pakrtam  
ity uktah sa nyavedayat

#### SYNONYMS

visrjya--throwing aside; tam--that; ca--also; papraccha--asked; vatsa--my dear son; kasmad--what for; hi--certainly; rodisi--crying; kena--by whom; va--otherwise; te--they; apakrtam--misbehaved; iti--thus; uktah--being asked; sa--the boy; nyavedayat--informed of everything.

#### TRANSLATION

He threw the dead snake aside and asked his son why he was crying, whether anyone had done him harm. On hearing this, the son explained to him what had happened.

#### PURPORT

The father did not take the dead snake on his neck very seriously. He simply threw it away. Actually there was nothing seriously wrong in Maharaja Pariksit's act, but the foolish son took it very seriously, and being influenced by Kali he cursed the King and thus ended a chapter of happy history.

#### TEXT 41

#### TEXT

nisamya saptam atad-arham narendram  
sa brahmano natmajam abhyanandat  
aho batamho mahad adya te krtam  
alpiyasi droha urur damo dhrtah

#### SYNONYMS

nisamya--after hearing; saptam--cursed; atad-arham--never to be condemned; nara-indram--unto the King, best of humankind; sa--that; brahmanah--brahmana-rsi; na--not; atma-jam--his own son; abhyanandat--congratulated; aho--alas; bata--distressing; amhah--sins; mahat--great; adya--today; te--yourself; krtam--performed; alpiyasi--insignificant; drohe--offense; uruh--very great; damah--punishment; dhrtah--awarded.

#### TRANSLATION

The father heard from his son that the King had been cursed, although he should never have been condemned, for he was the best amongst all human beings. The rsi did not congratulate his son, but, on the contrary, began to repent, saying: Alas! What a great sinful act was performed by my son. He has awarded heavy punishment for an insignificant offense.

#### PURPORT



The king is the best of all human beings. He is the representative of God, and he is never to be condemned for any of his actions. In other words, the king can do no wrong. The king may order hanging of a culprit son of a brahmana, but he does not become sinful for killing a brahmana. Even if there is something wrong with the king, he is never to be condemned. A medical practitioner may kill a patient by mistaken treatment, but such a killer is never condemned to death. So what to speak of a good and pious king like Maharaja Pariksit? In the Vedic way of life, the king is trained to become a rajarsi, or a great saint, although he is ruling as king. It is the king only by whose good government the citizens can live peacefully and without any fear. The rajarsis would manage their kingdoms so nicely and piously that their subjects would respect them as if they were the Lord. That is the instruction of the Vedas. The king is called narendra, or the best amongst the human beings. How then could a king like Maharaja Pariksit be condemned by an inexperienced, puffed-up son of a brahmana, even though he had attained the powers of a qualified brahmana?

Since Samika Rsi was an experienced, good brahmana, he did not approve of the actions of his condemned son. He began to lament for all that his son had done. The king was beyond the jurisdiction of curses as a general rule, and what to speak of a good king like Maharaja Pariksit. The offense of the King was most insignificant, and his being condemned to death was certainly a very great sin for Srngi. Therefore Rsi Samika regretted the whole incident.

#### TEXT 42

#### TEXT

na vai nrbhir nara-devam parakhyam  
sammatum arhasy avipakva-buddhe  
yat-tejasa durvisahena gupta  
vindanti bhadran akutobhayah prajah

#### SYNONYMS

na--never; vai--as a matter of fact; nrbhih--by any man; nara-devam--unto a man-god; para-akhyam--who is transcendental; sammatum--place on equal footing; arhasi--by the prowess; avipakva--unripe or immature; buddhe--intelligence; yat--of whom; tejasa--by the prowess; durvisahena--unsurpassable; guptah--protected; vindanti--enjoys; bhadrani--all prosperity; akutah-bhayah--completely defended; prajah--the subjects.

#### TRANSLATION

O my boy, your intelligence is immature, and therefore you have no knowledge that the king, who is the best amongst human beings, is as good as the Personality of Godhead. He is never to be placed on an equal footing with common men. The citizens of the state live in prosperity, being protected by his unsurpassable prowess.

#### TEXT 43

#### TEXT

alaksyamane nara-deva-namni  
rathanga-panav ayam anga lokah  
tada hi caura-pracuro vinanksyaty  
araksyamano 'vivaruthavat ksanat

#### SYNONYMS

alaksyamane--being abolished; nara-deva--monarchical; namni--of the name; ratha-anga-panau--the representative of the Lord; ayam--this; anga--O my boy; lokah--this world; tada hi--at once; caura--thieves; pracurah--too much; vinanksyati--vanquishes; araksyamanah--being not protected; avivarutha-vat--like lambs; ksanat--at once.

#### TRANSLATION

My dear boy, the Lord, who carries the wheel of a chariot, is represented by the monarchical regime, and when this regime is abolished the whole world becomes filled with thieves, who then at once vanquish the unprotected subjects like scattered lambs.

#### PURPORT

According to Srimad-Bhagavatam the monarchical regime represents the Supreme Lord, the Personality of Godhead. The king is said to be the representative of the Absolute Personality of Godhead because he is trained to acquire the qualities of God to protect the living beings. The Battle of Kuruksetra was planned by the Lord to establish the real representative of the Lord, Maharaja Yudhisthira. An ideal king thoroughly trained by culture and devotional service with the martial spirit makes a perfect king. Such a personal monarchy is far better than the so-called democracy of no training and responsibility. The thieves and rogues of modern democracy seek election by misrepresentation of votes, and the successful rogues and thieves devour the mass of population. One trained monarch is far better than hundreds of useless ministerial rogues, and it is hinted herein that by abolition of a monarchical regime like that of Maharaja Pariksit, the mass of people become open to many attacks of the age of Kali. They are never happy in an overly advertised form of democracy. The result of such a kingless administration is described in the following verses.

#### TEXT 44

#### TEXT

tad adya nah papam upaity ananvayam  
yan nasta-nathasya vasor vilumpakat  
parasparam ghnanti sapanti vrnjate  
pasun striyo 'rthan puru-dasyavo janah

#### SYNONYMS

tat--for this reason; adya--from this day; nah--upon us; papam--reaction of sin; upaiti--will overtake; ananvayam--disruption; yat--because; nasta--abolished; nathasya--of the monarch; vasoh--of wealth; vilumpakat--being plundered; parasparam--between one another; ghnanti--will kill; sapanti--will do harm; vrnjate--will steal; pasun--animals; striyah--women; arthan--riches; puru--greatly; dasyavah--thieves; janah--the mass of people.

#### TRANSLATION

Due to the termination of the monarchical regimes and the plundering of the people's wealth by rogues and thieves, there will be great social disruptions. People will be killed and injured, and animals and women will be stolen. And for all these sins we shall be responsible.

#### PURPORT

The word nah (we) is very significant in this verse. The sage rightly takes the responsibility of the brahmanas as a community for killing monarchical government and thus giving an opportunity to the so-called democrats, who are generally plunderers of the wealth of the state subjects. The so-called

democrats capture the administrative machine without assuming responsibility for the prosperous condition of the citizens. Everyone captures the post for personal gratification, and thus instead of one king, a number of irresponsible kings grow up to tax the citizens. It is foretold herein that in the absence of good monarchical government, everyone will be the cause of disturbance for others by plundering riches, animals, women, etc.

#### TEXT 45

#### TEXT

tadarya-dharmah praviliyate nram  
varnasramacara-yutas trayimayah  
tato 'rtha-kamabhinivesitatmanam  
sunam kapinam iva varna-sankarah

#### SYNONYMS

tada--at that time; arya--progressive civilization; dharmah--engagement; praviliyate--is systematically vanquished; nram--of humankind; varna--caste; asrama--orders of society; acara-yutah--composed in a good manner; trayi-mayah--in terms of the Vedic injunction; tatah--thereafter; artha--economic development; kama-abhinivesita--fully absorbed in sense gratification; atmanam--of men; sunam--like dogs; kapinam--like monkeys; iva--thus; varna-sankarah--unwanted population.

#### TRANSLATION

At that time the people in general will fall systematically from the path of a progressive civilization in respect to the qualitative engagements of the castes and the orders of society and the Vedic injunctions. Thus they will be more attracted to economic development for sense gratification, and as a result there will be an unwanted population on the level of dogs and monkeys.

#### PURPORT

It is foretold herein that in the absence of a monarchical regime, the general mass of people will be an unwanted population like dogs and monkeys. As the monkeys are too sexually inclined and dogs are shameless in sexual intercourse, the general mass of population born of illegitimate connection will systematically go astray from the Vedic way of good manners and qualitative engagements in the castes and orders of life.

The Vedic way of life is the progressive march of the civilization of the Aryans. The Aryans are progressive in Vedic civilization. The Vedic civilization's destination is to go back to Godhead, back home, where there is no birth, no death, no old age and no disease. The Vedas direct everyone not to remain in the darkness of the material world but to go towards the light of the spiritual kingdom far beyond the material sky. The qualitative caste system and the orders of life are scientifically planned by the Lord and His representatives, the great rsis. The perfect way of life gives all sorts of instruction in things both material and spiritual. The Vedic way of life does not allow any man to be like the monkeys and dogs. A degraded civilization of sense gratification and economic development is the by-product of a godless or kingless government of the people, by the people, and for the people. The people should not, therefore, begrudge the poor administrations they themselves elect.

#### TEXT 46

#### TEXT

dharmapalo nara-patih  
sa tu samrad brhac-chravah

saksan maha-bhagavato  
rajarsir haya-medhayat  
ksut-trt-srama-yuto dino  
naivasmac chapam arhati

#### SYNONYMS

dharmapalah--the protector of religion; nara-patih--the King; sah--he; tu--but; samrat--Emperor; brhat--highly; sravah--celebrated; saksat--directly; maha-bhagavatah--the first-class devotee of the Lord; raja-rsih--saint amongst the royal order; haya-medhayat--great performer of horse sacrifices; ksut--hunger; trt--thirst; srama-yutah--tired and fatigued; dinah--stricken; na--never; eva--thus; asmat--by us; sapam--curse; arhati--deserves.

#### TRANSLATION

The Emperor Pariksit is a pious king. He is highly celebrated and is a first-class devotee of the Personality of Godhead. He is a saint amongst royalty, and he has performed many horse sacrifices. When such a king is tired and fatigued, being stricken with hunger and thirst, he does not at all deserve to be cursed.

#### PURPORT

After explaining the general codes relating to the royal position and asserting that the king can do no wrong and therefore is never to be condemned, the sage Samika wanted to say something about Emperor Pariksit specifically. The specific qualification of Maharaja Pariksit is summarized herein. The King, even calculated as a king only, was most celebrated as a ruler who administered the religious principles of the royal order. In the sastras the duties of all castes and orders of society are prescribed. All the qualities of a ksatriya mentioned in the Bhagavad-gita (18.43) were present in the person of the Emperor. He was also a great devotee of the Lord and a self-realized soul. Cursing such a king, when he was tired and fatigued with hunger and thirst, was not at all proper. Samika Rsi thus admitted from all sides that Maharaja Pariksit was cursed most unjustly. Although all the brahmanas were aloof from the incident, still for the childish action of a brahmana boy the whole world situation was changed. Thus Rsi Samika, a brahmana, took responsibility for all deterioration of the good orders of the world.

#### TEXT 47

#### TEXT

apapesu sva-bhrtyesu  
balenapakva-buddhina  
papam krtam tad bhagavan  
sarvatma ksantum arhati

#### SYNONYMS

apapesu--unto one who is completely free from all sins; sva-bhrtyesu--unto one who is subordinate and deserves to be protected; balena--by a child; apakva--who is immature; buddhina--by intelligence; papam--sinful act; krtam--has been done; tat bhagavan--therefore the Personality of Godhead; sarva-atma--who is all-pervading; ksantum--just to pardon; arhati--deserve.

#### TRANSLATION

Then the rsi prayed to the all-pervading Personality of Godhead to pardon his immature boy, who had no intelligence and who committed the great sin of cursing a person who was completely free from all sins, who was subordinate and who deserved to be protected.

#### PURPORT

Everyone is responsible for his own action, either pious or sinful. Rsi Samika could foresee that his son had committed a great sin by cursing Maharaja Pariksit, who deserved to be protected by the brahmanas, for he was a pious ruler and completely free from all sins because of his being a first-class devotee of the Lord. When an offense is done unto the devotee of the Lord, it is very difficult to overcome the reaction. The brahmanas, being at the head of the social orders, are meant to give protection to their subordinates and not to curse them. There are occasions when a brahmana may furiously curse a subordinate ksatriya or vaisya, etc., but in the case of Maharaja Pariksit there were no grounds, as already explained. The foolish boy had done it out of sheer vanity in being a brahmana's son, and thus he became liable to be punished by the law of God. The Lord never forgives a person who condemns His pure devotee. Therefore, by cursing a king the foolish Srngi had committed not only a sin but also the greatest offense. Therefore the rsi could foresee that only the Supreme Personality of Godhead could save his boy from his sinful act. He therefore directly prayed for pardon from the Supreme Lord, who alone can undo a thing which is impossible to change. The appeal was made in the name of a foolish boy who had developed no intelligence at all.

A question may be raised herein that since it was the desire of the Lord that Pariksit Maharaja be put into that awkward position so that he might be delivered from material existence, then why was a brahmana's son made responsible for this offensive act? The answer is that the offensive act was performed by a child only so that he could be excused very easily, and thus the prayer of the father was accepted. But if the question is raised why the brahmana community as a whole was made responsible for allowing Kali into the world affairs, the answer is given in the Varaha Purana that the demons who acted inimically toward the Personality of Godhead but were not killed by the Lord were allowed to take birth in the families of brahmanas to take advantage of the age of Kali. The all-merciful Lord gave them a chance to have their births in the families of pious brahmanas so that they could progress toward salvation. But the demons, instead of utilizing the good opportunity, misused the brahminical culture due to being puffed up by vanity in becoming brahmanas. The typical example is the son of Samika Rsi, and all the foolish sons of brahmanas are warned hereby not to become as foolish as Srngi and be always on guard against the demoniac qualities which they had in their previous births. The foolish boy was, of course, excused by the Lord, but others, who may not have a father like Samika Rsi, will be put into great difficulty if they misuse the advantages obtained by birth in a brahmana family.

#### TEXT 48

#### TEXT

tiraskrta vipralabdah  
saptah ksipta hata api  
nasya tat pratikurvanti  
tad-bhaktah prabhavo 'pi hi

#### SYNONYMS

tirah-krtah--being defamed; vipralabdah--being cheated; saptah--being cursed; ksiptah--disturbed by negligence; hatah--or even being killed; api--also; na--never; asya--for all these acts; tat--them; pratikurvanti--counteract; tat--the Lord's; bhaktah--devotees; prabhavah--powerful; api--although; hi--certainly.

#### TRANSLATION

The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.

#### PURPORT

Rsi Samika also knew that the Lord does not forgive a person who has committed an offense at the feet of a devotee. The Lord can only give direction to take shelter of the devotee. He thought within himself that if Maharaja Pariksit would countercurse the boy, he might be saved. But he knew also that a pure devotee is callous about worldly advantages or reverses. As such, the devotees are never inclined to counteract personal defamation, curses, negligence, etc. As far as such things are concerned, in personal affairs the devotees do not care for them. But in the case of their being performed against the Lord and His devotees, then the devotees take very strong action. It was a personal affair, and therefore Samika Rsi knew that the King would not take counteraction. Thus there was no alternative than to place an appeal to the Lord for the immature boy.

It is not that only the brahmanas are powerful enough to award curses or blessings upon the subordinates; the devotee of the Lord, even though he may not be a brahmana, is more powerful than a brahmana. But a powerful devotee never misuses the power for personal benefit. Whatever power the devotee may have is always utilized in service towards the Lord and His devotees only.

#### TEXT 49

#### TEXT

iti putra-krtaghena  
so 'nutapto maha-munih  
svayam viprakrto rajna  
naivagham tad acintayat

#### SYNONYMS

iti--thus; putra--son; krta--done by; aghena--by the sin; sah--he (the muni); anutaptah--regretting; maha-munih--the sage; svayam--personally; viprakrtah--being so insulted; rajna--by the King; na--not; eva--certainly; agham--the sin; tat--that; acintayat--thought of it.

#### TRANSLATION

The sage thus regretted the sin committed by his own son. He did not take the insult paid by the King very seriously.

#### PURPORT

The whole incident is now cleared up. Maharaja Pariksit's garlanding the sage with a dead snake was not at all a very serious offense, but Srngi's cursing the King was a serious offense. The serious offense was committed by a foolish child only; therefore he deserved to be pardoned by the Supreme Lord, although it was not possible to get free from the sinful reaction. Maharaja Pariksit also did not mind the curse offered to him by a foolish brahmana. On the contrary, he took full advantage of the awkward situation, and by the great will of the Lord, Maharaja Pariksit achieved the highest perfection of life through the grace of Srila Sukadeva Gosvami. Actually it was the desire of the Lord, and Maharaja Pariksit, Rsi Samika and his son Srngi were all instrumental in fulfilling the desire of the Lord. So none of them were put into difficulty because everything was done in relation with the Supreme Person.

#### TEXT 50

#### TEXT

prayasah sadhavo loke  
parair dvandvesu yojitah  
na vyathanti na hrsyanti  
yata atmagunasrayah

#### SYNONYMS

prayasah--generally; sadhava--saints; loke--in this world; paraih--by others; dvandvesu--in duality; yojitah--being engaged; na--never; vyathanti--distressed; na--nor; hrsyanti--takes pleasure; yatah--because; atma--self; aguna-asrayah--transcendental.

#### TRANSLATION

Generally the transcendentalists, even though engaged by others in the dualities of the material world, are not distressed. Nor do they take pleasure [in worldly things], for they are transcendently engaged.

#### PURPORT

The transcendentalists are the empiric philosophers, the mystics and the devotees of the Lord. Empiric philosophers aim at the perfection of merging into the being of the Absolute, mystics aim at perceiving the all-pervading Supersoul, and the devotees of the Lord are engaged in the transcendental loving service of the Personality of Godhead. Since Brahman, Paramatma and Bhagavan are different phases of the same Transcendence, all these transcendentalists are beyond the three modes of material nature. Material distresses and happinesses are products of the three modes, and therefore the causes of such material distress and happiness have nothing to do with the transcendentalists. The King was a devotee, and the rsi was a mystic. Therefore both of them were unattached to the accidental incident created by the supreme will. The playful child was an instrument in fulfilling the Lord's will. Thus end the Bhaktivedanta purports of the First Canto, Eighteenth Chapter, of the Srimad-Bhagavatam, entitled "Maharaja Pariksit Cursed by a Brahmana Boy."

Chapter Nineteen

The Appearance of Sukadeva Gosvami

#### TEXT 1

#### TEXT

suta uvaca  
mahi-patis tv atha tat-karma garhyam  
vicintayann atma-krtam sudurmanah  
aho maya nicam anarya-vat krtam  
niragasi brahmani gudha-tejasi

#### SYNONYMS

sutah uvaca--Suta Gosvami said; mahi-patih--the King; tu--but; atha--thus (while coming back home); tat--that; karma--act; garhyam--abominable; vicintayan--thus thinking; atma-krtam--done by himself; sudurmanah--very much depressed; aho--alas; maya--by me; nicam--heinous; anarya--uncivilized; vat--like; krtam--done; niragasi--unto one who is faultless; brahmani--unto a brahmana; gudha--grave; tejasi--unto the powerful.

#### TRANSLATION

Sri Suta Gosvami said: While returning home, the King [Maharaja Pariksit] felt that the act he had committed against the faultless and powerful brahmana was heinous and uncivilized. Consequently he was distressed.

#### PURPORT

The pious King regretted his accidental improper treatment of the powerful brahmana, who was faultless. Such repentance is natural for a good man like the King, and such repentance delivers a devotee from all kinds of sins accidentally committed. The devotees are naturally faultless. Accidental sins committed by a devotee are sincerely regretted, and by the grace of the Lord all sins unwillingly committed by a devotee are burnt in the fire of repentance.

#### TEXT 2

#### TEXT

dhruvam tato me krta-deva-helanad  
duratyayam vyasanam nati-dirghat  
tad astu kamam hy agha-niskrtaya me  
yatha na kuryam punar evam addha

#### SYNONYMS

dhruvam--sure and certain; tatah--therefore; me--my; krta-deva-helanat--because of disobeying the orders of the Lord; duratyayam--very difficult; vyasanam--calamity; na--not; ati--greatly; dirghat--far off; tat--that; astu--let it be; kamam--desire without reservations; hi--certainly; agha--sins; niskrtaya--for getting free; me--my; yatha--so that; na--never; kuryam--shall I do it; punah--again; evam--as I have done; addha--directly.

#### TRANSLATION

[King Pariksit thought:] Due to my neglecting the injunctions of the Supreme Lord I must certainly expect some difficulty to overcome me in the near future. I now desire without reservation that the calamity come now, for in this way I may be freed of the sinful action and not commit such an offense again.

#### PURPORT

The Supreme Lord enjoins that brahmanas and cows must be given all protection. The Lord is Himself very much inclined to do good to brahmanas and cows (go-brahmana-hitaya ca). Maharaja Pariksit knew all this, and thus he concluded that his insulting a powerful brahmana was certainly to be punished by the laws of the Lord, and he was expecting something very difficult in the very near future. He therefore desired the imminent calamity to fall on him and not on his family members. A man's personal misconduct affects all his family members. Therefore Maharaja Pariksit desired the calamity to fall on him alone. By suffering personally he would be restrained from future sins, and at the same time the sin which he had committed would be counteracted so that his descendants would not suffer. That is the way a responsible devotee thinks. The family members of a devotee also share the effects of a devotee's service unto the Lord. Maharaja Prahlada saved his demon father by his personal devotional service. A devotee son in the family is the greatest boon or blessing of the Lord.

#### TEXT 3

#### TEXT



adyaiva rajyam balam rddha-kosam  
prakopita-brahma-kulanalo me  
dahatv abhadrasya punar na me 'bhut  
papiyasi dhir dvija-deva-gobhyah

#### SYNONYMS

adya--this day; eva--on the very; rajyam--kingdom; balam rddha--strength and riches; kosam--treasury; prakopita--ignited by; brahma-kula--by the brahmana community; analah--fire; me dahatu--let it burn me; abhadrasya--inauspiciousness; punah--again; na--not; me--unto me; bhut--may occur; papiyasi--sinful; dhih--intelligence; dvija--brahmanas; deva--the Supreme Lord; gobhyah--and the cows.

#### TRANSLATION

I am uncivilized and sinful due to my neglect of brahminical culture, God consciousness and cow protection. Therefore I wish that my kingdom, strength and riches burn up immediately by the fire of the brahmana's wrath so that in the future I may not be guided by such inauspicious attitudes.

#### PURPORT

Progressive human civilization is based on brahminical culture, God consciousness and protection of cows. All economic development of the state by trade, commerce, agriculture and industries must be fully utilized in relation to the above principles, otherwise all so-called economic development becomes a source of degradation. Cow protection means feeding the brahminical culture, which leads towards God consciousness, and thus perfection of human civilization is achieved. The age of Kali aims at killing the higher principles of life, and although Maharaja Pariksit strongly resisted the domination of the personality of Kali within the world, the influence of the age of Kali came at an opportune moment, and even a strong king like Maharaja Pariksit was induced to disregard the brahminical culture due to a slight provocation of hunger and thirst. Maharaja Pariksit lamented the accidental incident, and he desired that all his kingdom, strength and accumulation of wealth would be burned up for not being engaged in brahminical culture, etc.

Where wealth and strength are not engaged in the advancement of brahminical culture, God consciousness and cow protection, the state and home are surely doomed by Providence. If we want peace and prosperity in the world, we should take lessons from this verse; every state and every home must endeavor to advance the cause of brahminical culture for self-purification, God consciousness for self-realization and cow protection for getting sufficient milk and the best food to continue a perfect civilization.

#### TEXT 4

#### TEXT

sa cintayann ittham athasrnod yatha  
muneh sutokto nirrtis taksakakhyah  
sa sadhu mene na cirena taksaka-  
nalām prasaktasya virakti-karanam

#### SYNONYMS

sah--he, the King; cintayan--thinking; ittham--like this; atha--now; asrnot--heard; yatha--as; muneh--of the sage; suta-uktah--uttered by the son; nirrtih--death; taksaka-akhyah--in relation with the snake-bird; sah--he (the King); sadhu--well and good; mene--accepted; na--not; cirena--very long time; taksaka--snake-bird; analam--fire; prasaktasya--for one who is too attached; virakti--indifference; karanam--cause.

## TRANSLATION

While the King was thus repenting, he received news of his imminent death, which would be due to the bite of a snake-bird, occasioned by the curse spoken by the sage's son. The King accepted this as good news, for it would be the cause of his indifference toward worldly things.

## PURPORT

Real happiness is achieved by spiritual existence or by cessation of the repetition of birth and death. One can stop the repetition of birth and death only by going back to Godhead. In the material world, even by attaining the topmost planet (Brahmaloka), one cannot get rid of the conditions of repeated birth and death, but still we do not accept the path of attaining perfection. The path of perfection frees one from all material attachments, and thus one becomes fit to enter into the spiritual kingdom. Therefore, those who are materially poverty-stricken are better candidates than those who are materially prosperous. Maharaja Pariksit was a great devotee of the Lord and a bona fide candidate for entering into the kingdom of God, but even though he was so, his material assets as the Emperor of the world were setbacks to perfect attainment of his rightful status as one of the associates of the Lord in the spiritual sky. As a devotee of the Lord, he could understand that the cursing of the brahmana boy, although unwise, was a blessing upon him, being the cause of detachment from worldly affairs, both political and social. Samika Muni also, after regretting the incident, conveyed the news to the King as a matter of duty so that the King would be able to prepare himself to go back to Godhead. Samika Muni sent news to the King that foolish Srngi, his son, although a powerful brahmana boy, unfortunately had misused his spiritual power by cursing the King unwarrantedly. The incident of the King's garlanding the muni was not sufficient cause for being cursed to death, but since there was no way to retract the curse, the King was informed to prepare for death within a week. Both Samika Muni and the King were self-realized souls. Samika Muni was a mystic, and Maharaja Pariksit was a devotee. Therefore there was no difference between them in self-realization. Neither of them was afraid of meeting death. Maharaja Pariksit could have gone to the muni to beg his pardon, but the news of imminent death was conveyed to the King with so much regret by the muni that the King did not want to shame the muni further by his presence there. He decided to prepare himself for his imminent death and find out the way to go back to Godhead.

The life of a human being is a chance to prepare oneself to go back to Godhead, or to get rid of the material existence, the repetition of birth and death. Thus in the system of varnasrama-dharma every man and woman is trained for this purpose. In other words, the system of varnasrama-dharma is known also as sanatana-dharma, or the eternal occupation. The system of varnasrama-dharma prepares a man for going back to Godhead, and thus a householder is ordered to go to the forest as vanaprastha to acquire complete knowledge and then to take sannyasa prior to his inevitable death. Pariksit Maharaja was fortunate to get a seven-day notice to meet his inevitable death. But for the common man there is no definite notice, although death is inevitable for all. Foolish men forget this sure fact of death and neglect the duty of preparing themselves for going back to Godhead. They spoil their lives in animal propensities to eat, drink, be merry and enjoy. Such an irresponsible life is adopted by the people in the age of Kali because of a sinful desire to condemn brahminical culture, God consciousness and cow protection, for which the state is responsible. The state must employ revenue to advance these three items and thus educate the populace to prepare for death. The state which does so is the real welfare state. The state of India should better follow the examples of Maharaja Pariksit, the ideal executive head, than to imitate other materialistic states which have no idea of the kingdom of Godhead, the ultimate goal of human life. Deterioration of the ideals of Indian civilization has brought about the deterioration of civic life, not only in India but also abroad.

## TEXT 5

## TEXT

atho vihayemam amum ca lokam  
vimarsitau heyataya purastat

krsnanghri-sevam adhimanyamana  
upavisat prayam amartya-nadyam

#### SYNONYMS

atho--thus; vihaya--giving up; imam--this; amum--and the next; ca--also; lokam--planets; vimarsitau--all of them being judged; heyataya--because of inferiority; purastat--hereinbefore; krsna-anghri--the lotus feet of the Lord, Sri Krsna; sevam--transcendental loving service; adhimanyamanah--one who thinks of the greatest of all achievements; upavisat--sat down firmly; prayam--for fasting; amartya-nadyam--on the bank of the transcendental river (the Ganges or the Yamuna).

#### TRANSLATION

Maharaja Pariksit sat down firmly on the banks of the Ganges to concentrate his mind in Krsna consciousness, rejecting all other practices of self-realization, because transcendental loving service to Krsna is the greatest achievement, superseding all other methods.

#### PURPORT

For a devotee like Maharaja Pariksit, none of the material planets, even the topmost Brahmaloaka, is as desirable as Goloka Vrndavana, the abode of Lord Sri Krsna, the primeval Lord and original Personality of Godhead. This earth is one of the innumerable material planets within the universe, and there are innumerable universes also within the compass of the mahat-tattva. The devotees are told by the Lord and His representatives, the spiritual masters or acaryas, that not one of the planets within all the innumerable universes is suitable for the residential purposes of a devotee. The devotee always desires to go back home, back to Godhead, just to become one of the associates of the Lord in the capacity of servitor, friend, parent or conjugal lover of the Lord, either in one of the innumerable Vaikuntha planets or in Goloka Vrndavana, the planet of Lord Sri Krsna. All these planets are eternally situated in the spiritual sky, the paravyoma, which is on the other side of the Causal Ocean within the mahat-tattva. Maharaja Pariksit was already aware of all this information due to his accumulated piety and birth in a high family of devotees, Vaisnavas, and thus he was not at all interested in the material planets. Modern scientists are very eager to reach the moon by material arrangements, but they cannot conceive of the highest planet of this universe. But a devotee like Maharaja Pariksit does not care a fig for the moon or, for that matter, any of the material planets. So when he was assured of his death on a fixed date, he became more determined in the transcendental loving service of Lord Krsna by complete fasting on the bank of the transcendental River Yamuna, which flows down by the capital of Hastinapura (in the Delhi state). Both the Ganges and the Yamuna are amartya (transcendental) rivers, and Yamuna is still more sanctified for the following reasons.

#### TEXT 6

#### TEXT

ya vai lasac-chri-tulasi-vimisra-  
krsnanghri-renv-abhyadhikambu-netri  
punati lokan ubhayatra sesan  
kas tam na seveta marisyamanah

#### SYNONYMS

ya--the river which; vai--always; lasat--floating with; sri-tulasi--tulasi leaves; vimisra--mixed; krsna-anghri--the lotus feet of the Lord, Sri Krsna; renu--dust; abhyadhika--auspicious; ambu--water; netri--that which is carrying; punati--sanctifies; lokan--planets; ubhayatra--both the upper and lower or inside and

outside; sa-isana--along with Lord Siva; kah--who else; tam--that river; na--does not; seveta--worship; marisyamanah--one who is to die at any moment.

#### TRANSLATION

The river [Ganges, by which the King sat to fast] carries the most auspicious water, which is mixed with the dust of the lotus feet of the Lord and tulasi leaves. Therefore that water sanctifies the three worlds inside and outside and even sanctifies Lord Siva and other demigods. Consequently everyone who is destined to die must take shelter of this river.

#### PURPORT

Maharaja Pariksit, just after receiving the news of his death within seven days, at once retired from family life and shifted himself to the sacred bank of the Yamuna River. Generally it is said that the King took shelter on the bank of the Ganges, but according to Srila Jiva Gosvami, the King took shelter on the bank of the Yamuna. Srila Jiva Gosvami's statement appears to be more accurate because of the geographical situation. Maharaja Pariksit resided in his capital Hastinapura, situated near present Delhi, and the River Yamuna flows down past the city. Naturally the King would take shelter of the River Yamuna because she was flowing past his palace door. And as far as sanctity is concerned, the River Yamuna is more directly connected with Lord Krsna than the Ganges. The Lord sanctified the River Yamuna from the beginning of His transcendental pastimes in the world. While His father Vasudeva was crossing the Yamuna with the baby Lord Krsna for a safe place at Gokula on the other bank of the river from Mathura, the Lord fell down in the river, and by the dust of His lotus feet the river at once became sanctified. It is especially mentioned herein that Maharaja Pariksit took shelter of that particular river which is beautifully flowing, carrying the dust of the lotus feet of Lord Krsna, mixed with tulasi leaves. Lord Krsna's lotus feet are always besmeared with the tulasi leaves, and thus as soon as His lotus feet contact the water of the Ganges and the Yamuna, the rivers become at once sanctified. The Lord, however, contacted the River Yamuna more than the Ganges. According to the Varaha Purana, as quoted by Srila Jiva Gosvami, there is no difference between the water of the Ganges and the Yamuna, but when the water of the Ganges is sanctified one hundred times, it is called the Yamuna. Similarly, it is said in the scriptures that one thousand names of Visnu are equal to one name of Rama, and three names of Lord Rama are equal to one name of Krsna.

#### TEXT 7

#### TEXT

iti vyavacchidya sa pandaveyah  
prayopavesam prati visnu-padyam  
dadhau mukundanghrim ananya-bhavo  
muni-vrato mukta-samasta-sangah

#### SYNONYMS

iti--thus; vyavacchidya--having decided; sah--the King; pandaveyah--worthy descendant of the Pandavas; praya-upavesam--for fasting until death; prati--toward; visnu-padyam--on the bank of the Ganges (emanating from the lotus feet of Lord Visnu); dadhau--gave himself up; mukunda-anghrim--unto the lotus feet of Lord Krsna; ananya--without deviation; bhavah--spirit; muni-vratah--with the vows of a sage; mukta--liberated from; samasta--all kinds of; sangah--association.

#### TRANSLATION

Thus the King, the worthy descendant of the Pandavas, decided once and for all and sat on the Ganges' bank to fast until death and give himself up to the lotus feet of Lord Krsna, who alone is able to award

liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage.

#### PURPORT

The water of the Ganges sanctifies all the three worlds, including the gods and the demigods, because it emanates from the lotus feet of the Personality of Godhead Visnu. Lord Krsna is the fountainhead of the principle of visnu-tattva, and therefore shelter of His lotus feet can deliver one from all sins, including an offense committed by a king unto a brahmana. Maharaja Pariksit, therefore, decided to meditate upon the lotus feet of Lord Sri Krsna, who is Mukunda, or the giver of liberations of all description. The banks of the Ganges or the Yamuna give one a chance to remember the Lord continuously. Maharaja Pariksit freed himself from all sorts of material association and meditated upon the lotus feet of Lord Krsna, and that is the way of liberation. To be free from all material association means to cease completely from committing any further sins. To meditate upon the lotus feet of the Lord means to become free from the effects of all previous sins. The conditions of the material world are so made that one has to commit sins willingly or unwillingly, and the best example is Maharaja Pariksit himself, who was a recognized sinless, pious king. But he also became a victim of an offense, even though he was ever unwilling to commit such a mistake. He was cursed also, but because he was a great devotee of the Lord, even such reverses of life became favorable. The principle is that one should not willingly commit any sin in his life and should constantly remember the lotus feet of the Lord without deviation. Only in such a mood will the Lord help the devotee make regular progress toward the path of liberation and thus attain the lotus feet of the Lord. Even if there are accidental sins committed by the devotee, the Lord saves the surrendered soul from all sins, as confirmed in all scriptures.

sva-pada-mulam bhajatah priyasya  
tyaktany abhavasya harih paresah  
vikarma yac cotpatitam kathancid  
dhunoti sarvam hrdis sannivistah

(Bhag. 11.5.42)

#### TEXT 8

#### TEXT

tatropajagmur bhuvanam punana  
mahanubhava munayah sa-sisyah  
prayena tirthabhigamapadesaih  
svayam hi tirthani punanti santah

#### SYNONYMS

tatra--there; upajagmur--arrived; bhuvanam--the universe; punana--those who can sanctify; mahanubhava--great minds; munayah--thinkers; sa-sisyah--along with their disciples; prayena--almost; tirtha--place of pilgrimage; abhigama--journey; apadesaih--on the plea of; svayam--personally; hi--certainly; tirthani--all the places of pilgrimage; punanti--sanctify; santah--sages.

#### TRANSLATION

At that time all the great minds and thinkers, accompanied by their disciples, and sages who could verily sanctify a place of pilgrimage just by their presence, arrived there on the plea of making a pilgrim's journey.

#### PURPORT

When Maharaja Pariksit sat down on the bank of the Ganges, the news spread in all directions of the universe, and the great-minded sages, who could follow the importance of the occasion, all arrived there on the plea of pilgrimage. Actually they came to meet Maharaja Pariksit and not to take a bath of pilgrimage because all of them were competent enough to sanctify the places of pilgrimage. Common men go to pilgrimage sites to get themselves purified of all sins. Thus the places of pilgrimage become overburdened with the sins of others. But when such sages visit overburdened places of pilgrimage, they sanctify the places by their presence. Therefore the sages who came to meet Maharaja Pariksit were not very much interested in getting themselves purified like common men, but on the plea of taking a bath in that place they came to meet Maharaja Pariksit because they could foresee that Srimad-Bhagavatam would be spoken by Sukadeva Gosvami. All of them wanted to take advantage of the great occasion.

#### TEXTS 9-10

#### TEXT

atrir vasisthas cyavanah saradvan  
aristanemir bhrgur angiras ca  
parasaro gadhi-suto 'tha rama  
utathya indrapramadedhmavahau

medhatithir devala arstiseno  
bharadvajo gautamah pippaladah  
maitreya aurvah kavasah kumbhayonir  
dvaipayano bhagavan naradas ca

#### SYNONYMS

atri to narada--all names of the different saintly personalities who arrived there from different parts of the universe.

#### TRANSLATION

From different parts of the universe there arrived great sages like Atri, Cyavana, Saradvan, Aristanemi, Bhrgu, Vasistha, Parasara, Visvamitra, Angira, Parasurama, Utathya, Indrapramada, Idhmavahu, Medhatithi, Devala, Arstisena, Bharadvaja, Gautama, Pippalada, Maitreya, Aurva, Kavasa, Kumbhayoni, Dvaipayana and the great personality Narada.

#### PURPORT

Cyavana: A great sage and one of the sons of Bhrgu Muni. He was born prematurely when his pregnant mother was kidnapped. Cyavana is one of the six sons of his father.

Bhrgu: When Brahmaji was performing a great sacrifice on behalf of Varuna, Maharsi Bhrgu was born from the sacrificial fire. He was a great sage, and his very dear wife was Puloma. He could travel in space like Durvasa, Narada and others, and he used to visit all the planets of the universe. Before the Battle of Kuruksetra, he tried to stop the battle. Sometimes he instructed Bharadvaja Muni about astronomical evolution, and he is the author of the great Bhrgu-samhita, the great astrological calculation. He explained how air, fire, water and earth are generated from ether. He explained how the air in the stomach works and regulates the intestines. As a great philosopher, he logically established the eternity of the living entity (Mahabharata). He was also a great anthropologist, and the theory of evolution was long ago explained by him. He was a scientific propounder of the four divisions and orders of human society known as the varnasrama institution. He converted the ksatriya king Vitahavya into a brahmana.

Vasistha: See Srimad-Bhagavatam 1.9.6.

Parasara: He is the grandson of Vasistha Muni and father of Vyasadeva. He is the son of Maharsi Sakti, and his mother's name was Adrsyati. He was in the womb of his mother when she was only twelve years old. And from within the womb of his mother he learned the Vedas. His father was killed by a demon, Kalmasapada, and to avenge this he wanted to annihilate the whole world. He was restrained, however, by his grandfather Vasistha. He then performed a Raksasa-killing yajna, but Maharsi Pulastya restrained him. He begot Vyasadeva, being attracted by Satyavati, who was to become the wife of Maharaja Santanu. By the blessings of Parasara, Satyavati became fragrant for miles. He was present also during the time of Bhishma's death. He was spiritual master of Maharaja Janaka and a great devotee of Lord Siva. He is the author of many Vedic scriptures and sociological directions.

Gadhi-suta, or Visvamitra: A great sage of austerity and mystic power. He is famous as Gadhi-suta because his father was Gadhi, a powerful king of the province of Kanyakubja (part of Uttara Pradesh). Although he was a ksatriya by birth, he became a brahmana in the very same body by the power of his spiritual achievements. He picked a quarrel with Vasistha Muni when he was a ksatriya king and performed a great sacrifice in cooperation with Maganga Muni and thus was able to vanquish the sons of Vasistha. He became a great yogi, and yet he failed to check his senses and thus was obliged to become the father of Sakuntala, the beauty queen of world history. Once, when he was a ksatriya king, he visited the hermitage of Vasistha Muni, and he was given a royal reception. Visvamitra wanted from Vasistha a cow named Nandini, and the Muni refused to deliver it. Visvamitra stole the cow, and thus there was a quarrel between the sage and the King. Visvamitra was defeated by the spiritual strength of Vasistha, and thus the King decided to become a brahmana. Before becoming a brahmana he underwent severe austerity on the bank of the Kausika. He was also one who tried to stop the Kuruksetra war.

Angira: He is one of the six mental sons of Brahma and the father of Brhaspati, the great learned priest of the demigods in the heavenly planets. He was born of the semen of Brahmaji given to a cinder of fire. Utathya and Samvarta are his sons. It is said that he is still performing austerity and chanting the holy name of the Lord at a place known as Alokanda on the banks of the Ganges.

Parasurama: See Srimad-Bhagavatam 1.9.6.

Utathya: One of the three sons of Maharsi Angira. He was the spiritual master of Maharaja Mandhata. He married Bhadra, the daughter of Soma (moon). Varuna kidnapped his wife Bhadra, and to retaliate the offense of the god of water, he drank all the water of the world.

Medhatithi: An old sage of yore. An assembly member of the heavenly King Indradeva. His son was Kanva Muni, who brought up Sakuntala in the forest. He was promoted to the heavenly planet by strictly following the principles of retired life (vanaprastha).

Devala: A great authority like Narada Muni and Vyasadeva. His good name is on the list of authorities mentioned in the Bhagavad-gita when Arjuna acknowledged Lord Krsna as the Supreme Personality of Godhead. He met Maharaja Yudhisthira after the Battle of Kuruksetra, and he was the elder brother of Dhaumya, the priest of the Pandava family. Like the ksatriyas, he also allowed his daughter to select her own husband in a svayamvara meeting, and at that ceremony all the bachelor sons of the rsis were invited. According to some, he is not Asita Devala.

Bharadvaja: See Srimad-Bhagavatam 1.9.6.

Gautama: One of the seven great sages of the universe. Saradvan Gautama was one of his sons. Persons in the Gautama-gotra (dynasty) today are either his family descendants or in his disciplic succession. The brahmanas who profess Gautama-gotra are generally family descendants, and the ksatriyas and vaisyas who profess Gautama-gotra are all in the line of his disciplic succession. He was the husband of the famous Ahalya who turned into stone when Indradeva, the King of the heaven, molested her. Ahalya was delivered by Lord Ramacandra. Gautama was the grandfather of Krpacarya, one of the heroes of the Battle of Kuruksetra.

Maitreya: A great rsi of yore. He was spiritual master of Vidura and a great religious authority. He advised Dhrtarastra to keep good relations with the Pandavas. Duryodhana disagreed and thus was cursed by him. He met Vyasadeva and had religious discourses with him.

TEXT 11

TEXT

anye ca devarsi-brahmarsivarya  
rajarsivarya arunadayas ca  
nanarseya-pravarana sametan  
abhyarcya raja sirasa vavande

#### SYNONYMS

anye--many others; ca--also; devarsi--saintly demigods; brahmarsi--saintly brahmanas; varyah--topmost; rajarsi-varyah--topmost saintly kings; aruna-adayah--a special rank of rajarsis; ca--and; nana--many others; arseya-pravarana--chief amongst the dynasties of the sages; sametan--assembled together; abhyarcya--by worshipping; raja--the Emperor; sirasa--bowed his head to the ground; vavande--welcomed.

#### TRANSLATION

There were also many other saintly demigods, kings and special royal orders called arunadayas [a special rank of rajarsis] from different dynasties of sages. When they all assembled together to meet the Emperor [Pariksit], he received them properly and bowed his head to the ground.

#### PURPORT

The system of bowing the head to the ground to show respect to superiors is an excellent etiquette which obliges the honored guest deep into the heart. Even the first-grade offender is excused simply by this process, and Maharaja Pariksit, although honored by all the rsis and kings, welcomed all the big men in that humble etiquette in order to be excused from any offenses. Generally at the last stage of one's life this humble method is adopted by every sensible man in order to be excused before departure. In this way Maharaja Pariksit implored everyone's good will for going back home, back to Godhead.

#### TEXT 12

#### TEXT

sukhopavistesv atha tesu bhuyah  
krta-pranamah sva-cikirsitam yat  
vijnapayam asa vivikta-ceta  
upasthito 'gre 'bhigrhita-panih

#### SYNONYMS

sukha--happily; upavistesu--all sitting down; atha--thereupon; tesu--unto them (the visitors); bhuyah--again; krta-pranamah--having offered obeisances; sva--his own; cikirsitam--decision of fasting; yat--who; vijnapayam asa--submitted; vivikta-ceta--one whose mind is detached from worldly affairs; upasthita--being present; agre--before them; bhigrhita-panih--humbly with folded hands.

#### TRANSLATION

After all the rsis and others had seated themselves comfortably, the King, humbly standing before them with folded hands, told them of his decision to fast until death.

#### PURPORT

Although the King had already decided to fast until death on the bank of the Ganges, he humbly expressed his decision to elicit the opinions of the great authorities present there. Any decision, however important, should be confirmed by some authority. That makes the matter perfect. This means that the monarchs who ruled the earth in those days were not irresponsible dictators. They scrupulously followed



the authoritative decisions of the saints and sages in terms of Vedic injunction. Maharaja Pariksit, as a perfect king, followed the principles by consulting the authorities, even up to the last days of his life.

#### TEXT 13

#### TEXT

rajovaca  
aho vayam dhanyatama nrpanam  
mahattamanugrahaniya-silah  
rajnam kulam brahmana-pada-saucad  
durad visrstam bata garhya-karma

#### SYNONYMS

raja uvaca--the fortunate King said; aho--ah; vayam--we; dhanya-tamah--most thankful; nrpanam--of all the kings; mahat-tama--of the great souls; anugrahaniya-silah--trained to get favors; rajnam--of the royal; kulam--orders; brahmana-pada--feet of the brahmanas; saucat--refuse after cleaning; durat--at a distance; visrstam--always left out; bata--on account of; garhya--condemnable; karma--activities.

#### TRANSLATION

The fortunate King said: Indeed, we are the most grateful of all the kings who are trained to get favors from the great souls. Generally you [sages] consider royalty as refuse to be rejected and left in a distant place.

#### PURPORT

According to religious principles, stool, urine, wash water, etc., must be left at a long distance. Attached bathrooms, urinals, etc. may be very convenient amenities of modern civilization, but they are ordered to be situated at a distance from residential quarters. That very example is cited herein in relation to the kingly order for those who are progressively marching back to Godhead. Lord Sri Caitanya Mahaprabhu said that to be in intimate touch with dollars-and-cents men, or the kingly order, is worse than suicide for one who desires to go back to Godhead. In other words, the transcendentalists do not generally associate with men who are too enamored by the external beauty of God's creation. By advanced knowledge in spiritual realization, the transcendentalist knows that this beautiful material world is nothing but a shadowy reflection of the reality, the kingdom of God. They are not, therefore, very much captivated by royal opulence or anything like that. But in the case of Maharaja Pariksit, the situation was different. Apparently the King was condemned to death by an inexperienced brahmana boy, but factually he was called by the Lord to return to Him. Other transcendentalists, the great sages and mystics who assembled together because of Maharaja Pariksit's fasting unto death, were quite anxious to see him, for he was going back to Godhead. Maharaja Pariksit also could understand that the great sages who assembled there were all kind to his forefathers, the Pandavas, because of their devotional service to the Lord. He therefore felt grateful to the sages for being present there at the last stage of his life, and he felt that it was all due to the greatness of his late forefathers or grandfathers. He felt proud, therefore, that he happened to be the descendant of such great devotees. Such pride for the devotees of the Lord is certainly not equal to the puffed-up sense of vanity for material prosperity. The first is reality, whereas the other is false and vain.

#### TEXT 14

#### TEXT

tasyaiva me 'ghasya paravareso  
vyasakta-cittasya grhesv abhiksnam

nirveda-mulo dvija-sapa-rupo  
yatra prasakto bhayam asu dhatte

#### SYNONYMS

tasya--his; eva--certainly; me--mine; aghasya--of the sinful; para--transcendental; avara--mundane; isah--controller, the Supreme Lord; vyasakta--overly attached; cittasya--of the mind; grhesu--to family affairs; abhiksnam--always; nirveda-mulah--the source of detachment; dvija-sapa--cursing by the brahmana; rupah--form of; yatra--whereupon; prasaktah--one who is affected; bhayam--fearfulness; asu--very soon; dhatte--take place.

#### TRANSLATION

The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a brahmana's curse. Due to my being too much attached to family life, the Lord, in order to save me, has appeared before me in such a way that only out of fear I will detach myself from the world.

#### PURPORT

Maharaja Pariksit, although born in a family of great devotees, the Pandavas, and although securely trained in transcendental attachment for the association of the Lord, still found the allurement of mundane family life so strong that he had to be detached by a plan of the Lord. Such direct action is taken by the Lord in the case of a special devotee. Maharaja Pariksit could understand this by the presence of the topmost transcendentalists in the universe. The Lord resides with His devotees, and therefore the presence of the great saints indicated the presence of the Lord. The King therefore welcomed the presence of the great rsis as a mark of favor of the Supreme Lord.

#### TEXT 15

#### TEXT

tam mopayatam pratiyantu vipra  
ganga ca devi dhrta-cittam ise  
dvijopasrstah kuhakas taksako va  
dasatv alam gayata visnu-gathah

#### SYNONYMS

tam--for that reason; ma--me; upayatam--taken shelter of; pratiyantu--just accept me; viprah--O brahmanas; ganga--mother Ganges; ca--also; devi--direct representative of the Lord; dhrta--taken into; cittam--heart; ise--unto the Lord; dvija-upasrstah--created by the brahmana; kuhakah--something magical; taksakah--the snakebird; va--either; dasatu--let it bite; alam--without further delay; gayata--please go on singing; visnu-gathah--narration of the deeds of Visnu.

#### TRANSLATION

O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird--or whatever magical thing the brahmana created--bite me at once. I only desire that you all continue singing the deeds of Lord Visnu.

#### PURPORT

As soon as one is given up completely unto the lotus feet of the Supreme Lord, he is not at all afraid of death. The atmosphere created by the presence of great devotees of the Lord on the bank of the Ganges and Maharaja Pariksit's complete acceptance of the Lord's lotus feet were sufficient guarantee to the King for going back to Godhead. He thus became absolutely free from all fear of death.

#### TEXT 16

#### TEXT

punas ca bhuyad bhagavaty anante  
ratih prasangas ca tad-asrayesu  
mahatsu yam yam upayami srstim  
maitry astu sarvatra namo dvijebhyah

#### SYNONYMS

punah--again; ca--and; bhuyat--let it be; bhagavati--unto Lord Sri Krsna; anante--who has unlimited potency; ratih--attracting; prasangah--association; ca--also; tat--His; asrayesu--with those who are His devotees; mahatsu--within the material creation; yam yam--wherever; upayami--I may take; srstim--my birth; maitri--friendly relation; astu--let it be; sarvatra--everywhere; namah--my obeisances; dvijebhyah--unto the brahmanas.

#### TRANSLATION

Again, offering obeisances unto all you brahmanas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Krsna, association with His devotees and friendly relations with all living beings.

#### PURPORT

That a devotee of the Lord is the only perfect living being is explained herein by Maharaja Pariksit. A devotee of the Lord is no one's enemy, although there may be many enemies of a devotee. A devotee of the Lord does not like to associate with nondevotees, although he has no enmity with them. He desires association with the devotees of the Lord. This is perfectly natural because birds of the same feather mix together. And the most important function of a devotee is to have complete attachment for Lord Sri Krsna, the father of all living beings. As a good son of the father behaves in a friendly way with all his other brothers, so also the devotee of the Lord, being a good son of the supreme father, Lord Krsna, sees all other living beings in relation with the supreme father. He tries to bring back the upstart sons of the father to a saner stage and to get them to accept the supreme fatherhood of God. Maharaja Pariksit was certainly going back to Godhead, but even if he were not to go back, he prayed for a pattern of life which is the most perfect way in the material world. A pure devotee does not desire the company of a personality as great as Brahma, but he prefers the association of a petty living being, provided he is a devotee of the Lord.

#### TEXT 17

#### TEXT

iti sma rajadhyavasaya-yuktah  
pracina-mulesu kusesu dhirah  
udan-mukho daksina-kula aste  
samudra-patnyah sva-suta-nyasta-bharah

#### SYNONYMS

iti--thus; sma--as in the past; raja--the King; adhyavasaya--perseverance; yuktah--being engaged; pracina--eastern; mulesu--with the root; kusesu--on a seat made of kusa straw; dhirah--self-controlled; udan-mukhah--facing the northern side; daksina--on the southern; kule--bank; aste--situated; samudra--the sea; patnyah--wife of (the Ganges); sva--own; suta--son; nyasta--given over; bharah--the charge of administration.

#### TRANSLATION

In perfect self-control, Maharaja Pariksit sat down on a seat of straw, with straw-roots facing the east, placed on the southern bank of the Ganges, and he himself faced the north. Just previously he had given charge of his kingdom over to his son.

#### PURPORT

The River Ganges is celebrated as the wife of the sea. The seat of kusa straw is considered to be sanctified if the straw is taken out of the earth complete with root, and if the root is pointed toward the east it is considered to be auspicious. Facing the north is still more favorable for attaining spiritual success. Maharaja Pariksit handed over the charge of administration to his son before leaving home. He was thus fully equipped for all favorable conditions.

#### TEXT 18

#### TEXT

evam ca tasmin nara-deva-deve  
prayopaviste divi deva-sanghah  
prasasya bhumau vyakiran prasunair  
muda muhur dundubhayas ca neduh

#### SYNONYMS

evam--thus; ca--and; tasmin--in that; nara-deva-deve--upon the King's; praya-upaviste--being engaged in fasting to death; divi--in the sky; deva--demigods; sanghah--all of them; prasasya--having praised the action; bhumau--on the earth; vyakiran--scattered; prasunaih--with flowers; muda--in pleasure; muhuh--continually; dundubhayah--celestial drums; ca--also; neduh--beaten.

#### TRANSLATION

Thus the King, Maharaja Pariksit, sat to fast until death. All the demigods of the higher planets praised the King's actions and in pleasure continually scattered flowers over the earth and beat celestial drums.

#### PURPORT

Even up to the time of Maharaja Pariksit there were interplanetary communications, and the news of Maharaja Pariksit's fasting unto death to attain salvation reached the higher planets in the sky where the intelligent demigods live. The demigods are more luxurious than human beings, but all of them are obedient to the orders of the Supreme Lord. There is no one in the heavenly planets who is an atheist or nonbeliever. Thus any devotee of the Lord on the surface of the earth is always praised by them, and in the case of Maharaja Pariksit they were greatly delighted and thus gave tokens of honor by scattering flowers over the earth and by beating celestial drums. A demigod takes pleasure in seeing someone go back to Godhead. He is always pleased with a devotee of the Lord, so much so that by his adhidaivic powers he may help the devotees in all respects. And by their actions, the Lord is pleased with them.

There is an invisible chain of complete cooperation between the Lord, the demigods and the devotee of the Lord on earth.

#### TEXT 19

#### TEXT

maharsayo vai samupagata ye  
prasasya sadhv ity anumodamanah  
ucuh prajanugraha-sila-sara  
yad uttama-sloka-gunabhirupam

#### SYNONYMS

maharsayah--the great sages; vai--as a matter of course; samupagatah--assembled there; ye--those who; prasasya--by praising; sadhu--quite all right; iti--thus; anumodamanah--all approving; ucu--said; prajanugraha--doing good to the living being; sila-sarah--qualitatively powerful; yat--because; uttama-sloka--one who is praised by selected poems; guna-abhirupam--as beautiful as godly qualities.

#### TRANSLATION

All the great sages who were assembled there also praised the decision of Maharaja Pariksit and they expressed their approval by saying, "Very good." Naturally the sages are inclined to do good to common men, for they have all the qualitative powers of the Supreme Lord. Therefore they were very much pleased to see Maharaja Pariksit, a devotee of the Lord, and they spoke as follows.

#### PURPORT

The natural beauty of a living being is enhanced by rising up to the platform of devotional service. Maharaja Pariksit was absorbed in attachment for Lord Krsna. Seeing this, the great sages assembled were very pleased, and they expressed their approval by saying, "Very good." Such sages are naturally inclined to do good to the common man, and when they see a personality like Maharaja Pariksit advance in devotional service, their pleasure knows no bounds, and they offer all blessings in their power. The devotional service of the Lord is so auspicious that all demigods and sages, up to the Lord Himself, became pleased with the devotee, and therefore the devotee finds everything auspicious. All inauspicious matters are removed from the path of a progressive devotee. Meeting all the great sages at the time of death was certainly auspicious for Maharaja Pariksit, and thus he was blessed by the so-called curse of a brahmana's boy.

#### TEXT 20

#### TEXT

na va idam rajarsi-varya citram  
bhavatsu krsnam samanuvratesu  
ye 'dhyasanam raja-kirita-justam  
sadyo jahur bhagavat-parsva-kamah

#### SYNONYMS

na--neither; va--like this; idam--this; rajarsi--saintly king; varya--the chief; citram--astonishing; bhavatsu--unto all of you; krsnam--Lord Krsna; samanuvratesu--unto those who are strictly in the line of; ye--who; adhyasanam--seated on the throne; raja-kirita--helmets of kings; justam--decorated; sadyah--

immediately; jahuh--gave up; bhagavat--the Personality of Godhead; parsva-kamah--desiring to achieve association.

#### TRANSLATION

[The sages said:] O chief of all the saintly kings of the Pandu dynasty who are strictly in the line of Lord Sri Krsna! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead.

#### PURPORT

Foolish politicians who hold political administrative posts think that the temporary posts they occupy are the highest material gain of life, and therefore they stick to those posts even up to the last moment of life, without knowing that achievement of liberation as one of the associates of the Lord in His eternal abode is the highest gain of life. The human life is meant for achieving this end. The Lord has assured us in the Bhagavad-gita many times that going back to Godhead, His eternal abode, is the highest achievement. Prahlada Maharaja, while praying to Lord Nrsimha, said, "O my Lord, I am very much afraid of the materialistic way of life, and I am not the least afraid of Your present ghastly ferocious feature as Nrsimhadeva. This materialistic way of life is something like a grinding stone, and we are being crushed by it. We have fallen into this horrible whirlpool of the tossing waves of life, and thus, my Lord, I pray at Your lotus feet to call me back to Your eternal abode as one of Your servitors. This is the summit liberation of this materialistic way of life. I have very bitter experience of the materialistic way of life. In whichever species of life I have taken birth, compelled by the force of my own activities, I have very painfully experienced two things, namely separation from my beloved and meeting with what is not wanted. And to counteract them, the remedies which I undertook were more dangerous than the disease itself. So I drift from one point to another birth after birth, and I pray to You therefore to give me a shelter at Your lotus feet."

The Pandava kings, who are more than many saints of the world, knew the bitter results of the materialistic way of life. They were never captivated by the glare of the imperial throne they occupied, and they sought always the opportunity of being called by the Lord to associate with Him eternally. Maharaja Pariksit was the worthy grandson of Maharaja Yudhisthira. Maharaja Yudhisthira gave up the imperial throne to his grandson, and similarly Maharaja Pariksit, the grandson of Maharaja Yudhisthira, gave up the imperial throne to his son Janamejaya. That is the way of all the kings in the dynasty because they are all strictly in the line of Lord Krsna. Thus the devotees of the Lord are never enchanted by the glare of materialistic life, and they live impartially, unattached to the objects of the false, illusory materialistic way of life.

#### TEXT 21

#### TEXT

sarve vayam tavad ihasmahe 'tha  
kalevaram yavad asau vihaya  
lokam param virajaskam visokam  
yasyaty ayam bhagavata-pradhanah

#### SYNONYMS

sarve--all; vayam--of us; tavat--as long as; iha--at this place; asmahe--shall stay; atha--hereafter; kalevaram--the body; yavat--so long; asau--the King; vihaya--giving up; lokam--the planet; param--the supreme; virajaskam--completely free from mundane contamination; visokam--completely freed from all kinds of lamentation; yasyati--returns; ayam--this; bhagavata--devotee; pradhanah--the foremost.

#### TRANSLATION

We shall all wait here until the foremost devotee of the Lord, Maharaja Pariksit, returns to the supreme planet, which is completely free from all mundane contamination and all kinds of lamentation.

#### PURPORT

Beyond the limitation of the material creation, which is compared to the cloud in the sky, there is the paravyoma, or the spiritual sky, full of planets called Vaikunthas. Such Vaikuntha planets are also differently known as the Purusottamaloka, Acyutaloka, Trivikramaloka, Hrsikesaloka, Kesavaloka, Aniruddhaloka, Madhavaloka, Pradyumnaloka, Sankarsanaloka, Sridharaloka, Vasudevaloka, Ayodhyaloka, Dvarakaloka and many other millions of spiritual lokas wherein the Personality of Godhead predominates; all the living entities there are liberated souls with spiritual bodies as good as that of the Lord. There is no material contamination; everything there is spiritual, and therefore there is nothing objectively lamentable. They are full of transcendental bliss, and are without birth, death, old age and disease. And amongst all the above-mentioned Vaikunthalokas, there is one supreme loka called Goloka Vrndavana, which is the abode of the Lord Sri Krsna and His specific associates. Maharaja Pariksit was destined to achieve this particular loka, and the great rsis assembled there could foresee this. All of them consulted among themselves about the great departure of the great King, and they wanted to see him up to the last moment because they would no more be able to see such a great devotee of the Lord. When a great devotee of the Lord passes away, there is nothing to be lamented because the devotee is destined to enter into the kingdom of God. But the sorry plight is that such great devotees leave our sight, and therefore there is every reason to be sorry. As the Lord is rarely to be seen by our present eyes, so also are the great devotees. The great rsis, therefore, correctly decided to remain on the spot till the last moment.

#### TEXT 22

##### TEXT

asrutya tad rsi-gana-vacah pariksit  
samam madhu-cyud guru cavyalikam  
abhasatainan abhinandya yuktan  
susrusamanas caritani visnoh

##### SYNONYMS

asrutya--just after hearing; tat--that; rsi-gana--the sages assembled; vacah--speaking; pariksit--Maharaja Pariksit; samam--impartial; madhu-cyut--sweet to hear; guru--grave; ca--also; avyalikam--perfectly true; abhasata--said; enan--all of them; abhinandya--congratulated; yuktan--appropriately presented; susrusamanah--being desirous to hear; caritani--activities of; visnoh--the Personality of Godhead.

##### TRANSLATION

All that was spoken by the great sages was very sweet to hear, full of meaning and appropriately presented as perfectly true. So after hearing them, Maharaja Pariksit, desiring to hear of the activities of Lord Sri Krsna, the Personality of Godhead, congratulated the great sages.

#### TEXT 23

##### TEXT

samagatah sarvata eva sarve  
veda yatha murti-dharas tri-prsthe  
nehatha namutra ca kascanartha  
rte paranugraham atma-silam

## SYNONYMS

samagatah--assembled; sarvatah--from all directions; eva--certainly; sarve--all of you; vedah--supreme knowledge; yatha--as; murti-dharah--personified; tri-prsthe--on the planet of Brahma (which is situated above the three planetary systems, namely the upper, intermediate and lower worlds); na--not; iha--in this world; atha--thereafter; na--nor; amutra--in the other world; ca--also; kascana--any other; arthah--interest; re--save and except; para--others; anugraham--doing good to; atma-silam--own nature.

## TRANSLATION

The King said: O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or in the next.

## PURPORT

Six kinds of opulences, namely wealth, strength, fame, beauty, knowledge and renunciation, are all originally the different attributes pertaining to the Absolute Personality of Godhead. The living beings, who are part-and-parcel entities of the Supreme Being, have all these attributes partially, up to the full strength of seventy-eight percent. In the material world these attributes (up to seventy-eight percent of the Lord's attributes) are covered by the material energy, as the sun is covered by a cloud. The covered strength of the sun is very dim, compared to the original glare, and similarly the original color of the living beings with such attributes becomes almost extinct. There are three planetary systems, namely the lower worlds, the intermediate worlds and the upper worlds. The human beings on earth are situated at the beginning of the intermediate worlds, but living beings like Brahma and his contemporaries live in the upper worlds, of which the topmost is Satyaloka. In Satyaloka the inhabitants are fully cognizant of Vedic wisdom, and thus the mystic cloud of material energy is cleared. Therefore they are known as the Vedas personified. Such persons, being fully aware of knowledge both mundane and transcendental, have no interest in either the mundane or transcendental worlds. They are practically desireless devotees. In the mundane world they have nothing to achieve, and in the transcendental world they are full in themselves. Then why do they come to the mundane world? They descend on different planets as messiahs by the order of the Lord to deliver the fallen souls. On the earth they come down and do good to the people of the world in different circumstances under different climatic influences. They have nothing to do in this world save and except reclaim the fallen souls rotting in material existence, deluded by material energy.

## TEXT 24

### TEXT

tatas ca vah prcchyaṃ imam viprcche  
visrabhya vipra itī kṛtyatayam  
sarvatmana mriyamanais ca kṛtyam  
suddham ca tatramsatabhiyuktah

## SYNONYMS

tatah--as such; ca--and; vah--unto you; prcchyaṃ--that which is to be asked; imam--this; viprcche--beg to ask you; visrabhya--trustworthy; viprah--brahmanas; iti--thus; kṛtyatayam--out of all different duties; sarva-atmana--by everyone; mriyamanaih--especially those who are just about to die; ca--and; kṛtyam--dutiful; suddham--perfectly correct; ca--and; tatra--therein; amrsata--by complete deliberation; abhiyuktah--just befitting.



## TRANSLATION

O trustworthy brahmanas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die.

## PURPORT

In this verse the King has placed two questions before the learned sages. The first question is what is the duty of everyone in all circumstances, and the second question is what is the specific duty of one who is to die very shortly. Out of the two, the question relating to the dying man is most important because everyone is a dying man, either very shortly or after one hundred years. The duration of life is immaterial, but the duty of a dying man is very important. Maharaja Pariksit placed these two questions before Sukadeva Gosvami also on his arrival, and practically the whole of the Srimad-Bhagavatam, beginning from the Second Canto up to the last Twelfth Canto, deals with these two questions. The conclusion arrived at thereof is that devotional service of the Lord Sri Krsna, as it is confirmed by the Lord Himself in the last phases of the Bhagavad-gita, is the last word in relation to everyone's permanent duty in life. Maharaja Pariksit was already aware of this fact, but he wanted the great sages assembled there to unanimously give their verdict on his conviction so that he might be able to go on with his confirmed duty without controversy. He has especially mentioned the word suddha, or perfectly correct. For transcendental realization or self-realization, many processes are recommended by various classes of philosophers. Some of them are first-class methods, and some of them are second- or third-class methods. The first-class method demands that one give up all other methods and surrender unto the lotus feet of the Lord and thus be saved from all sins and their reactions.

## TEXT 25

### TEXT

tatrabhad bhagavan vyasa-putro  
yadrcchaya gam atamano 'napeksah  
alaksya-lingo nija-labha-tusto  
vrtas ca balair avadhuta-vesah

### SYNONYMS

tatra--there; abhavad--appeared; bhagavan--powerful; vyasa-putrah--son of Vyasadeva; yadrcchaya--as one desires; gam--the earth; atamanah--while traveling; anapeksah--disinterested; alaksya--unmanifested; lingah--symptoms; nija-labha--self-realized; tustah--satisfied; vrtah--surrounded; ca--and; balaih--by children; avadhuta--neglected by others; vesah--dressed.

## TRANSLATION

At that moment there appeared the powerful son of Vyasadeva, who traveled over the earth disinterested and satisfied with himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded with women and children, and he dressed as if others had neglected him.

## PURPORT

The word bhagavan is sometimes used in relation with some of the great devotees of the Lord, like Sukadeva Gosvami. Such liberated souls are disinterested in the affairs of this material world because they are self-satisfied by the great achievements of devotional service. As explained before, Sukadeva Gosvami never accepted any formal spiritual master, nor did he undergo any formal reformatory performances. His father, Vyasadeva, was his natural spiritual master because Sukadeva Gosvami heard Srimad-Bhagavatam

from him. After this, he became completely self-satisfied. Thus he was not dependent on any formal process. The formal processes are necessary for those who are expected to reach the stage of complete liberation, but Sri Sukadeva Gosvami was already in that status by the grace of his father. As a young boy he was expected to be properly dressed, but he went about naked and was uninterested in social customs. He was neglected by the general populace, and inquisitive boys and women surrounded him as if he were a madman. He thus appears on the scene while traveling on the earth of his own accord. It appears that upon the inquiry of Maharaja Pariksit, the great sages were not unanimous in their decision as to what was to be done. For spiritual salvation there were many prescriptions according to the different modes of different persons. But the ultimate aim of life is to attain the highest perfectional stage of devotional service to the Lord. As doctors differ, so also sages differ in their different prescriptions. While such things were going on, the great and powerful son of Vyasadeva appeared on the scene.

#### TEXT 26

#### TEXT

tam dvyasta-varsam su-kumara-pada-  
karoru-bahv-amsa-kapola-gatram  
carv-ayataksonnasa-tulya-karna-  
subhrv-ananam kambu-sujata-kantham

#### SYNONYMS

tam--him; dvi-asta--sixteen; varsam--years; su-kumara--delicate; pada--legs; kara--hands; uru--thighs; bahu--arms; amsa--shoulders; kapola--forehead; gatram--body; caru--beautiful; ayata--broad; aksa--eyes; unnasa--high nose; tulya--similar; karna--ears; subhrv--nice brows; ananam--face; kambu--conchshell; sujata--nicely built; kantham--neck.

#### TRANSLATION

This son of Vyasadeva was only sixteen years old. His legs, hands, thighs, arms, shoulders, forehead and the other parts of his body were all delicately formed. His eyes were beautifully wide, and his nose and ears were highly raised. He had a very attractive face, and his neck was well formed and beautiful like a conchshell.

#### PURPORT

A respectable personality is described beginning with the legs, and this honored system is observed here with Sukadeva Gosvami. He was only sixteen years of age. A person is honored for his achievements and not for advanced age. A person can be older by experience and not by age. Sri Sukadeva Gosvami, who is described herein as the son of Vyasadeva, was by his knowledge more experienced than all the sages present there, although he was only sixteen years old.

#### TEXT 27

#### TEXT

nigudha-jatrum prthu-tunga-vaksasam  
avarta-nabhim vali-valgudaram ca  
dig-ambaram vaktra-vikirna-kesam  
pralamba-bahum svamarottamabham

#### SYNONYMS

nigudha--covered; jatrum--collarbone; prthu--broad; tunga--swollen; vaksasam--chest; avarta--whirled; nabhim--navel; vali-valgu--striped; udaram--abdomen; ca--also; dik-ambaram--dressed by all directions (naked); vaktra--curled; vikirna--scattered; kesam--hair; pralamba--elongated; bahum--hands; su-amara-uttama--the best among the gods (Krsna); abham--hue.

#### TRANSLATION

His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Krsna.

#### PURPORT

His bodily features indicate him to be different from common men. All the signs described in connection with the bodily features of Sukadeva Gosvami are uncommon symptoms, typical of great personalities, according to physiognomical calculations. His bodily hue resembled that of Lord Krsna, who is the supreme among the gods, demigods and all living beings.

#### TEXT 28

##### TEXT

syamam sadapivya-vayo-'nga-laksmya  
strinam mano-jnam rucira-smitena  
pratyutthitas te munayah svasanebhyas  
tal-laksana-jna api gudha-varcasam

#### SYNONYMS

syamam--blackish; sada--always; apivya--excessively; vayah--age; anga--symptoms; laksmya--by the opulence of; strinam--of the fair sex; manah-jnam--attractive; rucira--beautiful; smitena--smiling; pratyutthitah--stood up; te--all of them; munayah--the great sages; sva--own; asanebhyah--from the seats; tat--those; laksana-jnah--expert in the art of physiognomy; api--even; gudha-varcasam--covered glories.

#### TRANSLATION

He was blackish and very beautiful due to his youth. Because of the glamor of his body and his attractive smiles, he was pleasing to women. Though he tried to cover his natural glories, the great sages present there were all expert in the art of physiognomy, and so they honored him by rising from their seats.

#### TEXT 29

##### TEXT

sa visnu-rato 'tithaya agataya  
tasmai saparyam sirasajahara  
tato nivrtta hy abudhah striyo 'rbhaka  
mahasane sopavivesa pujitah

#### SYNONYMS

sah--he; visnu-ratah--Maharaja Pariksit (who is always protected by Lord Visnu); atithaye--to become a guest; agataya--one who arrived there; tasmai--unto him; saparyam--with the whole body; sirasa--with bowed head; ajahara--offered obeisances; tatah--thereafter; nivrttah--ceased; hi--certainly; abudhah--less

intelligent; striyah--women; arbhakah--boys; maha-asane--exalted seat; sa--he; upavivesa--sat down; pujitah--being respected.

#### TRANSLATION

Maharaja Pariksit, who is also known as Visnurata [one who is always protected by Visnu], bowed his head to receive the chief guest, Sukadeva Gosvami. At that time all the ignorant women and boys ceased following Srila Sukadeva. Receiving respect from all, Sukadeva Gosvami took his exalted seat.

#### PURPORT

On Sukadeva Gosvami's arrival at the meeting, everyone, except Srila Vyasadeva, Narada and a few others, stood up, and Maharaja Pariksit, who was glad to receive a great devotee of the Lord, bowed down before him with all the limbs of his body. Sukadeva Gosvami also exchanged the greetings and reception by embrace, shaking of hands, nodding and bowing down, especially before his father and Narada Muni. Thus he was offered the presidential seat at the meeting. When he was so received by the king and sages, the street boys and less intelligent women who followed him were struck with wonder and fear. So they retired from their frivolous activities, and everything was full of gravity and calm.

#### TEXT 30

#### TEXT

sa samvrtas tatra mahan mahiyasam  
brahmarsi-rajarsi-devarsi-sanghaih  
vyarocatalam bhagavan yathendur  
graharksa-tara-nikaraih paritah

#### SYNONYMS

sah--Sri Sukadeva Gosvami; samvrtah--surrounded by; tatra--there; mahan--great; mahiyasam--of the greatest; brahmarsi--saint among the brahmanas; rajarsi--saint among the kings; devarsi--saint among the demigods; sanghaih--by the assembly of; vyarocata--well deserved; alam--able; bhagavan--powerful; yatha--as; induh--the moon; graha--planets; rksa--heavenly bodies; tara--stars; nikaraih--by the assembly of; paritah--surrounded by.

#### TRANSLATION

Sukadeva Gosvami was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets and other heavenly bodies. His presence was gorgeous, and he was respected by all.

#### PURPORT

In the great assembly of saintly personalities, there was Vyasadeva the brahmarsi, Narada the devarsi, Parasurama the great ruler of the ksatriya kings, etc. Some of them were powerful incarnations of the Lord. Sukadeva Gosvami was not known as brahmarsi, rajarsi or devarsi, nor was he an incarnation like Narada, Vyasa or Parasurama. And yet he excelled them in respects paid. This means that the devotee of the Lord is more honored in the world than the Lord Himself. One should therefore never minimize the importance of a devotee like Sukadeva Gosvami.

#### TEXT 31

#### TEXT

prasantam asinam akuntha-medhasam  
munim nrpo bhagavato 'bhyupetya  
pranamyamurdhnavahitah krtanjali  
natva gira sunrtayanvaprchat

#### SYNONYMS

prasantam--perfectly pacified; asinam--sitting; akuntha--without hesitation; medhasam--one who has sufficient intelligence; munim--unto the great sage; nrpah--the King (Maharaja Pariksit); bhagavatah--the great devotee; abhyupetya--approaching him; pranamyam--bowing down; murdhna--his head; avahitah--properly; krtanjali--with folded hands; natva--politely; gira--by words; sunrtaya--in sweet voices; anvaprchat--inquired.

#### TRANSLATION

The sage Sri Sukadeva Gosvami sat perfectly pacified, intelligent and ready to answer any question without hesitation. The great devotee, Maharaja Pariksit, approached him, offered his respects by bowing before him, and politely inquired with sweet words and folded hands.

#### PURPORT

The gesture now adopted by Maharaja Pariksit of questioning a master is quite befitting in terms of scriptural injunctions. The scriptural injunction is that one should humbly approach a spiritual master to understand the transcendental science. Maharaja Pariksit was now prepared for meeting his death, and within the very short time of seven days he was to know the process of entering the kingdom of God. In such important cases, one is required to approach a spiritual master. There is no necessity of approaching a spiritual master unless one is in need of solving the problems of life. One who does not know how to put questions before the spiritual master has no business seeing him. And the qualification of the spiritual master is perfectly manifested in the person of Sukadeva Gosvami. Both the spiritual master and the disciple, namely Sri Sukadeva Gosvami and Maharaja Pariksit, attained perfection through the medium of Srimad-Bhagavatam. Sukadeva Gosvami learned Srimad-Bhagavatam from his father, Vyasadeva, but he had no chance to recite it. Before Maharaja Pariksit he recited Srimad-Bhagavatam and answered the questions of Maharaja Pariksit unhesitatingly, and thus both the master and the disciple got salvation.

#### TEXT 32

#### TEXT

pariksid uvaca  
aho adya vayam brahman  
sat-sevyah ksatra-bandhavah  
krpayatithi-rupena  
bhavadbhis tirthakah krtah

#### SYNONYMS

pariksit uvaca--the fortunate Maharaja Pariksit said; aho--ah; adya--today; vayam--we; brahman--O brahmana; sat-sevyah--eligible to serve the devotee; ksatra--the ruling class; bandhavah--friends; krpayam--by your mercy; atithi-rupena--in the manner of a guest; bhavadbhih--by your good self; tirthakah--qualified for being places of pilgrimage; krtah--done by you.

#### TRANSLATION

The fortunate King Pariksit said: O brahmana, by your mercy only, you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee.

#### PURPORT

Saintly devotees like Sukadeva Gosvami generally do not approach worldly enjoyers, especially those in royal orders. Maharaja Prataparudra was a follower of Lord Caitanya, but when he wanted to see the Lord, the Lord refused to see him because he was a king. For a devotee who desires to go back to Godhead, two things are strictly prohibited: worldly enjoyers and women. Therefore, devotees of the standard of Sukadeva Gosvami are never interested in seeing kings. Maharaja Pariksit was, of course, a different case. He was a great devotee, although a king, and therefore Sukadeva Gosvami came to see him in his last stage of life. Maharaja Pariksit, out of his devotional humility, felt himself an unworthy descendant of his great ksatriya forefathers, although he was as great as his predecessors. The unworthy sons of the royal orders are called ksatra-bandhavas, as the unworthy sons of the brahmanas are called dvija-bandhus or brahma-bandhus. Maharaja Pariksit was greatly encouraged by the presence of Sukadeva Gosvami. He felt himself sanctified by the presence of the great saint whose presence turns any place into a place of pilgrimage.

#### TEXT 33

#### TEXT

yesam samsmaranat pumsam  
sadyah suddhyanti vai grhah  
kim punar darsana-sparsa-  
pada-saucasanadibhih

#### SYNONYMS

yesam--of whom; samsmaranat--by remembrance; pumsam--of a person; sadyah--instantly; suddhyanti--cleanses; vai--certainly; grhah--all houses; kim--what; punah--then; darsana--meeting; sparsa--touching; pada--the feet; sauca--washing; asana-adibhih--by offering a seat, etc.

#### TRANSLATION

Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?

#### PURPORT

The importance of holy places of pilgrimage is due to the presence of great sages and saints. It is said that sinful persons go to the holy places and leave their sins there to accumulate. But the presence of the great saints disinfests the accumulated sins, and thus the holy places continue to remain sanctified by the grace of the devotees and saints present there. If such saints appear in the homes of worldly people, certainly the accumulated sins of such worldly enjoyers become neutralized. Therefore, the holy saints actually have no self-interest with the householders. The only aim of such saints is to sanctify the houses of the householders, and the householders therefore should feel grateful when such saints and sages appear at their doors. A householder who dishonors such holy orders is a great offender. It is enjoined, therefore, that a householder who does not bow down before a saint at once must undergo fasting for the day in order to neutralize the great offense.

#### TEXT 34

#### TEXT

sannidhyat te maha-yogin  
patakani mahanty api  
sadyo nasyanti vai pumsam  
visnor iva suretarah

#### SYNONYMS

sannidhyat--on account of the presence; te--your; maha-yogin--O great mystic; patakani--sins; mahanti--invulnerable; api--in spite of; sadyah--immediately; nasyanti--vanquished; vai--certainly; pumsam--of a person; visnoh--like the presence of the Personality of Godhead; iva--like; sura-itarah--other than the demigods.

#### TRANSLATION

Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!

#### PURPORT

There are two classes of human beings, namely the atheist and the devotee of the Lord. The devotee of the Lord, because of manifesting godly qualities, is called a demigod, whereas the atheist is called a demon. The demon cannot stand the presence of Visnu, the Personality of Godhead. The demons are always busy in trying to vanquish the Personality of Godhead, but factually as soon as the Personality of Godhead appears, by either His transcendental name, form, attributes, pastimes, paraphernalia or variegatedness, the demon is at once vanquished. It is said that a ghost cannot remain as soon as the holy name of the Lord is chanted. The great saints and devotees of the Lord are in the list of His paraphernalia, and thus as soon as a saintly devotee is present, the ghostly sins are at once vanquished. That is the verdict of all Vedic literatures. One is recommended, therefore, to associate only with saintly devotees so that worldly demons and ghosts cannot exert their sinister influence.

#### TEXT 35

#### TEXT

api me bhagavan pritah  
krsnah pandu-suta-priyah  
paitr-svaseya-prity-artham  
tad-gotrasyatta-bandhavah

#### SYNONYMS

api--definitely; me--unto me; bhagavan--the Personality of Godhead; pritah--pleased; krsnah--the Lord; pandu-suta--the sons of King Pandu; priyah--dear; paitr--in relation with the father; svaseya--the sons of the sister; priti--satisfaction; artham--in the matter of; tat--their; gotrasya--of the descendant; atta--accepted; bandhavah--as a friend.

#### TRANSLATION

Lord Krsna, the Personality of Godhead, who is very dear to the sons of King Pandu, has accepted me as one of those relatives just to please His great cousins and brothers.

#### PURPORT

A pure and exclusive devotee of the Lord serves his family interest more dexterously than others, who are attached to illusory family affairs. Generally people are attached to family matters, and the whole economic impetus of human society is moving under the influence of family affection. Such deluded persons have no information that one can render better service to the family by becoming a devotee of the Lord. The Lord gives special protection to the family members and descendants of a devotee, even though such members are themselves nondevotees! Maharaja Prahlada was a great devotee of the Lord, but his father, Hiranyakasipu, was a great atheist and declared enemy of the Lord. But despite all this, Hiranyakasipu was awarded salvation due to his being the father of Maharaja Prahlada. The Lord is so kind that he gives all protection to the family members of His devotee, and thus the devotee has no need to bother about his family members, even if one leaves such family members aside to discharge devotional service. Maharaja Yudhisthira and his brothers were the sons of Kunti, the paternal aunt of Lord Krsna, and Maharaja Pariksit admits the patronage of Lord Krsna because of his being the only grandson of the great Pandavas.

#### TEXT 36

#### TEXT

anyatha te 'vyakta-gater  
darsanam nah katham nram  
nitaram mriyamananam  
samsiddhasya vaniyasah

#### SYNONYMS

anyatha--otherwise; te--your; avyakta-gateh--of one whose movements are invisible; darsanam--meeting; nah--for us; katham--how; nram--of the people; nitaram--specifically; mriyamananam--of those who are about to die; samsiddhasya--of one who is all-perfect; vaniyasah--voluntary appearance.

#### TRANSLATION

Otherwise [without being inspired by Lord Krsna] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?

#### PURPORT

The great sage Sukadeva Gosvami was certainly inspired by Lord Krsna to appear voluntarily before Maharaja Pariksit, the great devotee of the Lord, just to give him the teachings of Srimad-Bhagavatam. One can achieve the nucleus of the devotional service of the Lord by the mercy of the spiritual master and the Personality of Godhead. The spiritual master is the manifested representative of the Lord to help one achieve ultimate success. One who is not authorized by the Lord cannot become a spiritual master. Srila Sukadeva Gosvami is an authorized spiritual master, and thus he was inspired by the Lord to appear before Maharaja Pariksit and instruct him in the teachings of Srimad-Bhagavatam. One can achieve the ultimate success of going back to Godhead if he is favored by the Lord's sending His true representative. As soon as a true representative of the Lord is met by a devotee of the Lord, the devotee is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated in the heart of all living beings, and thus he knows very well the movements of all individual persons. As soon as the Lord finds that a particular soul is very eager to go back to Godhead, the Lord at once sends His bona fide representative. The sincere devotee is thus assured by the Lord of going back to Godhead. The conclusion is that to get the assistance and help of a bona fide spiritual master means to receive the direct help of the Lord Himself.

#### TEXT 37



## TEXT

atah prcchami samsiddhim  
yoginam paramam gurum  
purusasyeha yat karyam  
mriyamanasya sarvatha

## SYNONYMS

atah--therefore; prcchami--beg to inquire; samsiddhim--the way of perfection; yoginam--of the saints; paramam--the supreme; gurum--the spiritual master; purusasya--of a person; iha--in this life; yat--whatever; karyam--duty; mriyamanasya--of one who is going to die; sarvatha--in every way.

## TRANSLATION

You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die.

## PURPORT

Unless one is perfectly anxious to inquire about the way of perfection, there is no necessity of approaching a spiritual master. A spiritual master is not a kind of decoration for a householder. Generally a fashionable materialist engages a so-called spiritual master without any profit. The pseudo spiritual master flatters the so-called disciple, and thereby both the master and his ward go to hell without a doubt. Maharaja Pariksit is the right type of disciple because he puts forward questions vital to the interest of all men, particularly for the dying men. The question put forward by Maharaja Pariksit is the basic principle of the complete thesis of Srimad-Bhagavatam. Now let us see how intelligently the great master replies.

## TEXT 38

### TEXT

yac chrotavyam atho japyam  
yat kartavyam nrbhih prabho  
smartavyam bhajaniyam va  
bruhi yad va viparyayam

## SYNONYMS

yat--whatever; srotavyam--worth hearing; atho--thereof; japyam--chanted; yat--what also; kartavyam--executed; nrbhih--by the people in general; prabho--O master; smartavyam--that which is remembered; bhajaniyam--worshipable; va--either; bruhi--please explain; yad va--what it may be; viparyayam--against the principle.

## TRANSLATION

Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.

## TEXT 39

### TEXT

nunam bhagavato brahman  
grhesu grha-medhinam  
na laksyate hy avasthanam  
api go-dohanam kvacit

#### SYNONYMS

nunam--because; bhagavatah--of you, who are powerful; brahman--O brahmana; grhesu--in the houses; grha-medhinam--of the householders; na--not; laksyate--are seen; hi--exactly; avasthanam--staying in; api--even; go-dohanam--milking the cow; kvacit--rarely.

#### TRANSLATION

O powerful brahmana, it is said that you hardly stay in the houses of men long enough to milk a cow.

#### PURPORT

Saints and sages in the renounced order of life go to the houses of the householders at the time they milk the cows, early in the morning, and ask some quantity of milk for subsistence. A pound of milk fresh from the milk bag of a cow is sufficient to feed an adult with all vitamin values, and therefore saints and sages live only on milk. Even the poorest of the householders keep at least ten cows, each delivering twelve to twenty quarts of milk, and therefore no one hesitates to spare a few pounds of milk for the mendicants. It is the duty of householders to maintain the saints and sages, like the children. So a saint like Sukadeva Gosvami would hardly stay at the house of a householder for more than five minutes in the morning. In other words, such saints are very rarely seen in the houses of householders, and Maharaja Pariksit therefore prayed to him to instruct him as soon as possible. The householders also should be intelligent enough to get some transcendental information from visiting sages. The householder should not foolishly ask a saint to deliver what is available in the market. That should be the reciprocal relation between the saints and the householders.

#### TEXT 40

#### TEXT

suta uvaca  
evam abhasitah prstah  
sa rajna slaksnaya gira  
pratyabhasata dharmajno  
bhagavan badarayanih

#### SYNONYMS

sutah uvaca--Sri Suta Gosvami said; evam--thus; abhasitah--being spoken; prstah--and asked for; sah--he; rajna--by the King; slaksnaya--by sweet; gira--language; pratyabhasata--began to reply; dharmajnah--one who knows the principles of religion; bhagavan--the powerful personality; badarayanih--son of Vyasadeva.

#### TRANSLATION

Sri Suta Gosvami said: The King thus spoke and questioned the sage, using sweet language. Then the great and powerful personality, the son of Vyasadeva, who knew the principles of religion, began his reply.  
Thus end the Bhaktivedanta purports of the First Canto, Nineteenth Chapter, of the Srimad-Bhagavatam, entitled "The Appearance of Sukadeva Gosvami."

END OF THE FIRST CANTO