

Śrīmad Bhāgavatam

Third Canto – Part Three



His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

Śrīmad-Bhāgavatam

Third Canto
(Part Three – Chapters 17-24)

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

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Founder-Ācārya of the International Society
for Krishna Consciousness

336 pages

8 color illustrations

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

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

(continued on back flap)

Front cover: Lord Kapila, the Supreme Personality of Godhead, explains the purpose of his incarnation to his father, Kardama Muni. Back cover: Lord Viṣṇu descends on His eagle carrier, Garuḍa, to offer benediction to the great sage Kardama Muni.

Srimad
Bhāgavatam

Third Canto
Part Three

A.C. Bhaktivedanta Swami Prabhupāda

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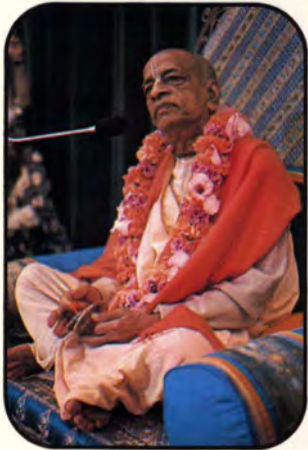


(continued from front flap)

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

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

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



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda





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



Plate 1 The demon and the Lord struck each other with their huge maces, each enraged and seeking his own victory. (p. 715)



Plate 2 On the order of the Supreme Lord, Brahmā cast off his impure body. (p. 779)



Plate 3 The Lord appeared before Kardama Muni with His lotus feet placed on the shoulders of Garuda. (p. 810)



Plate 4 The sage Kardama instantly produced an aerial mansion by his yogic power.
(p. 915)



Plate 5 The girls very respectfully bathed Devahūti with valuable oils and ointments.
(p. 925)



Plate 6 After speaking to Kardama Muni and Devahūti, Lord Brahmā left for his abode. (p. 970)



Plate 7 "O Muni, because I told you before that I would become your son, I have descended to fulfill this truth." (p. 984)

ALL GLORY TO ŚRĪ GURU AND GURURĪCĪ

Śrīmad-Bhāgavatam

KṚṢṆA-DVĀDĀŚĪKĪ VYĀSA

अभिलष्य

शुभं

व्याख्यानसंग्रहः

सावित्र्यवन्दनसंग्रहः

दर्शनसंग्रहः ।

परमार्थ

प्रवचनसंग्रहः

सङ्ग्रहः

राधापणे

संग्रहः

इत्यादिः ॥१॥

॥१॥

प्रथमः भागः

दशमोऽध्यायः

पञ्चमोऽध्यायः

दशमोऽध्यायः (p. 812)

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

KṚṢṂA-DVAIPĀYANA VYĀSA

ऋषिरुवाच

जुष्टं

बताद्याखिलसत्त्वराशेः

सांसिद्ध्यमक्ष्णोस्तव दर्शनान्नः ।

यद्दर्शनं जन्मभिरीड्य सद्भि-

राशासते योगिनो रूढयोगाः ॥१३॥

ṛṣir uvāca

juṣṭaṁ batādyākhila-sattva-rāṣeḥ

sāmsiddhyam akṣṇos tava darśanān naḥ

yad-darśanaṁ janmabhir īḍya sadbhir

āśāsate yogino rūḍha-yogaḥ (p. 813)

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3959 Landmark Street

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"The Status Quo"

(Part Three – Chapters 17-24)

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TABLE OF CONTENTS

CHAPTER SEVENTEEN

Victory of Hiraṇyākṣa Over

All the Directions of the Universe

677

The Birth of the Two Demons

679

Omens of Evil Times

686

The Benediction of Hiraṇyakaśipu

690

Hiraṇyākṣa Shows His Splendor

694

Varuṇa Waxes Angry

697

CHAPTER EIGHTEEN

The Battle Between Lord Boar and the Demon Hiraṇyākṣa

699

The Lord in His Boar Incarnation

700

The Abusive Words of the Demon

705

The Lord Expresses His Terrible Anger

708

Hiraṇyākṣa and the Lord Strike Each Other

715

Brahmā Addresses Nārāyaṇa

718

CHAPTER NINETEEN

The Killing of the Demon Hiraṇyākṣa

723

The Lord Accepts Brahmā's Prayer

723

The Lord Invokes His Sudarśana Discus

726

The Great Demon's Valor Frustrated

730

The Demon Employs Many Conjuring Tricks

733

| | |
|---|-----|
| Diti Recalls the Words of Her Husband | 737 |
| Brahmā Arrives on the Spot | 741 |
| Lord Hari Returns to His Own Abode | 745 |
| Hearing the Works and Deeds of Devotees | 749 |

CHAPTER TWENTY

Conversation Between Maitreya and Vidura 755

| | |
|--|-----|
| Vidura Born from the Body of Vedavyāsa | 757 |
| Hearing the Magnanimous Activities of the Lord | 760 |
| Questions by Vidura | 763 |
| Production of the Total Material Elements | 765 |
| Brahmā Born from the Lotus Flower | 768 |
| Brahmā Throws Off the Body of Ignorance | 772 |
| Demons Born from the Backside of Brahmā | 775 |
| The Demons Take Twilight for a Damsel | 781 |
| Brahmā Gives Up His Form of Moonlight | 788 |
| Creation of the Siddhas and Vidyādhara | 793 |
| Brahmā Evolves Great Sages as His Sons | 797 |

CHAPTER TWENTY-ONE

Conversation Between Manu and Kardama 801

| | |
|--|-----|
| Priyavrata and Uttānapāda Rule the World | 802 |
| Penance Practiced by Kardama Muni | 805 |
| Description of the Form of the Lord | 809 |
| Prayers by Kardama Muni | 813 |
| The Umbrella of the Lord's Lotus Feet | 819 |
| The Lord Creates Just Like a Spider | 823 |
| Viṣṇu's Words as Sweet as Nectar | 827 |
| Svāyambhuva Manu's Daughter Promised to Kardama | 831 |

| | |
|--|-----|
| The Lord to Appear as the Son of Devahūti | 837 |
| <i>Sāma-Veda</i> Vibrated by the Wings of Garuda | 840 |
| The Holy Lake Bindu-sarovara Described | 844 |
| Kardama Delights the King with Sweet Accents | 851 |

CHAPTER TWENTY-TWO

| | |
|---|------------|
| The Marriage of Kardama Muni and Devahūti | 859 |
| The Emperor Addresses Kardama | 859 |
| The <i>Brāhmaṇas</i> and <i>Kṣatriyas</i> Protect Each ● other | 862 |
| Devahūti Desires a Suitable Husband | 869 |
| Kardama is ● offered Devahūti's Hand | 873 |
| The Captivating Beauty of Devahūti | 877 |
| Kardama's Face Captures Devahūti's Mind | 882 |
| Śatarūpā Gives a Dowry to the Bride | 884 |
| The Citizens of Brahmāvarta Greet the Emperor | 888 |
| Svāyambhuva Manu as a Saintly King | 894 |

CHAPTER TWENTY-THREE

| | |
|---|------------|
| Devahūti's Lamentation | 901 |
| Devahūti Serves Kardama with Intimacy and Respect | 903 |
| Kardama Benedicts Devahūti | 907 |
| Devahūti Desires a Child by Bodily Union | 912 |
| Kardama Creates an Aerial Mansion | 915 |
| Devahūti's Heart Displeased | 921 |
| ● One Thousand Maidservants Serve Devahūti | 924 |
| Devahūti Appears Before Kardama | 929 |
| Kardama Enjoys for Many, Many Years | 933 |
| Kardama Returns to His Hermitage | 936 |
| Devahūti Gives Birth to Nine Daughters | 940 |

| | |
|---|------------|
| Devahūti Laments | 943 |
| The Value of Association with a Saintly Person | 947 |
| CHAPTER TWENTY-FOUR | |
| Renunciation of Kardama Muni | 951 |
| Devahūti Worships the Master of the Universe | 954 |
| The Supreme Lord Appears in Devahūti | 956 |
| Lord Brahmā Praises Kardama | 961 |
| Description of Kapila Muni's Bodily Features | 967 |
| Kardama Gives His Daughters in Marriage | 971 |
| Kardama's Prayers to Kapila | 975 |
| The Lord Has Innumerable Forms | 979 |
| Kardama Desires to Renounce Family Life | 983 |
| Kapila Appears to Explain <i>Sāṅkhya</i> Philosophy | 986 |
| Kardama Leaves for the Forest | 993 |
| Kardama Becomes Situated in Devotional Service | 997 |
| CHAPTER TWENTY-THREE | |
| Devahūti's Lamentation | |
| Devahūti's Lamentation | 100 |
| Devahūti's Lamentation | 103 |
| Devahūti's Lamentation | 107 |
| Devahūti's Lamentation | 112 |
| Devahūti's Lamentation | 115 |
| Devahūti's Lamentation | 121 |
| Devahūti's Lamentation | 124 |
| Devahūti's Lamentation | 129 |
| Devahūti's Lamentation | 133 |
| Devahūti's Lamentation | 136 |
| Devahūti's Lamentation | 140 |

CHAPTER SEVENTEEN

Victory of Hiraṇyākṣa Over All the Directions of the Universe

TEXT 1

मैत्रेय उवाच

निशम्यात्मश्रुत्वा गीतं कारणं शङ्कयोज्जिताः ।
ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवौकसः ॥ १ ॥

maitreya uvāca
niśamyātma-bhuvā gītaṁ
kāraṇaṁ śaṅkayojjitāḥ
tataḥ sarve nyavartanta
tridivāya divaukaśaḥ

maitreyaḥ—the sage Maitreya; *uvāca*—said; *niśamya*—upon hearing; *ātma-bhuvā*—by Brahmā; *gītaṁ*—explanation; *kāraṇaṁ*—the cause; *śaṅkayā*—from fear; *ujjitāḥ*—freed; *tataḥ*—then; *sarve*—all; *nyavartanta*—returned; *tridivāya*—to the heavenly planets; *divaukaśaḥ*—the demigods (who inhabit the higher planets).

TRANSLATION

Śrī Maitreya said: The demigods, the inhabitants of the higher planets, were freed from all fear upon hearing the cause of the darkness explained by Brahmā, who was born from Viṣṇu. Thus they all returned to their respective planets.

PURPORT

The demigods, who are denizens of higher planets, are also very much afraid of incidents such as the universe's becoming dark, and so they consulted Brahmā. This indicates that the quality of fear exists for every living entity in the material world. The four principal activities of material

existence are eating, sleeping, fearing and mating. The fear element exists also in the demigods. On every planet, even in the higher planetary systems, including the moon and the sun, as well as on this earth, the same principles of animal life exist. Otherwise, why are the demigods also afraid of the darkness? The difference between the demigods and ordinary human beings is that the demigods approach authority, whereas the inhabitants of this earth defy authority. If people would only approach the authority, then every adverse condition in this universe could be rectified. Arjuna was also disturbed on the Battlefield of Kurukṣetra, but he approached the authority, Kṛṣṇa, and his problem was solved. The conclusive instruction of this incident is that we may be disturbed by some material condition, but if we approach the authority who can actually explain the matter, then our problem is solved. The demigods approached Brahmā for the meaning of the disturbance, and after hearing from him they were satisfied and returned home peacefully.

TEXT 2

दितिस्तु भर्तुरादेशादपत्यपरिशङ्किनी ।
पूर्णे वर्षशते साध्वी पुत्रौ प्रसुषुवे यमौ ॥ २ ॥

*ditis tu bhartur ādeśād
apatya-pariśaṅkinī
pūrṇe varṣaśate sādhvī
putrau prasūṣuve yamau*

ditiḥ—Diti; *tu*—but; *bhartuḥ*—of her husband; *ādeśāt*—by the order; *apatya*—from her children; *pariśaṅkinī*—being apprehensive of trouble; *pūrṇe*—full; *varṣa-śate*—after one hundred years; *sādhvī*—the virtuous lady; *putrau*—two sons; *prasūṣuve*—begot; *yamau*—twins.

TRANSLATION

The virtuous lady, Diti, had been very apprehensive of trouble to the gods from the children in her womb, and her husband predicted the same. She brought forth twin sons after a full one hundred years of pregnancy.

TEXT 3

उत्पाता बहवस्तत्र निपेतुर्जायमानयोः ।
दिवि भुव्यन्तरिक्षे च लोकस्योरुमयावहाः ॥ ३ ॥

*utpātā bahavas tatra
nīpetur jāyamānayoḥ
divi bhuvy antarikṣe ca
lokasyoru-bhayāvahāḥ*

utpātāḥ—natural disturbances; *bahavaḥ*—many; *tatra*—there; *nīpetuḥ*—occurred; *jāyamānayoḥ*—on their birth; *divi*—in the heavenly planets; *bhuvi*—on the earth; *antarikṣe*—in outer space; *ca*—and; *lokasya*—to the world; *uru*—greatly; *bhaya-āvahāḥ*—causing fear.

TRANSLATION

On the birth of the two demons there were many natural disturbances, all very fearful and wonderful, in the heavenly planets, the earthly planets and in between them.

TEXT 4

सहाचला भ्रुवश्चेलुर्दिशः सर्वाः प्रजज्वलुः ।
सोल्काश्चाशनयः पेतुः केतवश्चातिहेतवः ॥ ४ ॥

*sahācalā bhuvāś celur
diśaḥ sarvāḥ prajajvaluḥ
solkāś cāsanayaḥ petuḥ
ketavaś cārti-hetavaḥ*

saha—along with; *acalāḥ*—the mountains; *bhuvāḥ*—of the earth; *celuḥ*—shook; *diśaḥ*—directions; *sarvāḥ*—all; *prajajvaluḥ*—blazed like fire; *sa*—with; *ulkāḥ*—meteors; *ca*—and; *aśanayaḥ*—thunderbolts; *petuḥ*—fell; *ketavaḥ*—comets; *ca*—and; *ārti-hetavaḥ*—the cause of all inauspiciousness.

TRANSLATION

There were earthquakes along the mountains on the earth, and it appeared that there was fire everywhere. Many inauspicious planets like Saturn appeared, along with comets, meteors and thunderbolts.

PURPORT

When natural disturbances occur on a planet, one should understand that a demon must have taken birth there. In the present age the number of demoniac people is increasing; therefore natural disturbances are also

increasing. There is no doubt about this, as we can understand from the statements of the *Bhāgavatam*.

TEXT 5

धवौ वायुः सुदुःस्पर्शः फूत्कारानीरयन्मुहुः ।
उन्मूलयन्नगपतीन्वात्यानीको रजोच्चजः ॥ ५ ॥

vavau vāyuh suduḥsparśaḥ
phūtkārān īrayan muhuḥ
unmūlayan naga-patīn
vātyāniko rajodhvajaḥ

vavau—blew; *vāyuh*—the winds; *suduḥsparśaḥ*—unpleasant to touch; *phūt-kārān*—hissing sounds; *īrayan*—giving out; *muhuḥ*—again and again; *unmūlayan*—uprooting; *naga-patīn*—gigantic trees; *vātyā*—cyclonic air; *anīkaḥ*—armies; *rajas*—dust; *dhvajaḥ*—ensigns.

TRANSLATION

There blew winds which were most uninviting to the touch, hissing again and again and uprooting gigantic trees. They had storms for their armies and clouds of dust for their ensigns.

PURPORT

When there are natural disturbances like blowing cyclones, too much heat or snowfall, and uprooting of trees by hurricanes, it is to be understood that the demoniac population is increasing and so the natural disturbance is also taking place. There are many countries on the globe, even at the present moment, where all these disturbances are current. This is true all over the world. There is no sufficient sunshine, and there are always clouds in the sky, snowfall and severe cold. These assure that such places are inhabited by demoniac people who are accustomed to all kinds of forbidden sinful activity.

TEXT 6

उद्धसत्तडिदम्भोदघटया नष्टभागणे ।
व्योम्नि प्रविष्टतमसा न स न्यादृश्यते पदम् ॥ ६ ॥

*uddhasat-taḍid-ambhoda-
ghaṭayā naṣṭa-bhāgaṇe
vyomni praviṣṭa-tamasā
na sma vyādṛśyate padam*

uddhasat—laughing loudly; *taḍit*—lightning; *ambhoda*—of clouds; *ghaṭayā*—by masses; *naṣṭa*—lost; *bhāgaṇe*—the luminaries; *vyomni*—in the sky; *praviṣṭa*—enveloped; *tamasā*—by darkness; *na*—not; *sma vyādṛśyate*—could be seen; *padam*—any place.

TRANSLATION

The luminaries in the heavens were screened by masses of clouds, in which lightning sometimes flashed as though laughing. Darkness reigned everywhere, and nothing could be seen.

TEXT 7

चुक्रोश विमना वार्धिरुदूमिः क्षुभितोदरः ।
सोदपानाश्च सरितश्चक्षुब्धः शुष्कपङ्कजाः ॥ ७ ॥

*cukrośa vimanā vārdhir
udūrmīḥ kṣubhitodarah
sodapānāś ca saritaś
cuṣubhuḥ śuṣka-paṅkajāḥ*

cukrośa—wailed aloud; *vimanāḥ*—stricken with sorrow; *vārdhiḥ*—the ocean; *udūrmīḥ*—high waves; *kṣubhita*—agitated; *udaraḥ*—the creatures inside; *sa-udapānāḥ*—with the drinking water of the lakes and the wells; *ca*—and; *saritaḥ*—the rivers; *cuṣubhuḥ*—were agitated; *śuṣka*—withered; *paṅkajāḥ*—lotus flowers.

TRANSLATION

The ocean with its high waves wailed aloud as if stricken with sorrow, and there was a commotion among the creatures inhabiting the ocean. The rivers and lakes were also agitated, and lotuses withered.

TEXT 8

मुहुः परिघयोऽभूवन् सराहोः शशिसूर्ययोः ।
निर्घाता रथनिर्होदा विवरेभ्यः प्रजज्ञिरे ॥ ८ ॥

*muhuh paridhayo 'bhūvan
sarāhvoḥ śāsi-sūryayoḥ
nirghātā ratha-nirhrādā
vivarebhyaḥ prajajñire*

muhuh—again and again; *paridhayaḥ*—misty halos; *abhūvan*—appeared; *sa-rāhvoḥ*—during eclipses; *śāsi*—of the moon; *sūryayoḥ*—of the sun; *nirghātāḥ*—claps of thunder; *ratha-nirhrādāḥ*—sounds like those of rattling chariots; *vivarebhyaḥ*—from the mountain caves; *prajajñire*—were produced.

TRANSLATION

Misty halos appeared around the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard even without clouds, and sounds like that of rattling chariots emerged from the mountain caves.

TEXT 9

अन्तर्ग्रामेषु मुखतो वमन्त्यो वह्निमुल्बणम् ।
सृगालोऽकृत्स्नारैः प्रणेतुरशिवं शिवाः ॥ ९ ॥

*antar grāmeṣu mukhato
vamantyo vahnim ulbaṇam
sṛgālolūka-ṭaṅkāraiḥ
praṇedur aśivaṁ śivāḥ*

antar—in the interior; *grāmeṣu*—in the villages; *mukhataḥ*—from their mouths; *vamantyaḥ*—vomiting; *vahnim*—fire; *ulbaṇam*—fearful; *sṛgāla*—jackals; *ulūka*—owls; *ṭaṅkāraiḥ*—with their cries; *praṇeduḥ*—created their respective vibrations; *aśivaṁ*—portentously; *śivāḥ*—the she-jackals.

TRANSLATION

In the interior of the villages she-jackals yelled portentously, vomiting strong fire from their mouths, and jackals and owls also joined them with their cries.

TEXT 10

सङ्गीतवद्गोदनवदुन्नमय्य शिरोधराम् ।
व्यमुञ्चन् विविधा वाचो ग्रामसिंहास्ततस्ततः ॥१०॥

saṅgīlavat rodanavad
unnamayya śirodharām
vyamuñcan vividhā vāco
grāma-simhāḥ tataḥ tataḥ

saṅgīlavat—like singing; *rodanavad*—like wailing; *unnamayya*—raising up; *śiras-dharām*—the neck; *vyamuñcan*—uttered; *vividhā*—various; *vācaḥ*—cries; *grāma-simhāḥ*—the dogs; *tataḥ tataḥ*—here and there.

TRANSLATION

Raising their necks, dogs cried here and there, now in the manner of singing and now of wailing.

TEXT 11

खराश्च कर्कशैः क्षत्तः खुरैर्घ्नन्तो धरातलम् ।
 खाकारिरभसा मत्ताः पर्यधावन् वरूयशः ॥११॥

kharās ca karkaśaiḥ kṣattaḥ
khurair ghnantō dharā-talam
khārkāra-rabhasā mattāḥ
paryadhāvan varūthaśaḥ

kharāḥ—asses; *ca*—and; *karkaśaiḥ*—hard; *kṣattaḥ*—O Vidura; *khuraiḥ*—with their hoofs; *ghnantaḥ*—striking; *dharā-talam*—the surface of the earth; *khār-kāra*—braying; *rabhasāḥ*—wildly engaged in; *mattāḥ*—mad; *paryadhāvan*—ran hither and thither; *varūthaśaḥ*—in herds.

TRANSLATION

O Vidura, the asses ran hither and thither in herds, striking the earth with their hard hoofs and wildly braying.

PURPORT

Asses also feel very respectable as a race, and when they run in flocks hither and thither in so-called jollity, it is understood to be a bad sign for human society.

TEXT 12

रूदन्तो रासमत्रस्ता नीडादुदपतन् स्वगाः ।
 घोषेऽरण्ये च पशवः शकृन्मूत्रमकुर्वन्त ॥१२॥

*rudanto rāsabha-trastā
nīḍād udapatan khagāḥ
ghoṣe 'raṇye ca paśavaḥ
śakṛn-mūtram akurvata*

rudantaḥ—shrieking; *rāsabha*—by the asses; *trastāḥ*—frightened; *nīḍāl*—from the nest; *udapatan*—flew up; *khagāḥ*—birds; *ghoṣe*—in the cowshed; *araṇye*—in the woods; *ca*—and; *paśavaḥ*—the cattle; *śakṛt*—dung; *mūtram*—urine; *akurvata*—passed.

TRANSLATION

Frightened by the braying of the asses, birds flew shrieking from their nests, while cattle in the cowsheds as well as in the woods passed dung and urine.

TEXT 13

गावोऽत्रसन्मृगदोहास्तोयदाः पूयवर्षिणः ।
व्यरुदन्देवलिङ्गानि द्रुमाः पेतुर्विनानिलम् ॥१३॥

*gāvo 'trasann asṛg-dohās
toyadāḥ pūya-varṣiṇaḥ
vyarudan deva-liṅgāni
drumāḥ petur vinānilam*

gāvaḥ—the cows; *atrasan*—were frightened; *asṛj*—blood; *dohāḥ*—yielding; *toyadāḥ*—clouds; *pūya*—puss; *varṣiṇaḥ*—raining; *vyarudan*—shed tears; *deva-liṅgāni*—the images of the gods; *drumāḥ*—trees; *petuḥ*—fell down; *vinā*—without; *anilam*—a blast of wind.

TRANSLATION

Cows, terrified, yielded blood in place of milk, clouds rained puss, the images of the gods in the temples shed tears, and trees fell down without a blast of wind.

TEXT 14

ग्रहान् पुष्यतमानन्ये भगणांश्चापि दीपिताः ।
अतिचेर्ष्वकगत्या युयुधुश्च परस्परम् ॥१४॥

*grahān puṇyatamān anye
bhagaṇāṁś caṇḍi dīpitāḥ
aticerur vakra-galyā
yuyudhuḥ ca paras-param*

grahān—planets; *puṇyatamān*—most auspicious; *anye*—others (the ominous planets); *bhagaṇān*—luminaries; *ca*—and; *api*—also; *dīpitāḥ*—illuminating; *aticeruḥ*—overlapped; *vakra-galyā*—taking retrograde courses; *yuyudhuḥ*—came into conflict; *ca*—and; *paraḥ-param*—with one another.

TRANSLATION

Ominous planets such as Mars and Saturn shone brighter and surpassed the auspicious ones such as Mercury, Jupiter and Venus as well as a number of lunar mansions. Taking seemingly retrograde courses, the planets came in conflict with one another.

PURPORT

The entire universe is moving under the three modes of material nature. Those living entities who are in goodness are called the pious species—pious lands, pious trees, etc. It is similar with the planets also; many planets are considered pious, and others are considered impious. Saturn and Mars are considered impious. When the pious planets shine very brightly, it is an auspicious sign, but when the inauspicious planets shine very brightly, this is not a very good sign.

TEXT 15

दृष्ट्वान्यांश्च महोत्पातानतत्त्वविदः प्रजाः ।
ब्रह्मपुत्रानृते भीता मेनिरे विश्वसम्प्लवम् ॥१५॥

*dr̥ṣṭvānyāṁś ca mahotpātān
atat-tattva-vidaḥ prajāḥ
brahma-putrān ṛte bhītā
menire viśva-samplavam*

dr̥ṣṭvā—having seen; *anyān*—others; *ca*—and; *mahā*—great; *utpātān*—evil omens; *atat-tattva-vidaḥ*—not knowing the secret (of the portents); *prajāḥ*—people; *brahma-putrān*—the sons of Brahmā (the four Kumāras); *ṛte*—except; *bhītāḥ*—being fearful; *menire*—thought; *viśva-samplavam*—the dissolution of the universe.

TRANSLATION

Marking these and many other omens of evil times, everyone but the four sage sons of Brahmā, who were aware of the fall of Jaya and Vijaya and of their births as Diti's sons, was seized with fear. They did not know the secrets of these portents and thought that the dissolution of the universe was at hand.

PURPORT

According to *Bhagavad-gītā*, Seventh Chapter, the laws of nature are so stringent that it is impossible for the living entity to surpass their enforcement. It is also explained that only those who are fully surrendered to Kṛṣṇa in Kṛṣṇa consciousness can be saved. We can learn from the description of the *Śrīmad-Bhāgavatam* that it is because of the birth of two great demons that there were so many natural disturbances. It is to be indirectly understood, as previously described, that when there are constant disturbances on the earth, that is an omen that some demoniac people have been born or that the demoniac population has increased. In former days there were only two demons, those born of Diti, yet there were so many disturbances. At the present day, especially in this age of Kali, these disturbances are always visible, which indicates that the demoniac population has certainly increased.

To check the increase of demoniac population, the Vedic civilization enacted so many rules and regulations of social life, the most important of which is the *garbhādāna* process for begetting good children. In *Bhagavad-gītā* Arjuna informed Kṛṣṇa that if there is unwanted population (*varṇa-saṅkara*), the entire world will appear to be hell. People are very anxious for peace in the world, but there are so many unwanted children born without the benefit of the *garbhādāna* ceremony, just like the demons born from Diti. Diti was so lusty that she forced her husband to copulate at a time which was inauspicious, and therefore the demons were born to create disturbances. In having sex life to beget children, one should observe the process for begetting nice children; if each and every householder in every family observes the Vedic system, then there are nice children, not demons, and automatically there is peace in the world. If we do not follow regulations in life for social tranquility, we cannot expect peace. Rather, we will have to undergo the stringent reactions of natural laws.

TEXT 16

तावादिदैत्यो सहसा व्यज्यमानात्मपौरुषौ ।
वृथातेऽम्सारेण कायेनाद्रिपती इव ॥१६॥

*tāv ādi-daityau sahasā
vyajyamānātma-pauruṣau
vaurdhāte 'śmasāreṇa
kāyēnādripatī iva*

tau—those two; *ādi-daityau*—demons in the beginning of creation; *sahasā*—quickly; *vyajyamāna*—being manifest; *ātma*—own; *pauruṣau*—prowess; *vaurdhāte*—grew; *aśma-sāreṇa*—steel-like; *kāyena*—with bodily frames; *adripatī*—two great mountains; *iva*—like.

TRANSLATION

These two demons who appeared in ancient times soon began to exhibit uncommon bodily features; they had steel-like frames which began to grow just like two great mountains.

PURPORT

There are two classes of men in the world; one is called the demon, and the other is called the demigod. The demigods concern themselves with the spiritual upliftment of human society, whereas the demons are concerned with physical and material upliftment. The two demons born of Diti began to make their bodies as strong as iron frames, and they were so tall that they seemed to touch outer space. They were decorated with valuable ornaments, and they thought that this was success in life. Originally it was planned that Jaya and Vijaya, the two doorkeepers of Vaikuṅṭha, were to take birth in this material world, where, by the curse of the sages, they were to play the part of always being angry with the Supreme Personality of Godhead. As demoniac persons they became so angry that they were not concerned with the Supreme Personality of Godhead but simply with physical comforts and physical upliftment.

TEXT 17

दिवि स्पृशौ हेमकिरीटकोटिभि-
निरुद्धकाष्ठौ स्फुरदङ्गदाभुजौ ।
गां कम्पयन्तौ चरणैः पदे पदे
कव्या सुकाञ्च्याकर्मतीत्य तस्थतुः ॥१७॥

*divi-spr̥ṣau hema-kirīṭa-koṭibhir
niruddha-kāṣṭhau sphurad-aṅgadābhujau*

*gām kampayantau caraṇaiḥ pade pade
kaṭyā sukāñcyārkam atītya tasthatuḥ*

divi-spr̥sau—touching the sky; *hema*—golden; *kirīṭa*—of their helmets; *koṭibhiḥ*—with the crests; *niruddha*—blocked; *kāṣṭhau*—the directions; *sphurat*—brilliant; *aṅgada*—bracelets; *bhujau*—on whose arms; *gām*—the earth; *kampayantau*—shaking; *caraṇaiḥ*—with their feet; *pade pade*—at every step; *kaṭyā*—with their waists; *su-kāñcyā*—with beautiful decorated belts; *arkam*—the sun; *atītya*—surpassing; *tasthatuḥ*—they stood.

TRANSLATION

Their bodies became so tall that they seemed to kiss the sky with the crests of their gold crowns. They blocked the view of all directions and while walking shook the earth at every step. Their arms were adorned with brilliant bracelets, and they stood as if covering the sun with their waists, which were bound with excellent and beautiful girdles.

PURPORT

In the demoniac way of civilization, people are interested in getting a body constructed in such a way that when they walk on the street the earth will tremble and when they stand it will appear that they cover the sun and the vision of the four directions. If a race appears strong in body, their country is materially considered to be among the highly advanced nations of the world.

TEXT 18

प्रजापतिर्नाम तयोरकार्षीद्
यः प्राक् स्वदेहाद्यमयोरजायत ।
तं वै हिरण्यकशिपुं विदुः प्रजा
यं तं हिरण्याक्षमसूत साग्रतः ॥१८॥

*prajāpatir nāma tayor akārṣīd
yaḥ prāk sva-dehād yamayor ajāyata
taṁ vai hiraṇyakaśipuṁ viduḥ prajā
yaṁ taṁ hiraṇyākṣam asūta sāgrataḥ*

prajāpatiḥ—Kaśyapa; *nāma*—names; *taḥ*—of the two; *akārṣīt*—gave; *yaḥ*—who; *prāk*—first; *sva-dehāt*—from his body; *yamayoh*—of the twins; *ajāyata*—was delivered; *tam*—him; *vai*—indeed; *hiraṇyakaśipuḥ*—Hiraṇyakaśipu; *viduḥ*—know; *prajāḥ*—people; *yam*—whom; *tam*—him; *hiraṇyākṣam*—Hiraṇyākṣa; *asūta*—gave birth to; *sā*—she (Diti); *agrataḥ*—first.

TRANSLATION

Kaśyapa, Prajāpati, the creator of the living entities, gave his twin sons their names; the one who was born first he named Hiraṇyākṣa, and the one who was first conceived by Diti he named Hiraṇyakaśipu.

PURPORT

There is an authoritative Vedic literature called *Piṇḍa-siddhi* in which the scientific understanding of pregnancy is very nicely described. It is stated that when the male secretion enters the menstrual flux in the uterus in two successive drops, the mother develops two embryos in her womb, and she brings forth twins in a reverse order to that in which they were first conceived; the child conceived first is born later, and the one conceived later is brought forth first. The first child conceived in the womb lives behind the second child, so when birth takes place the second child appears first, and the first child appears second. In this case it is understood that Hiraṇyākṣa, the second child conceived, was delivered first, whereas Hiraṇyakaśipu, the child who was behind him, having been conceived first, was born second.

TEXT 19

चक्रे हिरण्यकशिपुर्दोभ्यां ब्रह्मवरेण च ।
वशे सपालाँह्लोकाँस्त्रीनकुतोमृत्युरुद्धतः ॥१९॥

cakre hiraṇyakaśipur
dorbhyāṃ brahma-vareṇa ca
vaśe sa-pālāṅ lokāṃs trīn
akuto mṛtyur uddhataḥ

cakre—made; *hiraṇyakaśipuḥ*—Hiraṇyakaśipu; *dorbhyām*—by his two arms; *brahma-vareṇa*—by the benediction of Brahmā; *ca*—and; *vaśe*—under his control; *sa-pālān*—along with their protectors; *lokān*—the worlds; *trīn*—three; *akutaḥ mṛtyuḥ*—fearing death from no one; *uddhataḥ*—puffed up.

TRANSLATION

The elder child, Hiraṇyakaśipu, was not afraid of death from anyone within the three worlds because he had received a benediction from Lord Brahmā. He was proud and puffed up due to this benediction and was able to bring all three planetary systems under his control.

PURPORT

As will be revealed in later chapters, Hiraṇyakaśipu underwent severe austerity and penance to satisfy Brahmā and thus receive a benediction of immortality. Actually it is impossible even for Lord Brahmā to give anyone the benediction of becoming immortal, but indirectly Hiraṇyakaśipu received the benediction that no one within this material world would be able to kill him. In other words, because he originally came from the abode of Vaikuṇṭha, he was not to be killed by anyone within this material world. The Lord desired to appear Himself to kill him. One may be very proud of his material advancement in knowledge, but he cannot be immune to the four principles of material existence, namely birth, death, old age and disease. It was the Lord's plan to teach people that even Hiraṇyakaśipu, who was so powerful and strongly built, could not live more than his destined duration of life. One may become as strong and puffed up as Hiraṇyakaśipu and bring under his control all the three worlds, but there is no possibility of continuing life eternally or keeping the conquered booty forever. So many emperors have ascended to power, and they are now lost in oblivion; that is the history of the world.

TEXT 20

हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकृदन्वहम् ।

गदापाणिर्दिवं यातो युयुत्सुर्मृगयन् रणम् ॥२०॥

*hiraṇyākṣo 'nujas tasya
priyaḥ prītikṛd anvaham
gadā-pāṇir divaṁ yāto
yuyutsur mṛgayan raṇam*

hiraṇyākṣaḥ—Hiraṇyākṣa; *anujaḥ*—younger brother; *tasya*—his; *priyaḥ*—beloved; *prīti-kṛt*—ready to please; *anvaham*—every day; *gadā-pāṇiḥ*—with a club in hand; *divaṁ*—to the higher planets; *yātaḥ*—traveled; *yuyutsuḥ*—desirous to fight; *mṛgayan*—seeking; *raṇam*—combat.

TRANSLATION

His younger brother, Hiraṇyākṣa, was always ready to satisfy his elder brother by his activities; he took a club on his shoulder and traveled all over the universe with a fighting spirit just to satisfy him.

PURPORT

The demoniac spirit is to train all family members to exploit the resources of this universe for personal sense gratification, whereas the godly spirit is to engage everything in the service of the Lord. Hiraṇyakaśipu was himself very powerful, and he made his younger brother Hiraṇyākṣa powerful to assist him in fighting with everyone and lording it over material nature as long as possible. If possible, he wanted to rule the universe eternally. These are demonstrations of the spirit of the demoniac living entity.

TEXT 21

तं वीक्ष्य दुःसहजवं रणत्काञ्चननूपुरम् ।
वैजयन्त्या स्रजा जुष्टमंसन्यस्तमहागदम् ॥२१॥

*taṁ vīkṣya duḥsaha-javaṁ
raṇat-kāñcana-nūpuram
vaijayantya srajā juṣṭam
amśa-nyasta-mahā-gadam*

taṁ—him; *vīkṣya*—having seen; *duḥsaha*—difficult to control; *javaṁ*—temper; *raṇat*—tinkling; *kāñcana*—gold; *nūpuram*—anklets; *vaijayantya srajā*—with a *vaijayantī* garland; *juṣṭam*—adorned; *amśa*—on his shoulder; *nyasta*—rested; *mahā-gadam*—a huge mace.

TRANSLATION

His temper was difficult to control. He had anklets of gold tinkling about his feet, he was adorned with a gigantic garland, and he rested his huge mace on one of his shoulders.

TEXT 22

धनोर्वीरवरोत्सुक्यसृष्ट्यमकुतोययम् ।
मीता निलिल्यिरे देवास्तास्यत्रस्ता इवाहयः ॥२२॥

*mano-vīrya-varotsiktam
asṛṇyam akutaḥ-bhayam
bhītā nililyire devāḥ
tārṅśya-trastā ivāhayaḥ*

mano-vīrya—by mental and bodily strength; *vara*—by the boon; *utsiktam*—proud; *asṛṇyam*—not able to be checked; *akutaḥ-bhayam*—fearing no one; *bhītāḥ*—frightened; *nililyire*—hid themselves; *devāḥ*—the demigods; *tārṅśya*—Garuḍa; *trastāḥ*—frightened of; *iva*—like; *ahayaḥ*—snakes.

TRANSLATION

His mental and bodily strength as well as the boon conferred upon him had made him proud. He feared death at the hands of no one, and there was no checking him. The gods, therefore, were seized with fear at his very sight, and they hid themselves even as snakes hide themselves for fear of Garuḍa.

PURPORT

The *asuras* are generally strongly built, as described here, and therefore their mental condition is very sound, and their prowess is also extraordinary. Hiraṇyākṣa and Hiraṇyakaśipu, having received the boon that they would not be killed by any other living entity within this universe, were almost immortal, and thus they were completely fearless.

TEXT 23

स वै तिरोहितान् दृष्ट्वा महसा स्वेन दैत्यराट् ।
सेन्द्रान्देवगणान् क्षीवानपश्यन् व्यनदद् भृशम् ॥२३॥

*sa vai tiro-hitān dr̥ṣṭvā
mahasā svena daitya-rāṭ
sendrān deva-gaṇān kṣībān
apaśyan vyanadad bhṛśam*

saḥ—he; *vai*—indeed; *tiraḥ-hitān*—vanished; *dr̥ṣṭvā*—having seen; *mahasā*—by might; *svena*—his own; *daitya-rāṭ*—the chief of the *daityas* (demons); *sa-indrān*—along with Indra; *deva-gaṇān*—the demigods; *kṣībān*—intoxicated; *apaśyan*—not finding; *vyanadat*—roared; *bhṛśam*—loudly.

TRANSLATION

On not finding Indra and the other demigods, who had previously been intoxicated with power, the chief of the Daityas, seeing that they had all vanished before his might, roared loudly.

TEXT 24

ततो निवृत्तः क्रीडिष्यन् गम्भीरं भीमनिस्वनम् ।
विजगाहे महासत्त्वो वार्धिं मत्त इव द्विपः ॥२४॥

tato nivṛttaḥ kṛīḍiṣyan
gambhīraṁ bhīma-nisvanam
vijagāhe mahā-sattvo
vārdhiṁ matta iva dvipaḥ

tataḥ—then; *nivṛttaḥ*—returned; *kṛīḍiṣyan*—for the sake of sport; *gambhīram*—deep; *bhīma-nisvanam*—making a terrible sound; *vijagāhe*—dived; *mahā-sattvaḥ*—the mighty being; *vārdhim*—in the ocean; *mattaḥ*—in wrath; *iva*—like; *dvipaḥ*—an elephant.

TRANSLATION

After returning from the heavenly kingdom, the mighty demon, who was like an elephant in wrath, for the sake of sport dived into the deep ocean, which was roaring terribly.

TEXT 25

तस्मिन् प्रविष्टे वरुणस्य सैनिका
यादोगणाः सन्नधियः ससाध्वसाः ।
अहन्यमाना अपि तस्य वर्चसा
प्रधर्षिता दूरतरं प्रदुद्रुवुः ॥२५॥

tasmin praviṣṭe varuṇasya sainikā
yādo-gaṇāḥ sannadhiyaḥ sasādhvasāḥ
ahanyamānā api tasya varcasā
pradharṣitā dūratarāṁ pradudruvuh

tasmin praviṣṭe—when he entered the ocean; *varuṇasya*—of Varuṇa; *sainikāḥ*—the defenders; *yādas-gaṇāḥ*—the aquatic animals; *sannadhiyaḥ*—

depressed; *sa-sādhvasāḥ*—with fear; *ahanyamānāḥ*—not being hit; *api*—even; *tasya*—his; *varcasā*—by splendor; *pradharṣitāḥ*—stricken; *dūratarām*—far away; *pradudruvuḥ*—they ran fast.

TRANSLATION

On his entering the ocean, the aquatic animals who formed the host of Varuṇa were stricken with fear and ran far away. Thus Hiraṇyākṣa showed his splendor without dealing a blow.

PURPORT

Materialistic demons sometimes appear to be very powerful and are seen to establish their supremacy throughout the world. Here also it appears that Hiraṇyākṣa, by his demoniac strength, actually established his supremacy throughout the universe, and the demigods were afraid of his uncommon power. Not only were the demigods in space afraid of the demons Hiraṇyakaśipu and Hiraṇyākṣa, but so also were the aquatic animals within the sea.

TEXT 26

स वर्षपूगानुदधौ महाबल-
 श्रन्महोर्मिञ्छ्वसनेरितान्मुहुः ।
 मौर्व्याभिजघ्ने गदया विभारि-
 मासेदिवांस्तात पुरीं प्रचेतसः ॥२६॥

sa varṣa-pūgān udadhau mahā-balaś
caran mahormīñ chvasaneritān muhuḥ
maurvyābhijaghne gadayā vibhāvarīm
āsedivāms tāta purīm pracetasah

saḥ—he; *varṣa-pūgān*—for many years; *udadhau*—in the ocean; *mahā-balaḥ*—mighty; *caran*—moving; *mahā-ūrmīñ*—gigantic waves; *śvasana*—by the wind; *īritān*—tossed; *muhuḥ*—again and again; *maurvyā*—iron; *abhijaghne*—he struck; *gadayā*—with his mace; *vibhāvarīm*—Vibhāvarī; *āsedivān*—reached; *tāta*—O dear Vidura; *purīm*—the capital; *pracetasah*—of Varuṇa.

TRANSLATION

Moving about in the ocean for many, many years, the mighty Hiraṇyākṣa smote the gigantic wind-tossed waves again and again with his iron mace and reached Vibhāvarī, the capital of Varuṇa.

PURPORT

Varuṇa is supposed to be the predominating deity of the waters, and his capital, which is known as Vibhāvarī, is within the watery kingdom.

TEXT 27

तत्रोपलभ्यासुरलोकपालकं
यादोगणानामृषभं प्रचेतसम् ।
स्मयन् प्रलब्धुं प्रणिपत्य नीचव-
ज्जगद् मे देहधिराज संयुगम् ॥२७॥

tatropalabhyāsura-loka-pālakam
yādo-gaṇānām ṛṣabham pracetasam
smayan pralabdhum praṇipatya nīcavaj
jagāda me dehy adhirāja saṁyugam

tatra—there; *upalabhya*—having reached; *asura-loka*—of the regions where the demons reside; *pālakam*—the guardian; *yādas-gaṇānām*—of the aquatic creatures; *ṛṣabham*—the lord; *pracetasam*—Varuṇa; *smayan*—smiling; *pralabdhum*—to make fun; *praṇipatya*—having bowed down; *nīcavat*—like a lowborn man; *jagāda*—he said; *me*—to me; *dehi*—give; *adhirāja*—O great lord; *saṁyugam*—battle.

TRANSLATION

Then he reached the Vibhāvarī, the home of Varuṇa, the lord of the aquatic creatures and the guardian of the lower regions of the universe where the demons generally reside. He fell there at the latter's feet like a lowborn man, and to make fun of him he said with a smile, "Give me battle, O Supreme Lord!"

PURPORT

The demoniac person always challenges others and tries to occupy others' property by force. Here these symptoms are fully displayed by Hiranyākṣa, who begged war from a person who had no desire to fight.

TEXT 28

त्वं लोकपालोऽधिपतिर्बृहच्छ्वा
वीर्यापहो दुर्मदवीरमानिनाम् ।

विजित्य लोकेऽखिलदैत्यदानवान्
यद्राजक्षयेन पुरायजत्प्रभो ॥२८॥

*tvam loka-pālo 'dhipatir bṛhat-śravā
vīryāpaho durmada-vīra-māninām
vijitya loke 'khila-daitya-dānavān
yad rāja-sūyena purāyajat prabho*

tvam—you (Varuṇa); *loka-pālah*—guardian of the planet; *adhipatiḥ*—a ruler; *bṛhat-śravāḥ*—of wide fame; *vīrya*—the power; *apahaḥ*—diminished; *durmada*—of the proud; *vīra-māninām*—thinking themselves very big heroes; *vijitya*—having conquered; *loke*—in the world; *akhila*—all; *daitya*—the demons; *dānavān*—the Dānavas; *yat*—whence; *rājasūyena*—with a Rājasūya sacrifice; *purā*—formerly; *ayajat*—worshiped; *prabho*—O Lord.

TRANSLATION

You are the guardian of an entire sphere and a ruler of wide fame. Having crushed the might of arrogant and conceited warriors and having conquered all the Daityas and Dānavas in the world, you once performed a Rājasūya sacrifice to the Lord.

TEXT 29

स एवमुत्सिक्तमदेन विद्विषा
दृढं प्रलब्धो भगवानर्षा पतिः ।
रोषं समुत्थं शमयन् स्वया धिया
व्यवोचदङ्गोपशमं गता वयम् ॥२९॥

*sa evam utsikta-madena vidviṣā
dṛḍham pralabdho bhagavān apāṁ patiḥ
roṣam samuttham śamayan svayā dhīyā
vyavocad aṅgopaśamaṁ gatā vayam*

saḥ—Varuṇa; *evam*—thus; *utsikta*—puffed up; *madena*—with vanity; *vidviṣā*—by the enemy; *dṛḍham*—deeply; *pralabdhaḥ*—mocked; *bhagavān*—worshipful; *apām*—of the waters; *patiḥ*—the Lord; *roṣam*—anger; *samuttham*—sprung up; *śamayan*—controlling; *svayā dhīyā*—by his reason; *vyavocat*—he replied; *aṅga*—O dear one; *upaśamaṁ*—desisting from warfare; *gatāḥ*—gone; *vayam*—we.

TRANSLATION

Thus mocked by an enemy whose vanity knew no bounds, the worshipful lord of the waters waxed angry, but by dint of his reason he managed to curb the anger that had sprung up in him, and he replied: O dear one, we have now desisted from warfare, having grown too old for combat.

PURPORT

As we see, warmongering materialists always create fighting without reason.

TEXT 30

पश्यामि नान्यं पुरुषात्पुरातनाद्
 यः संयुगे त्वां रणमार्गकोविदम् ।
 आराधयिष्यत्यसुरार्षभेहि तं
 मनस्विनो यं गृणते भवादृशाः ॥३०॥

*paśyāmi nānyam puruṣāt purātanād
 yaḥ saṁyuge tvām raṇa-mārga-kovidam
 ārādhayiṣyaty asurārṣabhehi taṁ
 manasvino yaṁ grṇate bhavādr̥śāḥ*

paśyāmi—I see; *na*—not; *anyam*—other; *puruṣāt*—than the person; *purātanād*—most ancient; *yaḥ*—who; *saṁyuge*—in battle; *tvām*—to you; *raṇa-mārga*—in the tactics of war; *kovidam*—very much skilled; *ārādhayiṣyati*—will give satisfaction; *asura-ṛṣabha*—O chief of the *asuras*; *ihī*—approach; *taṁ*—Him; *manasvinaḥ*—heroes; *yaṁ*—whom; *grṇate*—praise; *bhavādr̥śāḥ*—like you.

TRANSLATION

You are so skilled in war that I do not see anyone else than the most ancient person, Lord Viṣṇu, who can give satisfaction in battle to you. Therefore, O chief of the *asuras*, approach Him, whom even heroes like you mention with praise.

PURPORT

Aggressive materialistic warriors are actually punished by the Supreme Lord for their policy of unnecessarily disturbing world peace. Therefore Varuṇa advised Hiraṇyākṣa that the right course to satisfy his fighting spirit would be to seek to fight with Viṣṇu.

TEXT 31

तं वीरमारादमिपद्य विस्मयः
 शयिष्यसे वीरशये श्मिर्वृतः ।
 यस्त्वद्विधानामसतां प्रशान्तये
 रूपाणि धत्ते सदनुग्रहेच्छया ॥३१॥

*taṁ vīram ārād abhipadya vismayaḥ
 śayiṣyase vīra-śaye śvabhīḥ vṛtaḥ
 yas tvad-vidhānām asatām praśāntaye
 rūpāṇi dhatte sad-anugrahecchayā*

taṁ—Him; *vīram*—the great hero; *ārāt*—quickly; *abhipadya*—on reaching; *vismayaḥ*—rid of pride; *śayiṣyase*—you will lie down; *vīra-śaye*—on the battlefield; *śvabhīḥ*—by dogs; *vṛtaḥ*—surrounded; *yaḥ*—He who; *tvad-vidhānām*—like you; *asatām*—of wicked persons; *praśāntaye*—for the extermination; *rūpāṇi*—forms; *dhatte*—He assumes; *sat*—to the virtuous; *anugraha*—to show His grace; *icchayā*—with a desire.

TRANSLATION

Varuṇa continued: On reaching Him you will be rid of your pride at once and will lie down on the field of battle, surrounded by dogs, for eternal sleep. It is in order to exterminate wicked fellows like you and to show His grace to the virtuous that He assumes His various incarnations like Varāha.

PURPORT

Asuras do not know that their bodies consist of the five elements of material nature and that when they fall they become objects of pastimes for dogs and vultures. Varuṇa advised Hiraṇyākṣa to meet Viṣṇu in His boar incarnation so that his hankering for aggressive war would be satisfied and his powerful body would be vanquished.

Thus end the Bhaktivedanta purports of the Third Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Victory of Hiraṇyākṣa Over All the Directions of the Universe."

CHAPTER EIGHTEEN

The Battle Between Lord Boar and the Demon Hiraṇyākṣa

TEXT 1

मैत्रेय उवाच
तदेवमाकर्ण्य जलेशमाषितं
महामनास्तद्विगणय्य दुर्मदः ।
हरेर्विदित्वा गतिमङ्ग नारदाद्
रसातलं निर्विविशे त्वरान्वितः ॥ १ ॥

maitreya uvāca
tad evam ākarṇya jaleśa-bhāṣitam
mahāmanās tad vigaṇayya durmadaḥ
harer viditvā gatim aṅga nāradaḥ
rasātalam nirviviśe tvarānvitaḥ

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *tat*—that; *evam*—thus; *ākarṇya*—hearing; *jaleśa*—of the controller of water, Varuṇa; *bhāṣitam*—words; *mahāmanāḥ*—proud; *tat*—those words; *vigaṇayya*—having paid little heed to; *durmadaḥ*—vainglorious; *hareḥ*—of the Supreme Personality of Godhead; *viditvā*—having learned; *gatim*—the whereabouts; *aṅga*—O dear Vidura; *nāradaḥ*—from Nārada; *rasātalam*—to the depths of the ocean; *nirviviśe*—entered; *tvarā-anvitaḥ*—with great speed.

TRANSLATION

Maitreya continued: The proud and falsely glorious Daitya paid little heed to the words of Varuṇa. O dear Vidura, he learned from Nārada the whereabouts of the Supreme Personality of Godhead and hurriedly betook himself to the depths of the ocean.

PURPORT

Materialistic warmongers are not even afraid to fight with their mightiest enemy, the Personality of Godhead. The demon was very encouraged to learn from Varuṇa that there was one fighter who could actually combat him, and he was very enthusiastic to search out the Supreme Personality of Godhead just to give Him a fight, even though it was predicted by Varuṇa that by fighting with Viṣṇu he would become prey for dogs, jackals and vultures. Since demoniac persons are less intelligent, they dare to fight with Viṣṇu, who is known as Ajita, or one who has never been conquered.

TEXT 2

ददर्श तत्रामिजितं धराधरं
 प्रोत्थीयमानान्वनिमग्रदंष्ट्रया ।
 मुष्णन्तमङ्ग्या स्वरुचोऽरुणश्रिया
 जहास चाहो वनगोचरो मृगः ॥ २ ॥

*dadarśa tatrābhijitam dharā-dharam
 pronnīyamānāvanim agradamṣṭrayā
 muṣṇantam akṣṇā svaruca ṛuṇa-śriyā
 jahāsa cāho vana-gocaro mṛgaḥ*

dadarśa—he saw; *tatra*—there; *abhijitam*—the victorious; *dharā*—the earth; *dharam*—bearing; *pronnīyamāna*—being raised upwards; *avanim*—the earth; *agra-damṣṭrayā*—by the tip of His tusk; *muṣṇantam*—who was diminishing; *akṣṇā*—with His eyes; *sva-rucaḥ*—Hiraṇyākṣa's own splendor; *aruṇa*—reddish; *śriyā*—radiant; *jahāsa*—he laughed; *ca*—and; *aho*—O; *vana-gocaraḥ*—amphibious; *mṛgaḥ*—beast.

TRANSLATION

He saw there the all-powerful Personality of Godhead in His boar incarnation bearing the earth upwards on the ends of His tusks and robbing him of his splendor with His reddish eyes. The demon laughed: O, an amphibious beast!

PURPORT

In a previous chapter we have discussed the incarnation of the Supreme Personality of Godhead as Varāha, the boar. While Varāha, with His tusks,

engaged in uplifting the submerged earth from the depths of the waters, this great demon Hiraṇyākṣa met Him and challenged Him, calling Him a beast. Demons cannot understand the incarnations of the Lord; they think that His incarnations as a fish or boar or tortoise are big beasts only. They misunderstand the body of the Supreme Personality of Godhead, even in His human form, and they deride His descent. In the Caitanya-sampradāya there is sometimes a demoniac misconception about the descent of Nityānanda Prabhu. Nityānanda Prabhu's body is spiritual, but demoniac persons consider the body of the Supreme Personality to be material, just like ours. *Avajānanti mām̐ mūḍhāḥ*: persons who have no intelligence deride the transcendental form of the Lord as material.

TEXT 3

आहैनमेह्यज्ञ महीं विमुञ्च नो
रसौकसां विश्वसृजेयमर्पिता ।

न स्वस्ति यास्यसनया ममेक्षतः

सुराधमासादितसूकराकृते ॥ ३ ॥

*āhainam ehy ajña mahīm vimuñca no
rasaukasām̐ viśva-srjeyam arpitā
na svasti yāsyasy anayā mamekṣataḥ
surādhamaśādita-sūkarākṛte*

āha—Hiraṇyākṣa said; *enam*—to the Lord; *ehi*—come and fight; *ajña*—O fool; *mahīm*—the earth; *vimuñca*—give up; *naḥ*—to us; *rasā-okasām̐*—of the inhabitants of the lower regions; *viśva-srjā*—by the creator of the universe; *iyam*—this earth; *arpitā*—entrusted; *na*—not; *svasti*—well-being; *yāsyasi*—You will go; *anayā*—with this; *mama iḥṣataḥ*—while I am seeing; *surādhama*—O lowest of the demigods; *śādita*—having taken; *sūkara-ākṛte*—the form of a boar.

TRANSLATION

The demon addressed the Lord: O best of the demigods, dressed in the form of a boar, just hear me. This earth is entrusted to us, the inhabitants of the lower regions, and You cannot take it from my presence and not be hurt by me.

PURPORT

Śrīdhara Svāmī, commenting on this verse, states that although the demon wanted to deride the Personality of Godhead in the form of a

boar, actually he worshiped Him in several words. For example, he addressed Him as *vana-gocaraḥ*, which means one who is a resident of the forest, but another meaning of *vana-gocaraḥ* is one who lies on the water. Viṣṇu lies on the water, so the Supreme Personality of Godhead can be properly addressed in this way. The demon also addressed Him as *mṛgaḥ*, indicating, unintentionally, that the Supreme Personality is sought after by great sages, saintly persons and transcendentalists. He also addressed Him as *ajña*. Śrīdhara Svāmī says that *jña* means knowledge and there is no knowledge which is unknown to the Supreme Personality of Godhead. Indirectly, therefore, the demon said that Viṣṇu knows everything. He addressed Him as *surādhama*. *Sura* means the demigods, and *adhama* means Lord of all there is. He is Lord of all the demigods; therefore He is the best of all demigods, or God. When the demon used the phrase “in my presence,” the implied meaning was: “In spite of my presence, You are completely able to take away the earth.” *Na svasti yāsyaśi*: “Unless You kindly take this earth from our custody, there can be no good fortune for us.”

TEXT 4

त्वं नः सपत्नैरभवाय किं भृतो
 यो मायया हन्त्यसुरान् परोक्षजित् ।
 त्वां योगमायाबलमत्परीरुषं
 संस्थाप्य मूढ प्रमृजे सुहृच्छुचः ॥ ४ ॥

tvam naḥ sapatnair abhavāya kiṁ bhṛto
yo māyayā hantya asurān parokṣa-jit
tvāṁ yogamāyā-balam alpa-pauruṣaṁ
saṁsthāpya mūḍha pramṛje suhṛt-śucaḥ

tvam—You; *naḥ*—us; *sapatnair*—by our enemies; *abhavāya*—for killing; *kiṁ*—is it that; *bhṛtaḥ*—maintained; *yaḥ*—He who; *māyayā*—by deception; *hanti*—kills; *asurān*—the demons; *parokṣa-jit*—who conquered by remaining invisible; *tvāṁ*—You; *yogamāyā-balam*—whose strength is bewildering power; *alpa-pauruṣam*—whose power is meager; *saṁsthāpya*—after killing; *mūḍha*—fool; *pramṛje*—I shall wipe out; *suhṛt-śucaḥ*—the grief of my kinsmen.

TRANSLATION

You rascal, You have been nourished by our enemies to kill us, and You have killed some demons by remaining invisible. O fool, Your power is only mystic, so today I shall enliven my kinsmen by killing You.

PURPORT

The demon used the word *abhavāya*, which means for killing. Śrīdhara Svāmī comments that this “killing” means liberating, or, in other words killing the process of continued birth and death. The Lord kills the process of birth and death and keeps Himself invisible. The activities of the Lord’s internal potency are inconceivable, but by a slight exhibition of this potency, the Lord, by His grace, can deliver one from nescience. *Sucaḥ* means miseries; the miseries of material existence can be extinguished by the Lord by His potential energy of internal *yogamāyā*. In the *Upaniṣads* (*Svet.* 6.8) it is stated, *parāśya śaktir vividhaiva śrūyate*. The Lord is invisible to the eyes of the common man, but His energies act in various ways. When demons are in adversity, they think that God is hiding Himself and is working by His mystic potency. They think that if they can find God they can kill Him just by seeing Him. Hiraṇyākṣa thought that way, and he challenged the Lord: “You have done tremendous harm to our community, taking the part of the demigods, and You have killed our kinsmen in so many ways, always keeping Yourself hidden. Now I see You face to face, and I am not going to let You go. I shall kill You and save my kinsmen from Your mystic misdeeds.”

Demons are not only always anxious to kill God with words and philosophy, but they think that if one is materially powerful he can kill God with materially fatal weapons. Demons like Kaṁsa, Rāvaṇa and Hiraṇyakaśipu thought themselves powerful enough to kill even God. Demons cannot understand that God, by His multifarious potencies, can work so wonderfully that He can be present everywhere and still remain in His eternal abode, Goloka Vṛndāvana.

TEXT 5

त्वयि संस्थिते गदया शीर्णशीर्ष-
 ष्यसद्भुजच्युतया ये च तुभ्यम् ।
 बलिं हरन्त्येषयो ये च देवाः
 स्वयं सर्वे न भविष्यन्त्यमूलाः ॥ ५ ॥

*tvayi saṁsthite gadayā śīrṇa-śīrṣaṇy
 asmad-bhuja-cyutayā ye ca tubhyam
 baliṁ haranty ṛṣayo ye ca devāḥ
 svayaṁ sarve na bhaviṣyanty amūlāḥ*

tvayi—when You; *saṁsthite*—are killed; *gadayā*—by the mace; *śīrṇa*—smashed; *śīrṣaṇi*—skull; *asmat-bhuja*—from my hand; *cyutayā*—released; *ye*—those who; *ca*—and; *tubhyam*—to You; *balim*—presentations; *haranti*—offer; *ṛṣayaḥ*—sages; *ye*—those who; *ca*—and; *devāḥ*—demigods; *svayam*—automatically; *sarve*—all; *na*—not; *bhaviṣyanti*—will exist; *amūlāḥ*—without roots.

TRANSLATION

The demon continued: When You fall dead with Your skull smashed by the mace hurled by my arms, the demigods and sages who offer You oblations and sacrifice in devotional service will also automatically cease to exist, like trees without roots.

PURPORT

Demons are very much disturbed when devotees worship the Lord in the prescribed ways recommended in the scriptures. In the Vedic scriptures, the neophyte devotees are advised to engage in nine kinds of devotional service, such as to hear and chant the holy name of God, to remember Him always, to chant on beads Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, to worship the Lord in the form of His Deity incarnation in the temples, and to engage in various activities of Kṛṣṇa consciousness to increase the number of godly persons for perfect peace in the world. Demons do not like such activity. They are always envious of God and His devotees. Their propaganda not to worship in the temple or church but simply to make material advancement for satisfaction of the senses is always current. The demon Hiraṇyākṣa, upon seeing the Lord face to face, wanted to make a permanent solution by killing the Personality of Godhead with his powerful mace. The example of an uprooted tree mentioned here by the demon is very significant. Devotees accept that God is the root of everything. Their example is that just as the stomach is the source of energy of all the limbs of the body, so God is the original source of all energy manifested in the material and spiritual worlds; therefore, as supplying food to the stomach is the process to satisfy all the limbs of the body, so Kṛṣṇa consciousness or developing love of Kṛṣṇa is the sublime method for satisfying the source of all happiness. The demon wants to uproot this source because if the root, God, were to be checked, the activities of the Lord and the devotees would automatically stop. The demon would be very much satisfied by such a situation in society. Demons are always anxious to have a godless society for their sense gratification. According to Śrīdhara Svāmī, this verse means

that when the demon was deprived of his mace by the Supreme Personality of Godhead, not only the neophyte devotees but also the ancient sagacious devotees of the Lord would be very much satisfied.

TEXT 6

स तुद्यमानोऽरिदुरुक्ततोमरै-
दंष्ट्राग्रगां गाम्बुपलक्ष्य भीताम् ।
तोदं मृषन्निरगादम्बुमध्याद्
ग्राहाहतः सकरेणुर्यथेमः ॥ ६ ॥

*sa tudyamāno 'ri-durukta-tomarair
daṁṣṭrāgra-gām gām upalakṣya bhītām
todam mṛṣaṇ niragād ambu-madhyād
grāhāhataḥ sa-kareṇur yathebhaḥ*

saḥ—He; *tudyamānaḥ*—being pained; *ari*—of the enemy; *durukta*—by the abusive words; *tomaraiḥ*—by the weapons; *daṁṣṭra-agra*—on the ends of His tusks; *gām*—situated; *gām*—the earth; *upalakṣya*—seeing; *bhītām*—frightened; *todam*—the pain; *mṛṣaṇ*—bearing; *niragāt*—He came out; *ambu-madhyāt*—from the midst of the water; *grāha*—by a crocodile; *āhataḥ*—attacked; *sa-kareṇuḥ*—along with a she-elephant; *yathā*—as; *ibhaḥ*—an elephant.

TRANSLATION

Although the Lord was pained by the shaftlike abusive words of the demon, He bore the pain. But seeing that the earth on the ends of His tusks was frightened, He rose out of the water just as an elephant emerges with his female companion when assailed by an alligator.

PURPORT

The Māyāvādī philosopher cannot understand that the Lord has feelings. The Lord is satisfied if someone offers Him a nice prayer, and similarly, if someone decries His existence or calls Him by ill names, God is dissatisfied. The Supreme Personality of Godhead is decried by the Māyāvādī philosophers, who are almost demons. They say that God has no head, no form, no existence and no legs, hands or other bodily limbs. In other words, they say that He is dead or lame. All these misconceptions of the Supreme Lord are a source of dissatisfaction to Him; He is never pleased with such

atheistic descriptions. In this case, although the Lord felt sorrow from the piercing words of the demon, He delivered the earth for the satisfaction of the demigods, who are ever His devotees. The conclusion is that God is as sentient as we are. He is satisfied by our prayers and dissatisfied by our harsh words against Him. In order to give protection to His devotee, He is always ready to tolerate insulting words from the atheists.

TEXT 7

तं निःसरन्तं सलिलादनुद्रुतो
 हिरण्यकेशो द्विरदं यथा क्षपः ।
 करालदंष्ट्रोऽशनिनिखनोऽब्रवीद्
 गतहियां किं त्वसतां विगर्हितम् ॥ ७ ॥

taṁ niḥsarantaṁ salilād anudruta
hiraṇya-keśo dviradam yathā jhaṣaḥ
karāla-damṣṭro 'śani-nisvano 'bravīd
gata-hriyāṁ kiṁ tv asatāṁ vigarhitam

taṁ—Him; *niḥsarantaṁ*—coming out; *salilāt*—from the water; *anudrutaḥ*—chased; *hiraṇya-keśaḥ*—having golden hair; *dviradam*—an elephant; *yathā*—as; *jhaṣaḥ*—a crocodile; *karāla-damṣṭraḥ*—having fearful teeth; *aśani-nisvanaḥ*—roaring like thunder; *abravīt*—he said; *gata-hriyām*—for those who are shameless; *kiṁ*—what; *tu*—indeed; *asatām*—for the wretches; *vigarhitam*—reproachable.

TRANSLATION

The demon, who had golden hair on his head and fearful tusks, gave chase to the Lord while He was rising from the water, even as an alligator would chase an elephant. Roaring like thunder, he said: Are You not ashamed of running away before a challenging adversary? There is nothing reproachable for shameless creatures!

PURPORT

When the Lord was coming out of the water, taking the earth in His arms to deliver it, the demon derided Him with insulting words, but the Lord did not care because He was very conscious of His duty. For a dutiful man there is nothing to fear. Similarly, those who are powerful have no

fear of derision or unkind words from an enemy. The Lord had nothing to fear from anyone, yet He was merciful to His enemy by neglecting him. Although apparently He fled from the challenge, it was just to protect the earth from calamity that He tolerated Hiraṇyākṣa's deriding words.

TEXT 8

स गामुदस्तात्सतितस्य गोचरे
 विन्यस्य तस्यामदधात्स्वसच्चम् ।
 अभिष्टुतो विश्वसृजा प्रसूनै-
 रापूर्यमाणो विबुधैः पश्यतोऽरेः ॥ ८ ॥

*sa gām udastāt salilasya gocare
 vinyasya tasyām adadhāt sva-sattvam
 abhiṣṭuto viśva-srjā prasūnair
 āpūryamāṇo vibudhaiḥ paśyato 'reḥ*

saḥ—the Lord; *gām*—the earth; *udastāt*—on the surface; *salilasya*—of the water; *gocare*—within His sight; *vinyasya*—having placed; *tasyām*—to the earth; *adadhāt*—he invested; *sva*—His own; *sattvam*—existence; *abhiṣṭutaḥ*—praised; *viśva-srjā*—by Brahmā (the creator of the universe); *prasūnaiḥ*—by flowers; *āpūryamāṇaḥ*—becoming satisfied; *vibudhaiḥ*—by the demigods; *paśyataḥ*—while looking on; *areḥ*—the enemy.

TRANSLATION

The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the capacity to float on the water. While the enemy stood looking on, Brahmā, the creator of the universe, extolled the Lord, and the other demigods rained flowers on Him.

PURPORT

Those who are demons cannot understand how the Supreme Personality of Godhead floated the earth on water, but to devotees of the Lord this is not a very wonderful act. Not only the earth but many, many millions of planets are floating in the air, and this floating power is endowed to them by the Lord; there is no other possible explanation. The materialists can explain that the planets are floating by the law of gravitation, but the law of gravitation works under the control or direction of the Supreme Lord.

That is the version of *Bhagavad-gītā*, which confirms, by the Lord's statement, that behind the material laws or nature's laws and behind the growth, maintenance, production and evolution of all the planetary systems—behind everything—is the Lord's direction. The Lord's activities could be appreciated only by the demigods, headed by Brahmā, and therefore when they saw the uncommon prowess of the Lord in keeping the earth on the surface of the water, they showered flowers on Him in appreciation of His transcendental activity.

TEXT 9

परानुषक्तं तपनीयोपकल्पं
 महागदं काञ्चनचित्रदंशम् ।
 मर्मार्ण्यभीक्ष्णं प्रतुदन्तं दुरुक्तैः
 प्रचण्डमन्युः प्रहसंस्तं बभाषे ॥ ९ ॥

parānuṣaktam tapanīyopakalpam
mahā-gadam kāñcana-citra-daṁśam
marmāṇy abhikṣṇam pratudentam duruktaiḥ
pracaṇḍa-manyuḥ prahasans tam babhāṣe

parā—from behind; *anuṣaktam*—who followed very close; *tapanīya-upakalpam*—who had a considerable amount of gold ornaments; *mahā-gadam*—with a great mace; *kāñcana*—golden; *citra*—beautiful; *daṁśam*—armor; *marmāṇi*—the cores of the heart; *abhikṣṇam*—constantly; *pratudentam*—piercing; *duruktaiḥ*—by abusive words; *pracaṇḍa*—terrible; *manyuḥ*—anger; *prahasan*—laughing; *tam*—to him; *babhāṣe*—He said.

TRANSLATION

The demon, who had a wealth of ornaments, bangles and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to him, He expressed His terrible anger.

PURPORT

The Lord could have chastised the demon immediately while he was deriding the Lord with ill words, but He tolerated him to please the demigods and to show that they should not be afraid of demons while discharging their duties. Therefore His toleration was displayed mainly to drive away the fears of the demigods, who should know that the Lord is

always present to protect them. The demon's derision of the Lord was just like the barking of dogs; the Lord did not care about it, since He was doing His own work in delivering the earth from the midst of the water. Materialistic demons always possess large amounts of gold in various shapes, and they think that a large amount of gold, physical strength and popularity can save them from the wrath of the Supreme Personality of Godhead.

TEXT 10

श्रीभगवानुवाच

सत्यं वयं भो वनगोचरा मृगा
 युष्पद्विघान्मृगये ग्रामसिंहान् ।
 न मृत्युपाशैः प्रतिमुक्तस्य वीरा
 विकल्थनं तव गृह्णन्त्यभद्र ॥१०॥

śrī bhagavān uvāca

satyaṁ vayaṁ bho vana-gocarāḥ mṛgā
 yuṣmad-vidhān mṛgaye grāma-simhān
 na mṛtyu-pāśaiḥ pratimuktasya vīrā
 vikatthanam tava gṛhṇanti abhadra

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *satyam*—indeed; *vayam*—We; *bho*—O; *vana-gocarāḥ*—dwelling in the forest; *mṛgāḥ*—creatures; *yuṣmat-vidhān*—like you; *mṛgaye*—I am searching to kill; *grāma-simhān*—dogs; *na*—not; *mṛtyu-pāśaiḥ*—by the bonds of death; *pratimuktasya*—of he who is bound; *vīrāḥ*—the heroes; *vikatthanam*—loose talk; *tava*—your; *gṛhṇanti*—take notice of; *abhadra*—O mischievous one.

TRANSLATION

The Personality of Godhead said: Indeed We are creatures of the jungle, and We are searching after hunting dogs like you. One who is freed from the entanglement of death has no fear from the loose talk in which you are indulging, for you are bound up by the laws of death.

PURPORT

Demons and atheistic persons can go on insulting the Supreme Personality of Godhead, but they forget that they are subjected to the laws of birth and death. They think that simply by decrying the existence of the Supreme Lord or defying His stringent laws of nature, one can be freed

from the clutches of birth and death. In *Bhagavad-gītā* it is said that simply by understanding the transcendental nature of God one can go back home, back to Godhead. But demons and atheistic persons do not try to understand the nature of the Supreme Lord; therefore they remain in the entanglement of birth and death.

TEXT 11

एते वयं न्यासहरा रसौकसां
गतह्रियो गदया द्रावितास्ते ।
तिष्ठामहेऽथापि कथञ्चिदाजौ
स्थेयं क्व यामो बलिनोत्पाद्य वैरम् ॥११॥

*ete vyaṁ nyāsa-harā rasaukasāṁ
gata-hriyo gadayā drāvītās te
tiṣṭhāmahe 'thāpi kathañcid ājau
stheyam kva yāmo balinotpādyā vairam*

ete—ourselves; *vayam*—we; *nyāsa*—of the charge; *harāḥ*—thieves; *rasā-
okasām*—of the inhabitants of Rasātala; *gata-hriyaḥ*—shameless; *gadayā*—by
the mace; *drāvītāḥ*—chased; *te*—your; *tiṣṭhāmahe*—We shall stay; *atha api*—
nevertheless; *kathañcit*—somehow; *ājau*—on the battlefield; *stheyam*—We
must stay; *kvā*—where; *yāmaḥ*—can We go; *balinā*—with a powerful enemy;
utpādyā—having created; *vairam*—enmity.

TRANSLATION

Certainly We have stolen the charge of the inhabitants of Rasātala and have lost all shame. Although bitten by your powerful mace, I shall nevertheless stay here in the water for some time because, having created enmity with a powerful enemy, I now have no place to go.

PURPORT

The demon should have known that God cannot be driven out of any place because He is all-pervading. Demons think of their possessions as their property, but actually everything belongs to the Supreme Personality of Godhead, who can take anything at any time He likes.

TEXT 12

त्वं पद्मथानां किल यूथपाधिपो
घटस्व नोऽस्वस्त्य आश्वनूहः ।

संस्थाप्य चास्मान् प्रमृजाश्रु स्वकानां
यः स्वां प्रतिज्ञां नातिपिपत्यसम्यः ॥१२॥

*tvam pad-rathānām kila yūtha-pādhipo
ghaṭasva no 'svastaya āśv anūhaḥ
saṁsthāpya cāsmān pramṛjāśru sva-kānām
yaḥ svām pratijñām nātipiparty asabhyah*

tvam—you; *pad-rathānām*—of foot soldiers; *kila*—indeed; *yūtha-pa*—of the leaders; *adhipaḥ*—the commander; *ghaṭasva*—take steps; *naḥ*—Our; *asvastaye*—for defeat; *āśu*—promptly; *anūhaḥ*—without consideration; *saṁsthāpya*—having killed; *ca*—and; *asmān*—Us; *pramṛja*—wipe away; *aśru*—tears; *sva-kānām*—of your kith and kin; *yaḥ*—he who; *svām*—his own; *pratijñām*—promised word; *na*—not; *atipiparty*—fulfills; *asabhyah*—not fit to sit in an assembly.

TRANSLATION

You are supposed to be the commander of many foot soldiers, and now you can take prompt steps to overthrow Us. Give up all your foolish talk and wipe out the cares of your kith and kin by slaying Us. One may be proud, yet he does not deserve a seat in an assembly if he fails to fulfill his promised word.

PURPORT

A demon may be a great soldier and commander of a large number of infantry, but in the presence of the Supreme Personality of Godhead he is powerless and is destined to die. The Lord, therefore, challenged the demon not to go away but to fulfill his promised word to kill Him.

TEXT 13

मैत्रेय उवाच

सोऽपि क्षित्तो भगवता प्रलब्धश्च रुषा भृशम् ।
आजहारोल्बणं क्रोधं क्रीड्यमानोऽहिराडिव ॥१३॥

maitreya uvāca
so 'dhikṣipto bhagavatā
pralabdhaś ca ruṣā bhṛṣam
ājahārolbaṇaṁ krodham
krīḍyamāno 'hi-rāḍ iva

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *saḥ*—the demon; *adhikṣiptaḥ*—having been insulted; *bhagavatā*—by the Personality of Godhead; *pralabdhaḥ*—ridiculed; *ca*—and; *ruṣā*—angry; *bhṛṣam*—greatly; *ājahāra*—collected; *ulbaṇam*—great; *krodham*—anger; *krīḍyamānaḥ*—being played with; *ahi-rāḍ*—a great cobra; *iva*—like.

TRANSLATION

Śrī Maitreya said: The demon, being thus challenged by the Personality of Godhead, became angry and agitated, and he trembled in anger like a challenged cobra.

PURPORT

A cobra is very fierce before ordinary persons, but before an enchanter who can play with him, he is a plaything. Similarly, a demon may be very powerful in his own domain, but before the Lord he is insignificant. The demon Rāvaṇa was a fierce figure before the demigods, but when he was before Lord Rāmacandra he trembled and prayed to his deity, Lord Śiva, but to no avail.

TEXT 14

सृजन्नमर्षितः श्वासान्मन्युप्रचलितेन्द्रियः ।
 आसाद्य तरसा दैत्यो गदयान्यहनद्धरिम् ॥१४॥

srjann amarṣitaḥ śvāsān
manyu-pracalitendriyaḥ
āsādy tarasā daityo
gadayā nyahanad dharim

srjan—giving out; *amarṣitaḥ*—being angry; *śvāsān*—breaths; *manyu*—by wrath; *pracalita*—agitated; *indriyaḥ*—whose senses; *āsādy*—attacking; *tarasā*—quickly; *daityaḥ*—the demon; *gadayā*—with his mace; *nyahanat*—struck; *harim*—Lord Hari.

TRANSLATION

Hissing indignantly, all his senses shaken by wrath, the demon quickly sprang upon the Lord and dealt Him a blow with his powerful mace.

TEXT 15

मगवांस्तु गदावेगं विसृष्टं रिपुणोरसि ।
अवञ्चयत्तिरश्चीनो योगारूढ इवान्तकम् ॥१५॥

*bhagavāns tu gadā-vegam
viṣṭam ripuṇorasi
avañcayat tiraścīno
yogārūḍha ivāntakam*

bhagavān—the Lord; *tu*—however; *gadā-vegam*—the blow of the mace; *viṣṭam*—thrown; *ripuṇā*—by the enemy; *urasi*—at His breast; *avañcayat*—dodged; *tiraścīnaḥ*—aside; *yoga-ārūḍhaḥ*—an accomplished *yogī*; *iva*—like; *antakam*—death.

TRANSLATION

The Lord, however, by moving slightly aside, dodged the violent mace blow aimed at His breast by the enemy, just as an accomplished *yogī* would elude death.

PURPORT

The example is given herein that the perfect *yogī* can overcome a deathblow although it is offered by the laws of nature. It is useless for a demon to beat the transcendental body of the Lord with a powerful mace because no one can surpass His prowess. Those who are advanced transcendentalists are freed from the laws of nature, and even a deathblow cannot act on them. Superficially it may be seen that a *yogī* is attacked by a deathblow, but by the grace of the Lord he can overcome many such attacks for the service of the Lord. As the Lord exists by His own independent prowess, so by the grace of the Lord the devotees also exist for His service.

TEXT 16

पुनर्गदां स्वामादाय भ्रामयन्तमभीक्ष्णशः ।
अभ्यषावद्धरिः क्रुद्धः संरम्भाद्दृष्टदञ्चदम् ॥१६॥

*punar gadām svām ādāya
bhrāmayantam abhikṣṇasaḥ
abhya dhāvat dhariḥ kruddhaḥ
saṁrambhād daṣṭa-dacchadam*

punaḥ—again; *gadām*—mace; *svām*—his; *ādāya*—having taken; *bhrāmayantam*—brandishing; *abhikṣṇasaḥ*—repeatedly; *abhya dhāvat*—rushed to meet; *hariḥ*—the Personality of Godhead; *kruddhaḥ*—angry; *saṁrambhāt*—in rage; *daṣṭa*—bitten; *dacchadam*—his lip.

TRANSLATION

The Personality of Godhead now exhibited His anger and rushed to meet the demon, who bit his lip in rage, took up his mace again and began to repeatedly brandish it about.

TEXT 17

ततश्च गदयाराति दक्षिणस्यां भ्रुवि प्रभुः ।
आजग्ने स तु तां सौम्य गदया कौविदोऽहनत् ॥१७॥

*tataś ca gadayārātim
dakṣiṇasyām bhruvi prabhuḥ
ājaghne sa tu tāṁ saumya
gadayā kovido 'hanat*

tataḥ—then; *ca*—and; *gadayā*—with His mace; *arātim*—the enemy; *dakṣiṇasyām*—on the right; *bhruvi*—on the brow; *prabhuḥ*—the Lord; *ājaghne*—struck; *saḥ*—the Lord; *tu*—but; *tām*—the mace; *saumya*—O gentle Vidura; *gadayā*—with his mace; *kovidaḥ*—expert; *ahanat*—he saved himself.

TRANSLATION

Then with His mace the Lord struck the enemy on the right of his brow, but since the demon was expert in fighting, O gentle Vidura, he protected himself by a maneuver of his own mace.

TEXT 18

एवं गदाभ्यां गुर्वीभ्यां हर्यक्षो हरिरेव च ।
जिगीषया सुसंख्यावन्योन्यमभिजग्नतुः ॥१८॥

*evaṁ gadābhyāṁ gurvībhyāṁ
haryakṣo hariḥ eva ca
jigīṣayā susaṁrabdhāu
anyonyam abhijaghnatuḥ*

evaṁ—in this way; *gadābhyāṁ*—with their maces; *gurvībhyāṁ*—huge; *haryakṣaḥ*—the demon Haryakṣa (Hiranyākṣa); *hariḥ*—Lord Hari; *eva*—certainly; *ca*—and; *jigīṣayā*—with a desire for victory; *susaṁrabdhau*—enraged; *anyonyam*—each other; *abhijaghnatuḥ*—they struck.

TRANSLATION

In this way, the demon Haryakṣa and the Lord, the Personality of Godhead, struck each other with their huge maces, each enraged and seeking his own victory.

PURPORT

Haryakṣa is another name for Hiranyākṣa, the demon.

TEXT 19

तयोः स्पृधोस्तिग्मगदाहताङ्गयोः
क्षतास्रवघ्राणविवृद्धमन्योः ।
विचित्रमार्गाश्चरतोर्जिगीषया
व्यमादितायामिव शुष्मिणोर्मृधः ॥१९॥

*tayoḥ spr̥dhos tigma-gadāhatāṅgayoḥ
kṣatāsrava-ghrāṇa-vivṛddha-manyvoḥ
vicitra-mārgāṁś carator jigīṣayā
vyabhād ilāyām iva śuṣmīṇor mṛdhaḥ*

tayoḥ—them; *spr̥dhoḥ*—the two combatants; *tigma*—pointed; *gadā*—by the maces; *āhata*—injured; *aṅgayoḥ*—their bodies; *kṣata-āsrava*—blood coming out from the injuries; *ghrāṇa*—smell; *vivṛddha*—increased; *manyvoḥ*—anger; *vicitra*—of various kinds; *mārgān*—maneuvers; *caratoh*—performing; *jigīṣayā*—with a desire to win; *vyabhād*—it looked like; *ilāyām*—for the sake of a cow (or the earth); *iva*—like; *śuṣmīṇoḥ*—of two bulls; *mṛdhaḥ*—an encounter.

TRANSLATION

There was keen rivalry between the two combatants; both had sustained injuries on their bodies from the blows of each other's pointed maces, and each grew more and more enraged at the smell of blood on his person. In their eagerness to win, they performed maneuvers of various kinds, and their contest looked like an encounter between two forceful bulls for the sake of a cow.

PURPORT

Here the earth planet is called *ilā*. This earth was formerly known as *Ilāvṛta-varṣa*, and when Mahārāja Parīkṣit ruled the earth it was called *Bhārata-varṣa*. Actually *Bhārata-varṣa* is the name for the entire planet, but gradually *Bhārata-varṣa* has come to mean India. As India has recently been divided into Pakistan and Hindustan, similarly the earth was formerly called *Ilāvṛta-varṣa*, but gradually as time passed it was divided by national boundaries.

TEXT 20

दैत्यस्य यज्ञावयवस्य माया-
 गृहीतवाराहतनोर्महात्मनः ।
 कौरव्य महां द्विषतोर्विमर्दनं
 दिदृक्षुरागादृषिभिर्वृतः खराट् ॥२०॥

*daityasya yajñāvayavasya māyā-
 grhīta-vārāha-tanor mahātmanah
 kauravya mahyām dviṣator vimardanam
 didṛkṣur āgād ṛṣibhir vṛtaḥ svarāt*

daityasya—of the demon; *yajña-avayavasya*—of the Personality of Godhead (of whose body *yajña* is a part); *māyā*—through His potency; *grhīta*—was assumed; *vārāha*—of a boar; *tanor*—whose form; *mahātmanah*—of the Supreme Lord; *kauravya*—O Vidura (descendant of Kuru); *mahyām*—for the sake of the world; *dviṣatoḥ*—of the two enemies; *vimardanam*—the fight; *didṛkṣuḥ*—desirous to see; *āgāt*—came; *ṛṣibhiḥ*—by the sages; *vṛtaḥ*—accompanied; *svarāt*—Brahmā.

TRANSLATION

O descendant of Kuru, Brahmā, the most independent demigod of the universe, accompanied by his followers, came to see the terrible fight for

the sake of the world between the demon and the Personality of Godhead who appeared in the form of a boar.

PURPORT

The fight between the Lord, the Supreme Personality of Godhead, and the demon is compared to a bullfight for the sake of a cow. The earth planet is also called *go* or cow. As bulls fight between themselves to ascertain who will have union with a cow, so there is always a constant fight between the demon and the Supreme Lord or His representative for supremacy over the earth. Here the Lord is significantly described as *yajñāvayava*. One should not consider the Lord to have the body of an ordinary boar. He can assume any form, and He possesses all such forms eternally. It is from Him that all other forms have emanated. This boar form is not to be considered the form of an ordinary hog; His body is actually full of *yajña*, or worshipful offerings. *Yajña* (sacrifices) are offered to Viṣṇu. *Yajña* means the body of Viṣṇu. His body is not material; therefore He should not be taken to be an ordinary boar.

Brahmā is described in this verse as *svarāt*. Actually, full independence is exclusive to the Lord Himself, but as part and parcel of the Supreme Lord, every living entity has a minute quantity of independence. Each and every one of the living entities within this universe has this minute independence, but Brahmā, being the chief of all living entities, has a greater potential of independence than any other. He is the representative of Kṛṣṇa, the Supreme Personality of Godhead, and has been assigned to preside over universal affairs. All other demigods work for him; therefore he is described here as *svarāt*. He is always accompanied by great sages and transcendentalists, all of whom came to see the bullfight between the demon and the Lord.

TEXT 21

आसन्नशौण्डीरमपेतसाञ्चसं

कृतप्रतीकारमहार्यविक्रमम् ।

विलक्ष्य दैत्यं भगवान् सहस्रणी-

र्जगाद नारायणमादिश्वकरम् ॥२१॥

āsanna-śauṇḍīram apeta-sādhvasaṁ

kṛta-pratikāram ahārya-vikramam

vilakṣya daityaṁ bhagavān sahasra-ṇī

jaḡāda nārāyaṇam ādi-śukaram

āsanna—attained; *śauṇḍīram*—power; *apeta*—devoid of; *sādhvasam*—fear; *kṛta*—making; *pratīkāram*—opposition; *ahārya*—unopposable; *vikramam*—having power; *vilakṣya*—having seen; *daityam*—the demon; *bhagavān*—the worshipful Brahmā; *sahasra-ñiṭh*—the leader of thousands of sages; *jagāda*—addressed; *nārāyaṇam*—Lord Nārāyaṇa; *ādi*—the original; *sūkaram*—having the form of a boar.

TRANSLATION

After arriving at the place of combat, Brahmā, the leader of thousands of sages and transcendentalists, saw the demon, who had attained such unprecedented power that no one could fight with him. Brahmā then addressed Nārāyaṇa, who was assuming the form of a boar for the first time.

TEXT 22-23

ब्रह्मोवाच

एष ते देव देवानामङ्घ्रिमूलमुपेयुषाम् ।
 विप्राणां सौरभेयीणां भूतानामप्यनागसाम् ॥२२॥
 आगस्त्यभयकृदुष्टदसद्राद्धररोऽसुरः ।
 अन्वेषन्नप्रतिरथो लोकानटति कण्टकः ॥२३॥

brahmovāca
eṣa te deva devānām
aṅghri-mūlam upeyuṣām
viprāṇām saurabheyīṇām
bhūtānām apy anāgasām
āgas-kṛd bhaya-kṛd duṣkṛd
asmad-rāddha-varo 'suraḥ
anveṣann apratiratho
lokān aṭati kaṇṭakaḥ

brahmā uvāca—Lord Brahmā said; *eṣaḥ*—this demon; *te*—Your; *deva*—O Lord; *devānām*—to the demigods; *aṅghri-mūlam*—Your feet; *upeyuṣām*—to those having obtained; *viprāṇām*—to the *brāhmaṇas*; *saurabheyīṇām*—to the cows; *bhūtānām*—to ordinary living entities; *api*—also; *anāgasām*—innocent; *āgaḥ-kṛt*—an offender; *bhaya-kṛt*—a source of fear; *duṣkṛt*—wrongdoer; *asmat*—from me; *rāddha-varaḥ*—having attained a boon; *asuraḥ*—a demon; *anveṣan*—searching; *apratirathaḥ*—having no proper combatant; *lokān*—all

over the universe; *aṭati*—he wanders; *kaṇṭakaḥ*—being a pinprick for everyone.

TRANSLATION

Lord Brahmā said: My dear Lord, this demon has proved to be a constant pinprick to the demigods, the *brāhmaṇas*, the cows and innocent persons who are spotless and always dependent upon worshiping Your lotus feet. He has become a source of fear by unnecessarily harassing them. Since he has attained a boon from me, he has become a demon, always searching for a proper combatant, wandering all over the universe for this infamous purpose.

PURPORT

There are two classes of living entities; one is called *sura* or the demigods, and the other is called *asura* or the demons. Demons are generally fond of worshiping the demigods, and there are evidences that by such worship they get extensive power for their sense gratification. This later proves to be a cause of trouble to the *brāhmaṇas*, demigods and other innocent living entities. Demons habitually find fault with the demigods, *brāhmaṇas* and innocent, to whom they are a constant source of fear. The way of the demon is to take power from the demigods and then tease the demigods themselves. There is an instance of a great devotee of Lord Śiva who obtained a boon from Lord Śiva that the head of whomever he touched with his hand would come off its trunk. As soon as the boon was offered to him, the demon wanted to touch the very head of Lord Śiva. That is their way. The devotees of the Supreme Personality of Godhead do not, however, ask any favor for sense gratification. Even if they are offered liberation, they refuse it. They are happy simply engaging in the transcendental loving service of the Lord.

TEXT 24

मैनं मायाविनं दृप्तं निरकुशमसत्तमम् ।
आक्रीड बालवदेव यथाऽऽशीविषमुत्थितम् ॥२४॥

*mainaṁ māyāvināṁ dr̥ptaṁ
niraṅkuśam asat-tamam
ākriḍa bālavad deva
yathāśīviṣam utthitam*

mā—don't; *enam*—him; *māyā-avinam*—skilled in conjuring tricks; *dṛptam*—arrogant; *nirañkuṣam*—self-sufficient; *asat-tamam*—most wicked; *ākṛīḍa*—play with; *bālavat*—like a child; *deva*—O Lord; *yathā*—as; *āśīviṣam*—a serpent; *utthitam*—aroused.

TRANSLATION

Lord Brahmā continued: My dear Lord, there is no need to play with this serpentine demon, who is always very skilled in conjuring tricks and is arrogant, self-sufficient and most wicked.

PURPORT

No one is unhappy when a serpent is killed. It is a practice amongst village boys to catch a serpent by the tail and play with it for some time and then kill it. Similarly, the Lord could have killed the demon at once, but He played with him in the same way as a child plays with a snake before killing it. Brahmā requested, however, that since the demon was more wicked and undesirable than a serpent, there was no need to play with him. It was his wish that he be killed at once, without delay.

TEXT 25

न यावदेष वर्धेत स्वां वेलां प्राप्य दारुणः ।

स्वां देव मायामास्थाय तावज्जह्यघमच्युत ॥२५॥

na yāvad eṣa vardheta
svām velām prāpya dāruṇaḥ
svām deva māyām āsthāya
tāvaj jahy agham acyuta

na yāvat—before; *eṣaḥ*—this demon; *vardheta*—may increase; *svām*—his own; *velām*—demoniac hour; *prāpya*—having reached; *dāruṇaḥ*—formidable; *svām*—your own; *deva*—O Lord; *māyām*—internal potency; *āsthāya*—using; *tāvat*—at once; *jahi*—kill; *aghama*—the sinful one; *acyuta*—O infallible one.

TRANSLATION

Brahmā continued: My dear Lord, You are infallible. Please kill this sinful demon before the demoniac hour arrives and he presents another formidable approach favorable to him. You can kill him by Your internal potency without doubt.

TEXT 26

एषा घोरतमा सन्ध्या लोकच्छम्बट्करी प्रभो ।
उपसर्पति सर्वात्मन् सुराणां जयमावह ॥२६॥

*eṣā ghoratamā sandhyā
loka-cchambaṭ-karī prabho
upasarpati sarvātman
surāṇām jayam āvaha*

eṣā—this; *ghoratamā*—darkest; *sandhyā*—evening time; *loka*—the world; *chambaṭ-karī*—destroying; *prabho*—O Lord; *upasarpati*—is approaching; *sarva-ātman*—O Soul of all souls; *surāṇām*—to the demigods; *jayam*—victory; *āvaha*—bring.

TRANSLATION

My Lord, the darkest evening which covers the world is fast approaching. Since You are the Soul of all souls, kindly kill him and win victory for the demigods.

TEXT 27

अधुनैषोऽभिजिन्नाम योगो मोहर्तिको ह्यगात् ।
शिवाय नस्त्वं सुहृदामाद्यु नित्तर दुस्तरम् ॥२७॥

*adhunaiṣo 'bhijin nāma
yogo mauhūrtiko hy agāt
śivāya naṣ tvam suhṛdām
āśu nistara dustaram*

adhunā—now; *eṣaḥ*—this; *abhijit nāma*—called *abhijit*; *yogaḥ*—auspicious; *mauhūrtikaḥ*—moment; *hi*—indeed; *agāt*—has almost passed; *śivāya*—for the welfare; *naḥ*—of us; *tvam*—You; *suhṛdām*—of your friends; *āśu*—quickly; *nistara*—dispose of; *dustaram*—the formidable foe.

TRANSLATION

The auspicious period known as *abhijit*, which is so opportune for victory, commenced at midday and has all but passed; therefore, in the interests of Your friends, please dispose of this formidable foe quickly.

TEXT 28

दिष्टयात्वां विहितं मृत्युमयमासादितः स्वयम् ।
विक्रम्यैनं मृधे हत्वा लोकानावेहि शर्मणि ॥२८॥

*diṣṭyā tvām vihitam mṛtyum
ayam āsāditaḥ svayam
vikramyainam mṛdhe hatvā
lokān ādhehi śarmaṇi*

diṣṭyā—by fortune; *tvām*—to You; *vihitam*—ordained; *mṛtyum*—death; *ayam*—this demon; *āsāditaḥ*—has come; *svayam*—of his own accord; *vikramya*—exhibiting Your prowess; *enam*—him; *mṛdhe*—in the duel; *hatvā*—killing; *lokān*—the worlds; *ādhehi*—establish; *śarmaṇi*—in peace.

TRANSLATION

This demon, luckily enough for us, has come of his own accord to You, his death ordained by Yourself; therefore, exhibiting Your ways, kill him in the duel and establish the worlds in peace.

Thus end the Bhaktivedānta purports of the Third Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Battle Between Lord Boar and the Demon Hiraṇyākṣa.”

CHAPTER NINETEEN

The Killing of the Demon Hiranyākṣa

TEXT 1

मैत्रेय उवाच

अवधार्य विरिञ्चस्य निर्व्यलीकामृतं वचः ।

प्रहस्य प्रेमगर्भेण तदपाङ्गेन सोऽग्रहीत् ॥ १ ॥

maitreya uvāca

avadhārya viriñcasya

nirvyalīkāmṛtaṁ vacaḥ

prahasya prema-garbheṇa

tad apāṅgena so 'grahīt

maitreyaḥ uvāca—Maitreya said; *avadhārya*—after hearing; *viriñcasya*—of Lord Brahmā; *nirvyalīka*—free from all sinful purposes; *amṛtam*—nectarean; *vacaḥ*—words; *prahasya*—heartily laughing; *prema-garbheṇa*—laden with love; *tad*—those words; *apāṅgena*—with a glance; *saḥ*—the Supreme Personality of Godhead; *agrahīt*—accepted.

TRANSLATION

Śrī Maitreya said: Hearing the words of Brahmā, the creator, which were free from all sinful purposes and as sweet as nectar, the Lord heartily laughed and accepted his prayer with a glance laden with love.

PURPORT

The word *nirvyalīka* is very significant. The prayers of the demigods or devotees of the Lord are free from all sinful purposes, but the prayers of demons are always filled with sinful purposes. The demon Hiranyākṣa became powerful by deriving a boon from Brahmā, and after attaining that boon he created a disturbance because of his sinful intentions. The prayers

of Brahmā and other demigods are not to be compared to the prayers of the demons. Their purpose is to please the Supreme Lord; therefore the Lord smiled and accepted the prayer to kill the demon. Demons, who are never interested in praising the Supreme Personality of Godhead because they have no information of Him, go to the demigods, and in *Bhagavad-gītā* this is condemned. Persons who go to the demigods and pray for advancement in sinful activities are considered to be bereft of all intelligence. Demons have lost all intelligence because they do not know what is actually their self-interest. Even if they have information of the Supreme Personality of Godhead, they decline to approach Him; it is not possible for them to get their desired boons from the Supreme Lord because their purposes are always sinful. It is said that the dacoits in Bengal used to worship the goddess Kālī for fulfillment of their sinful desires to plunder others' property, but they never went to a Viṣṇu temple because they might have been unsuccessful in praying to Viṣṇu. Therefore the prayers of the demigods or the devotees of the Supreme Personality of Godhead are always untinged by sinful purposes.

TEXT 2

ततः सपत्नं मुखतश्चरन्तमकुतोभयम् ।
जघानोत्पत्य गदया हनावसुरमक्षजः ॥ २ ॥

tataḥ sapatnaṁ mukhataḥ
carantam akuto-bhayam
jaghānotpatya gadayā
hanāv asuram akṣajaḥ

tataḥ—then; *sapatnam*—enemy; *mukhataḥ*—in front of Him; *carantam*—stalking; *akutaḥ-bhayam*—fearlessly; *jaghāna*—struck; *utpatya*—after springing up; *gadayā*—with His mace; *hanau*—at the chin; *asuram*—the demon; *akṣa-jah*—The Lord who was born from the nostril of Brahmā.

TRANSLATION

The Lord, who had appeared from the nostril of Brahmā, sprang and aimed His mace at the chin of His enemy, the Hiraṇyākṣa demon, who was stalking fearlessly before Him.

TEXT 3

सा हता तेन गदया विहता भगवत्करात् ।
विघूर्णितापतद्रेजे तदद्भुतमिवामवत् ॥ ३ ॥

*sā hatā tena gadayā
vihatā bhagavat-karāt
vighūrṇitāpatad reje
tat adbhutam ivābhavat*

sā—that mace; *hatā*—struck; *tena*—by Hiraṇyākṣa; *gadayā*—with his mace; *vihatā*—slipped; *bhagavat*—of the Supreme Personality of Godhead; *karāt*—from the hand; *vighūrṇitā*—whirling; *apatad*—fell down; *reje*—was shining; *tat*—that; *adbhutam*—miraculous; *iva*—indeed; *abhavat*—was.

TRANSLATION

Struck by the demon's mace, however, the Lord's mace slipped from His hand and looked splendid as it fell down whirling. This was miraculous, for the mace was blazing wonderfully.

TEXT 4

स तदा लब्धतीर्थोऽपि न बबाधे निरायुधम् ।
मानयन् स मृधे धर्मं विष्वक्सेनं प्रकोपयन् ॥ ४ ॥

*sa tadā labdha-tīrtho 'pi
na babādhe nirāyudham
mānayan sa mṛdhe dharmam
viṣvaksenam prakopayan*

saḥ—that Hiraṇyākṣa; *tadā*—then; *labdha-tīrthaḥ*—having gained an excellent opportunity; *api*—although; *na*—not; *babādhe*—attacked; *nirāyudham*—having no weapon; *mānayan*—respecting; *saḥ*—Hiraṇyākṣa; *mṛdhe*—in battle; *dharmam*—the code of combat; *viṣvaksenam*—the Supreme Personality of Godhead; *prakopayan*—making angry.

TRANSLATION

Even though he had an excellent opportunity to strike his unarmed foe without obstruction, the demon respected the law of single combat, thereby kindling the fury of the Supreme Lord.

TEXT 5

गदायामपविद्धायां हाहाकारे विनिर्गते ।
मानयामास तद्धर्मं सुनाभं चासरद्विभुः ॥ ५ ॥

*gadāyām apaviddhāyām
hāhā-kāre vinirgate
mānayāmāsa tad-dharmam
sunābham cāsmarat vibhuḥ*

gadāyām—as His mace; *apaviddhāyām*—fell; *hāhā-kāre*—a cry of alarm; *vinirgate*—arose; *mānayāmāsa*—acknowledged; *tad*—of Hiraṇyākṣa; *dharma*—righteousness; *sunābham*—the Sudarśana *cakra*; *ca*—and; *asmarat*—remembered; *vibhuḥ*—the Supreme Personality of Godhead.

TRANSLATION

As His mace fell to the ground and a cry of alarm arose from the witnessing crowd of gods and ṛṣis, the Personality of Godhead acknowledged the demon's love of righteousness and therefore invoked His Sudarśana discus.

TEXT 6

तं व्यग्रचक्रं दितिपुत्राधमेन
स्वपार्षदमुल्येन विषज्जमानम् ।
चित्रा वाचोऽतदिदां खेचराणां
तत्र स्मासन् स्वस्ति तेऽमुं जहीति ॥ ६ ॥

*tam vyagra-cakram diti-putrādhamena
sva-pārṣada-mukhyena viṣajjamānam
citrā vāco 'tat-vidām khecarāṇām
tatra smāsan svasti te 'muṃ jahīti*

tam—unto the Personality of Godhead; *vyagra*—revolving; *cakram*—whose discus; *diti-putra*—son of Diti; *adhamena*—vile; *sva-pārṣada*—of His associates; *mukhyena*—with the chief; *viṣajjamānam*—playing; *citrāḥ*—various; *vācaḥ*—expressions; *tat-vidām*—of those who did not know; *khe-carāṇām*—flying in the sky; *tatra*—there; *smāsan*—occurred; *svasti*—fortune; *te*—unto You; *amum*—him; *jahi*—please kill; *iti*—thus.

TRANSLATION

As the discus began to revolve in the Lord's hands and the Lord contended at close quarters with the chief of His Vaikuṅṭha attendants, who had been born as Hiraṇyākṣa, a vile son of Diti, there issued from

every direction strange expressions uttered by those who were witnessing from airplanes. They had no knowledge of the Lord's reality, and they cried, "May victory attend You! Pray dispatch him. Play no more with him."

TEXT 7

स तं निशाम्यात्तरथाङ्गमग्रतो
व्यवस्थितं पद्मपलाशलोचनम् ।
विलोक्य चामर्षपरिप्लुतेन्द्रियो
रुषा स्वदन्तच्छदादशङ्कसन् ॥ ७ ॥

*sa taṁ niśāmyāta-rathāṅgam agrato
vyavasthitam padma-palāśa-locanam
vilokya cāmarṣa-pariplutendriyo
ruṣā sva-dantacchadam ādaśac chvasan*

saḥ—that demon; *taṁ*—the Supreme Personality of Godhead; *niśūmya*—after seeing; *āta-rathāṅgam*—armed with the Sudarśana disc; *agrataḥ*—before him; *vyavasthitam*—standing in position; *padma*—lotus flower; *palāśa*—petals; *locanam*—eyes; *vilokya*—after seeing; *ca*—and; *amarṣa*—by indignation; *paripluta*—overpowered; *indriyaḥ*—his senses; *ruṣā*—with great resentment; *sva-danta-chadam*—his own lip; *ādaśat*—bit; *śvasan*—hissing.

TRANSLATION

When the demon saw the Personality of Godhead, who had eyes just like lotus petals, standing in position before him, armed with His Sudarśana discus, his senses were overpowered by indignation. He began to hiss like a serpent, and he bit his lip in great resentment.

TEXT 8

करालदंष्ट्रश्चक्षुर्म्या सञ्चक्ष्णो दहन्निव ।
अभिप्लुत्य स्वगदया हतोऽसीत्याहनद्धरिम् ॥ ८ ॥

*karāla-danṣṭraś cakṣurbhyām
saṁcakṣāṇo dahann iva
abhiplutya sva-gadayā
hato 'sīty āhanad dharim*

karāla—fearful; *daṁṣṭraḥ*—having tusks; *caḥṣurbhyām*—with both eyes; *saṁcaḥṣāṇaḥ*—staring; *dahan*—burning; *iva*—as if; *abhiplutya*—attacking; *sva-gadayā*—with his own club; *hataḥ*—slain; *asi*—You are; *iti*—thus; *āhanat*—struck; *harim*—at Hari.

TRANSLATION

The demon, who had fearful tusks, stared at the Personality of Godhead as though he would burn Him, and, springing into the air, he aimed his mace at Him, exclaiming at the same time, “You are slain!”

TEXT 9

पदा सव्येन तां साधो भगवान् यज्ञस्रकरः ।
लीलया मिषतः शत्रोः प्राहरद्वातरंहसम् ॥ ९ ॥

padā savyena tām sādho
bhagavān yajña-sūkaraḥ
līlayā miṣataḥ śatroḥ
prāharad vāta-ramhasam

padā—with His foot; *savyena*—left; *tām*—that mace; *sādho*—O Vidura; *bhagavān*—the Supreme Personality of Godhead; *yajña-sūkaraḥ*—in His boar form, the enjoyer of all sacrifices; *līlayā*—playfully; *miṣataḥ*—looking on; *śatroḥ*—of His enemy (Hiraṇyākṣa); *prāharat*—knocked down; *vāta-ramhasam*—having the force of a tempest.

TRANSLATION

O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest.

TEXT 10

आह चायुधमाधत्स्व घटस्व त्वं जिगीषसि ।
इत्युक्तः स तदा भूयस्ताडयन् व्यनदद् भृशम् ॥१०॥

āha cāyudham ādhatsva
ghaṭasva tvam jīgīṣasi
ity uktaḥ sa tadā bhūyas
tādayan vyanadad bhṛśam

āha—He said; *ca*—and; *āyudham*—weapon; *ādhatva*—take up; *ghaṭasva*—try; *tvam*—you; *jigīṣasi*—are eager to conquer; *iti*—thus; *uktaḥ*—challenged; *saḥ*—Hiraṇyākṣa; *tadā*—at that time; *bhūyaḥ*—again; *tāḍayan*—striking at; *vyanadat*—roared; *bhṛṣam*—loudly.

TRANSLATION

The Lord then said: “Take up your weapon and try again, eager as you are to conquer Me.” Challenged in these words, the demon aimed his mace at the Lord and once more loudly roared.

TEXT 11

तां स आपततीं वीक्ष्य भगवान् समवस्थितः ।
जग्राह लीलया प्राप्तां गरुत्मानिव पञ्चगीम् ॥११॥

tām sa āpatatīm vīkṣya
bhagavān samavasthitaḥ
jagrāha līlayā prāptām
garutmān iva pannagīm

tām—that mace; *saḥ*—He; *āpatatīm*—flying towards; *vīkṣya*—after seeing; *bhagavān*—the Supreme Personality of Godhead; *samavasthitaḥ*—stood firmly; *jagrāha*—caught; *līlayā*—easily; *prāptām*—entered into His presence; *garutmān*—Garuḍa; *iva*—as; *pannagīm*—a serpent.

TRANSLATION

When the Lord saw the mace flying towards Him, He stood firmly where He was and caught it with the same ease as Garuḍa, the king of birds, would seize a serpent.

TEXT 12

स्वपौरुषे प्रतिहते हतमानो महासुरः ।
नैच्छद्गदां दीयमानां हरिणा विगतप्रभः ॥१२॥

sva-pauruṣe pratihate
hatamāno mahāsuraḥ
naicchad gadām dīyamānām
hariṇā vigata-prabhaḥ

sva-pauruṣe—his valor; *pratihate*—frustrated; *hata*—destroyed; *mānaḥ*—pride; *mahā-asuraḥ*—the great demon; *na icchat*—desired not (to take); *gadām*—the mace; *dīyamānām*—being offered; *hariṇā*—by Hari; *vigata-prabhaḥ*—reduced in splendour.

TRANSLATION

His valor thus frustrated, the great demon felt humiliated and was put out of countenance. He was reluctant to take back the mace when it was offered by the Personality of Godhead.

TEXT 13

यग्राह त्रिशिखं शूलं ज्वलज्ज्वलनलोलुपम् ।
यज्ञाय धृतरूपाय विप्रायामिचरन् यथा ॥१३॥

jagrāha tri-sikham śūlam
jvalaj-jvalana-lolupam
yajñāya dhṛta-rūpāya
viprāyābhicaran yathā

jagrāha—took up; *tri-sikham*—three-pointed; *śūlam*—trident; *jvalat*—flaming; *jvalana*—fire; *lolupam*—rapacious; *yajñāya*—at the enjoyer of all sacrifices; *dhṛta-rūpāya*—in the form of Varāha; *viprāya*—unto a *brāhmaṇa*; *abhicaran*—acting malevolently; *yathā*—as.

TRANSLATION

He now took a trident which was as rapacious as a flaming fire and hurled it against the Lord, the enjoyer of all sacrifices, even as one would use penance for a malevolent purpose against a holy *brāhmaṇa*.

TEXT 14

तदोजसा दैत्यमहामटापितं
चकासदन्तःख उदीर्णदीधिति ।
चक्रेण चिच्छेद् निशातनेमिना
हरिर्यथा तार्क्ष्यपतत्रमुज्झितम् ॥१४॥

tad ojasā daitya-mahābhaṭārpitam
cakāsad antaḥ-kha udīrṇa-dīdhiti

*cakreṇa ciccheda niśāta-neminā
harir yathā tārṅṣya-patatram ujjhitam*

tat—that trident; *ojasā*—with all his strength; *daitya*—among the demons; *mahā-bhaṭa*—by the mighty fighter; *arpitam*—hurled; *cakāsat*—shining; *antaḥ-khe*—in the middle of the sky; *udīrṇa*—increased; *dīdhiti*—illumination; *cakreṇa*—by the Sudarśana disc; *ciccheda*—He cut to pieces; *niśāta*—sharpened; *neminā*—rim; *hariḥ*—Indra; *yathā*—as; *tārṅṣya*—of Garuḍa; *patatram*—the wing; *ujjhitam*—abandoned.

TRANSLATION

Hurled by the mighty demon with all his strength, the flying trident shone brightly in the sky. The Personality of Godhead, however, tore it to pieces with His discus Sudarśana, which had a sharp-edged rim, even as Indra cut off a wing of Garuḍa.

PURPORT

The context of the reference given herein regarding Garuḍa and Indra is this. Once upon a time, Garuḍa, the carrier of the Lord, snatched away a nectar pot from the hands of the demigods in heaven in order to liberate his mother, Vinatā, from the clutches of his stepmother, Kadrū, the mother of the serpents. On learning of this, Indra, the King of heaven, hurled his thunderbolt against Garuḍa. With a view to respect the infallibility of Indra's weapon, Garuḍa, though otherwise invincible, being the Lord's own mount, dropped one of his wings, which was shattered to pieces by the thunderbolt. The inhabitants of higher planets are so sensible that even in the process of fighting they observe the preliminary rules and regulations of gentleness. In this case, Garuḍa wanted to show respect for Indra; since he knew that Indra's weapon must destroy something, he offered his wing.

TEXT 15

वृक्षणे स्वशूले बहुधारिणा हरेः
प्रत्येत्य विस्तीर्णसुरो विभूतिमत् ।
प्रवृद्धरोषः स कठोरसृष्टिना
नदन् प्रहृत्यान्तरधीयतासुरः ॥१५॥

*vṛkṣṇe sva-śūle bahudhāriṇā hareḥ
pratyetya vistīrṇam uro vibhūtimat*

*pravṛddha-roṣaḥ sa kaṭhōra-muṣṭinā
nadan prahr̥tyāntaradhīyatāsuraḥ*

vṛkṣe—when cut; *sva-śūle*—his trident; *bahudhā*—to many pieces; *aṅṅā*—by the Sudarśana *cakra*; *hareḥ*—of the Supreme Personality of Godhead; *pratyetya*—after advancing towards; *vistīrṇam*—broad; *uraḥ*—chest; *vibhūtimat*—the abode of the goddess of fortune; *pravṛddha*—having been increased; *roṣaḥ*—anger; *saḥ*—Hiraṇyākṣa; *kaṭhōra*—hard; *muṣṭinā*—with his fist; *nadan*—roaring; *prahr̥tya*—after striking; *antaradhīyata*—disappeared; *asuraḥ*—the demon.

TRANSLATION

The demon was enraged when his trident was cut to pieces by the discus of the Personality of Godhead. He therefore advanced towards the Lord and, roaring aloud, struck his hard fist against the Lord's broad chest, which bore the mark of Śrīvatsa. Then he went out of sight.

PURPORT

Śrīvatsa is a curl of white hair on the chest of the Lord which is a special sign of His being the Supreme Personality of Godhead. In Vaikuṇṭhaloka or in Goloka Vṛndāvana, the inhabitants are exactly of the same form as the Personality of Godhead, but by this Śrīvatsa mark on the chest of the Lord He is distinguished from all others.

TEXT 16

तेनेत्थमाहतः क्षत्तर्भगवानादिसृक्करः ।
नाकम्पत मनाक् क्वापि स्रजा हत इव द्विपः ॥१६॥

*tenettham āhataḥ kṣattar
bhagavān ādi-sūkaraḥ
nākampata manāk kvāpi
srajā hata iva dvipaḥ*

tena—by Hiraṇyākṣa; *ittham*—thus; *āhataḥ*—struck; *kṣattaḥ*—O Vidura; *bhagavān*—the Supreme Personality of Godhead; *ādi-sūkaraḥ*—the first boar; *na akampata*—did not feel quaking; *manāk*—even slightly; *kvāpi*—anywhere; *srajā*—by a garland of flowers; *hataḥ*—struck; *iva*—as; *dvipaḥ*—an elephant.

TRANSLATION

Hit in this manner by the demon, O Vidura, the Lord, who had appeared as the first boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a wreath of flowers.

PURPORT

As previously explained, the demon was originally a servitor of the Lord in Vaikuṅṭha, but somehow or other he fell as a demon. His fight with the Supreme Lord was meant for his liberation. The Lord enjoyed the striking on His transcendental body, just like a fully grown-up father fighting with his child. Sometimes a father takes pleasure in having a mock fight with his small child, and similarly the Lord felt Hiraṇyākṣa's striking on His body to be like flowers offered for worship. In other words, the Lord desired to fight in order to enjoy His transcendental bliss; therefore He enjoyed the attack.

TEXT 17

अथोरुधासृजन्मायां योगमायेश्वरे हरौ ।
यां विलोक्य प्रजान्नुस्ता मेनिरेऽस्योपसंयमम् ॥१७॥

*athorudhāsṛjan māyām
yoga-māyeśvare harau
yām vilokya prajāś trastā
menire 'syopasaṅyamam*

atha—then; *urudhā*—in many ways; *aṣṛjat*—he cast; *māyām*—conjuring tricks; *yoga-māyā-īśvare*—the Lord of *yogamāyā*; *harau*—at Hari; *yām*—which; *vilokya*—after seeing; *prajāḥ*—the people; *trastāḥ*—fearful; *menire*—thought; *asya*—of this universe; *upasaṅyamam*—the dissolution.

TRANSLATION

The demon, however, employed many conjuring tricks against the Personality of Godhead, who is the Lord of *yogamāyā*. At the sight of this the people were filled with alarm and thought that the dissolution of the universe was near.

PURPORT

The fighting enjoyment of the Supreme Lord with His devotee, who had been converted into a demon, appeared severe enough to bring about

the dissolution of the universe. This is the greatness of the Supreme Personality of Godhead; even the wavering of His little finger appears to be a great and very dangerous movement in the eyes of the inhabitants of the universe.

TEXT 18

प्रववुर्वयिवश्चण्डास्तमः पांसवमैरयन् ।
दिग्भ्यो निपेतुर्ग्रावाणः क्षेपणैः प्रहिता इव ॥१८॥

*pravavur vāyavaś caṇḍās
tamaḥ pāmsavam airayan
digbhyo nipetur grāvāṇaḥ
kṣepaṇaiḥ prahitā iva*

pravavuh—were blowing; *vāyavaḥ*—winds; *caṇḍāḥ*—fierce; *tamaḥ*—darkness; *pāmsavam*—caused by dust; *airayan*—were spreading; *digbhyaḥ*—from every direction; *nipetuh*—came down; *grāvāṇaḥ*—stones; *kṣepaṇaiḥ*—by machine guns; *prahitāḥ*—thrown; *iva*—as if.

TRANSLATION

Fierce winds began to blow from all directions, spreading darkness occasioned by dust and hail storms; stones came in volleys from every corner, as if thrown by machine guns.

TEXT 19

द्यौर्नष्टभगणाश्रौचैः सविद्युत्स्तनयित्नुभिः ।
वर्षद्भिः पूयकेशासृग्विष्मूत्रास्थीनि चासकृत् ॥१९॥

*dyaur naṣṭa-bhagaṇābhraughaiḥ
sa-vidyut-stanayitnubhiḥ
varṣadbhiḥ pūya-keśāsrḡ-
viṣ-mūtrāsthīni cāsakṛt*

dyauh—the sky; *naṣṭa*—having disappeared; *bha-gaṇā*—luminaries; *abhra*—of clouds; *oghaiḥ*—by masses; *sa*—accompanied by; *vidyut*—lightning; *stanayitnubhiḥ*—and thunder; *varṣadbhiḥ*—raining; *pūya*—pus; *keśa*—hair; *asṛj*—blood; *viṣ*—stool; *mūtra*—urine; *asthīni*—bones; *ca*—and; *asakṛt*—again and again.

TRANSLATION

The luminaries in outer space disappeared due to the sky's being overcast with masses of clouds, which were accompanied by lightning and thunder. The sky rained pus, hair, blood, stool, urine and bones.

TEXT 20

गिरयः प्रत्यदृश्यन्त नानायुधमुचोऽनघ ।
दिग्वाससो यातुधान्यः शूलिन्यो मुक्तमूर्धजाः ॥२०॥

girayaḥ pratyadṛśyanta
nānāyudha-muco 'nagha
dig-vāsaso yātudhānyaḥ
śūlinyo mukta-mūrdhajāḥ

girayaḥ—mountains; *pratyadṛśyanta*—appeared; *nānā*—various; *āyudha*—weapons; *mucaḥ*—discharging; *anagha*—O sinless Vidura; *diś-vāsasaḥ*—naked; *yātudhānyaḥ*—demonesses; *śūlinyaḥ*—armed with tridents; *mukta*—hanging loose; *mūrdhajāḥ*—hair.

TRANSLATION

O sinless Vidura, mountains discharged weapons of various kinds, and naked demonesses armed with tridents appeared with their hair hanging loose.

TEXT 21

बहुभिर्यक्षरक्षोभिः पत्त्यश्वरथकुञ्जरैः ।
आततायिभिरुत्सृष्टा हिंसा वाचोऽतिवैशसाः ॥२१॥

bahubhir yakṣa-rakṣobhiḥ
patty-aśva-ratha-kuñjaraiḥ
ātatāyibhir utsṛṣṭā
hiṁsrā vāco 'tivaiśasāḥ

bahubhiḥ—by many; *yakṣa-rakṣobhiḥ*—Yakṣas and Rākṣasas; *patti*—marching on foot; *aśva*—on horses; *ratha*—on chariots; *kuñjaraiḥ*—or on elephants; *ātatāyibhiḥ*—ruffians; *utsṛṣṭāḥ*—were uttered; *hiṁsrāḥ*—cruel; *vācaḥ*—words; *ativaiśasāḥ*—murderous.

TRANSLATION

Cruel and savage slogans were uttered by hosts of ruffian Yakṣas and Rākṣasas, who all either marched on foot or rode on horses, elephants or chariots.

TEXT 22

प्रादुष्कृतानां मायानामासुरीणां विनाशयत् ।
सुदर्शनास्त्रं भगवान् प्रायुङ्क्त दयितं त्रिपात् ॥२२॥

*prāduṣkṛtānām māyānām
āsurīṇām vināśayat
sudarśanāstraṁ bhagavān
prāyuṅkta dayitaṁ tripāt*

prāduṣkṛtānām—displayed; *māyānām*—the magical forces; *āsurīṇām*—displayed by the demon; *vināśayat*—desiring to destroy; *sudarśana-astram*—the Sudarśana weapon; *bhagavān*—the Supreme Personality of Godhead; *prāyuṅkta*—threw; *dayitam*—beloved; *tripāt*—the enjoyer of all sacrifices.

TRANSLATION

The Lord, the personal enjoyer of all sacrifices, now discharged His beloved Sudarśana, which was capable of dispersing the magical forces displayed by the demon.

PURPORT

Even famous *yogīs* and demons can sometimes enact very magical feats by their mystic power, but in the presence of the Sudarśana *cakra*, when it is let loose by the Lord, all such magical jugglery is dispersed. The instance of the quarrel between Durvāsā Muni and Mahārāja Ambarīṣa is a practical example in this matter. Durvāsā Muni wanted to display many magical wonders, but when Sudarśana *cakra* appeared, Durvāsā himself was afraid and fled to various planets for his personal protection. The Lord is described here as *tripāt*, which means that He is the enjoyer of three kinds of sacrifices. In *Bhagavad-gītā* the Lord confirms that He is the beneficiary and enjoyer of all sacrifices, penances and austerities. The Lord is the enjoyer of three kinds of *yajña*. As further described in *Bhagavad-gītā*, there are sacrifices of goods, sacrifices of meditation and sacrifices of philosophical speculation. Those on the paths of *jñāna*, *yoga* and *karma* all have to come in the end to the Supreme Lord because

vāsudevaḥ sarvam iti—the Supreme Lord is the ultimate enjoyer of everything. That is the perfection of all sacrifice.

TEXT 23

तदा दितेः समभवत्सहसा हृदि वेपथुः ।
स्मरन्त्या भर्तुरादेशं स्तनाच्चासृक् प्रसुस्रुवे ॥२३॥

tadā diteḥ samabhavat
śahasā hṛdi vepathuḥ
smarantīyā bhartur ādeśam
stanāc cāśṛk prasusruve

tadā—at that moment; *diteḥ*—of Diti; *samabhavat*—occurred; *śahasā*—suddenly; *hṛdi*—in the heart; *vepathuḥ*—a shudder; *smarantīyā*—recalling; *bhartuḥ*—of her husband, Kaśyapa; *ādeśam*—the words; *stanāt*—from her breast; *ca*—and; *asṛj*—blood; *prasusruve*—flowed.

TRANSLATION

At that very moment a shudder suddenly ran through the heart of Diti, the mother of Hiraṇyākṣa. She recalled the words of her husband, Kaśyapa, and blood flowed from her breasts.

PURPORT

At Hiraṇyākṣa's last moment, his mother, Diti, remembered what her husband had said. Although her sons would be demons, they would have the advantage of being killed by the Personality of Godhead Himself. She remembered this incident by the grace of the Lord, and her breasts flowed blood instead of milk. In many instances we find that when a mother is moved by affection for her sons, milk flows from her breasts. In the case of the demon's mother, the blood could not transform into milk, but it flowed down her breasts as it was. Blood transforms into milk. To drink milk is auspicious, but to drink blood is inauspicious, although they are one and the same thing. This formula is applicable in the case of cow's milk also.

TEXT 24

विनष्टासु स्वमायासु भूयश्चात्रज्य केशवम् ।
रूपोपगूहमानोऽमुं ददशेऽवस्थितं बहिः ॥२४॥

*vinaṣtāsu sva-māyāsu
bhūyaś cāvrajya keśavam
ruṣopagūhamāno 'mum
dadṛṣe 'vasthitam bahiḥ*

vinaṣtāsu—when dispelled; *sva-māyāsu*—his magic forces; *bhūyaḥ*—again; *ca*—and; *āvrajya*—after coming into the presence; *keśavam*—the Supreme Personality of Godhead; *ruṣā*—full of rage; *upagūhamānaḥ*—embracing; *amum*—the Lord; *dadṛṣe*—saw; *avasthitam*—standing; *bahiḥ*—outside.

TRANSLATION

When the demon saw his magic forces dispelled, he once again came into the presence of the Personality of Godhead, Keśava, and, full of rage, tried to embrace Him within his arms to crush Him. But to his great amazement he found the Lord standing outside the circle of his arms.

PURPORT

In this verse the Lord is addressed as Keśava because He killed the demon Keśi in the beginning of creation. Keśava is also a name of Kṛṣṇa. Kṛṣṇa is the origin of all incarnations, and it is confirmed in *Brahma-saṁhitā* that Govinda, the Supreme Personality of Godhead, the cause of all causes, exists simultaneously in His different incarnations and expansions. The demon's attempt to measure the Supreme Personality of Godhead is significant. The demon wanted to embrace Him with his arms, thinking that with his limited arms he could capture the Absolute by material power. He did not know that God is the greatest of the great and the smallest of the small. No one can capture the Supreme Lord nor bring Him under his control. But the demoniac person always attempts to measure the length and breadth of the Supreme Lord. By His inconceivable potency the Lord can become the universal form, as explained in *Bhagavad-gītā*, and at the same time He can remain within the box of His devotees as their worshipable Deity. There are many devotees who keep a statue of the Lord in a small box and carry it with them everywhere; every morning they worship the Lord in the box. The Supreme Lord, Keśava, or the Personality of Godhead, Kṛṣṇa, is not bound by any measurement of our calculation. He can remain with His devotee in any suitable form, yet He is unapproachable by any amount of demoniac activities.

TEXT 25

तं मुष्टिभिर्विनमन्तं वज्रसारैरथोक्षजः ।
 करेण कर्णमूलेऽहन् यथा त्वाष्ट्रं मरुत्पतिः ॥२५॥

*taṁ muṣṭibhir vinighnantam
 vajra-sāraiḥ adhokṣajaḥ
 kareṇa karṇa-mūle 'han
 yathā tvāṣṭraṁ marut-patiḥ*

taṁ—Hiraṇyākṣa; *muṣṭibhiḥ*—with his fists; *vinighnantam*—striking; *vajra-sāraiḥ*—as hard as a thunderbolt; *adhokṣajaḥ*—Lord Adhokṣaja; *kareṇa*—with the hand; *karṇa-mūle*—at the root of the ear; *ahan*—struck; *yathā*—as; *tvāṣṭram*—the demon Vṛtra (son of Tvaṣṭā); *marut-patiḥ*—Indra (lord of the Maruts).

TRANSLATION

The demon now began to strike the Lord with his hard fists, but Lord Adhokṣaja slapped him in the root of the ear, even as Indra, the lord of the Maruts, hit the demon Vṛtra.

PURPORT

The Lord is explained here to be *adhokṣaja*, beyond the reach of all material calculation. *Akṣaja* means the measurement of our senses, and *adhokṣaja* means that which is beyond the measurement of our senses.

TEXT 26

स आहतो विश्वजिता ह्यवज्ञया
 परिभ्रमद्वात्र उदस्तलोचनः ।
 विशीर्णबाहुङ्घ्रिशिरोरुहोऽपतद्
 यथा नगेन्द्रो लुलितो नभस्वता ॥२६॥

*sa āhato viśva-jitā hy avajñayā
 paribhramad-gātra udasta-locanaḥ
 viśīrṇa-bāhu-ṅghri-śiro-ruho 'patad
 yathā nageन्द्रo lulito nabhasvatā*

saḥ—he; *āhataḥ*—having been struck; *viśva-jitā*—by the Supreme Personality of Godhead; *hi*—though; *avajñayā*—indifferently; *paribhramat*—wheel-

ing; *gātraḥ*—body; *udasta*—bulged out; *locanaḥ*—eyes; *viśr̥ṇa*—broken; *bāhu*—arms; *aṅghri*—legs; *śiras-ruhaḥ*—hair; *apatat*—fell down; *yathā*—like; *naga-indraḥ*—a gigantic tree; *lulitaḥ*—uprooted; *nabhasvatā*—by the wind.

TRANSLATION

Though struck indifferently by the Lord, the conquerer of all, the demon's body began to wheel. His eyeballs bulged out of their sockets. His arms and legs broken and the hair on his head scattered, he fell down dead, like a gigantic tree uprooted by the wind.

PURPORT

It does not take even a moment for the Lord to kill any powerful demon, including Hiraṇyākṣa. He could have killed him long before, but He allowed him to display the full extent of his magical feats. One may know that by magical feats, by scientific advancement of knowledge or by material power one cannot become the equal of the Supreme Personality of Godhead. His one signal is sufficient to destroy all our attempts. His inconceivable power, as displayed here, is so strong that the demon, despite all his demoniac maneuvers, was killed by the Lord when the Lord desired, simply by one slap.

TEXT 27

क्षितौ शयानं तमकुण्ठवर्चसं
करालदंष्ट्रं परिदष्टदच्छदम् ।
अजादयो वीक्ष्य शशंसुरागता
अहो इमां को नु लभेत संस्थितिम् ॥२७॥

kṣitau śayānaṁ tam akuṇṭha-varcasam
karāla-damṣṭraṁ paridaṣṭa-dacchadam
ajādayo vīkṣya śaśaṁsur āgatā
aho imāṁ ko nu labheta saṁsthitim

kṣitau—on the ground; *śayānam*—lying; *tam*—Hiraṇyākṣa; *akuṇṭha*—unfaded; *varcasam*—glow; *karāla*—fearful; *damṣṭram*—teeth; *paridaṣṭa*—bit-ten; *dat-chadam*—lip; *ajādayaḥ*—Brahmā and others; *vīkṣya*—having seen; *śaśaṁsuḥ*—admiringly said; *āgatāḥ*—arrived; *aho*—O; *imāṁ*—this; *kaḥ*—who; *nu*—indeed; *labheta*—could meet; *saṁsthitim*—death.

TRANSLATION

Aja [Brahmā] and others arrived on the spot to see the fearfully tusked demon lying on the ground. Biting his lip, the glow of his face was yet unfaded, and Brahmā admiringly said: ●, who could meet such blessed death?

PURPORT

Although the demon was dead, his bodily luster was unfaded. This is very peculiar because when a man or animal is dead, the body immediately becomes pale, the luster gradually fades, and decomposition takes place. But here, although Hiraṇyākṣa lay dead, his bodily luster was unfaded because the Lord, the Supreme Spirit, was touching his body. One's bodily luster remains fresh only as long as the spirit soul is present. Although the demon's soul had departed his body, the Supreme Spirit touched the body, and therefore his bodily luster did not fade. The individual soul is different from the Supreme Personality of Godhead. One who sees the Supreme Personality of Godhead when he quits his body is certainly very fortunate, and therefore personalities like Brahmā and the other demigods eulogized the death of the demon.

TEXT 28

यं योगिनो योगसमाधिना रहो
 व्यायन्ति लिङ्गादसतो मुमुक्षया ।
 तस्यैष दैत्यऋषभः पदाहतो
 मुखं प्रपश्यंस्तनुमुत्सर्ज ह ॥२८॥

*yam yogino yoga-samādhinā raho
 dhyāyanti liṅgād asato mumukṣayā
 tasyaiṣa daitya-ṛṣabhaḥ padāhato
 mukhaṁ prapaśyaṁs tanum utsarja ha*

yam—whom; *yoginaḥ*—the yogīs; *yoga-samādhinā*—in mystic trance; *rahaḥ*—in seclusion; *dhyāyanti*—meditate upon; *liṅgāt*—from the body; *asataḥ*—unreal; *mumukṣayā*—seeking freedom; *tasya*—of Him; *eṣaḥ*—this; *daitya*—son of Diti; *ṛṣabhaḥ*—the crest jewel; *padā*—by a foot; *āhataḥ*—struck; *mukham*—countenance; *prapaśyan*—while gazing on; *tanum*—the body; *utsarja*—he cast off; *ha*—indeed.

TRANSLATION

Brahmā continued: He was struck by a forefoot of the Lord, whom yogīs, seeking freedom from their unreal material bodies, meditate upon in seclusion in mystic trance. While gazing on His countenance, this crest jewel of Diti's sons has cast off his mortal coil.

PURPORT

The process of *yoga* is very clearly described in this verse of *Śrīmad-Bhāgavatam*. It is said here that the ultimate end of the *yogīs* and mystics who perform meditation is to get rid of this material body. Therefore they meditate in secluded places to attain yogic trance. *Yoga* has to be performed in a secluded place, not in public or in a demonstration on stage, as nowadays practiced by many so-called *yogīs*. Real *yoga* aims at ridding one of the material body. *Yoga* practice is not intended to keep the body fit and young. Such advertisements of so-called *yoga* are not approved by any standard method. Particularly mentioned in this verse is the word *yam*, or “unto whom,” indicating that meditation should be targeted on the Personality of Godhead. Even if one concentrates his mind on the boar form of the Lord, that is also *yoga*. As confirmed in *Bhagavad-gītā*, one who concentrates his mind constantly in meditation upon the Personality of Godhead in one of His many varieties of forms is the first-class *yogī*, and he can very easily attain trance simply by meditating upon the form of the Lord. If one is able to continue such meditation on the Lord's form at the time of his death, he is liberated from this mortal body and is transferred to the kingdom of God. This opportunity was given to the demon by the Lord, and therefore Brahmā and other demigods were astonished. In other words, the perfection of *yoga* practice can be attained by a demon also if he is simply kicked by the Lord.

TEXT 29

एतौ तौ पार्शदावस्य शपाद्यातावसद्रतिम् ।
पुनः कतिपयैः स्थानं प्रपत्स्येते ह जन्मभिः ॥२९॥

etau tau pārṣadāv asya
śāpād yātāv asad-gatim
punaḥ katipayaiḥ sthānaṁ
prapatsyete ha janmabhiḥ

etau—these two; *tau*—both; *pārṣadau*—personal assistants; *asya*—of the Personality of Godhead; *sāpāt*—because of being cursed; *yātau*—have gone; *asat-gatim*—to take birth in a demoniac family; *punaḥ*—again; *katipayaiḥ*—a few; *sthānam*—own place; *prapatsyete*—will get back; *ha*—indeed; *janma-bhiḥ*—after births.

TRANSLATION

These two personal assistants of the Supreme Lord, having been cursed, have been destined to take birth in demoniac families. After a few such births, they will return to their own positions.

TEXT 30

देवा उचुः

नमो नमस्तेऽखिलयज्ञतन्तवे
स्थितौ गृहीतामलसच्चमूर्तये ।
दिष्ट्या हतोऽयं जगतामरुन्तुद-
स्त्वत्पादभक्त्या वयमीश निर्वृताः ॥३०॥

devā ūcuḥ

namo namas te 'khila-yajña-tantave
sthitau grhītāmala-sattva-mūrtaye
diṣṭyā hato 'yaṁ jagatām aruntudas
tvat-pāda-bhaktiyā vayam īśa nirvṛtāḥ

devāḥ—the demigods; *ūcuḥ*—said; *namaḥ*—obeisances; *namaḥ*—obeisances; *te*—unto You; *akhila-yajña-tantave*—the enjoyer of all sacrifices; *sthitau*—for the purpose of maintaining; *grhīta*—assumed; *amala*—pure; *sattva*—goodness; *mūrtaye*—form; *diṣṭyā*—fortunately; *hataḥ*—slain; *ayaṁ*—this; *jagatām*—to the worlds; *aruntudaḥ*—causing torment; *tvat-pāda*—to Your feet; *bhaktiyā*—with devotion; *vayam*—we; *īśa*—O Lord; *nirvṛtāḥ*—have attained happiness.

TRANSLATION

The demigods addressed the Lord: All obeisances unto You! You are the enjoyer of all sacrifices, and You have assumed the form of a boar, in pure goodness, for the purpose of maintaining the world. Fortunately for us, this demon, who was a torment to the worlds, has been slain by You, and we too, O Lord, are now at ease, in devotion to Your lotus feet.

PURPORT

The material world consists of three modes—goodness, passion and ignorance—but the spiritual world is pure goodness. It is said here that the form of the Lord is pure goodness, which means that it is not material. In the material world there is no pure goodness. In the *Bhāgavatam* the stage of pure goodness is called *sattvam viśuddham*. *Viśuddham* means pure. In pure goodness there is no contamination by the two inferior qualities, namely passion and ignorance. The form of the boar, therefore, in which the Lord appeared, is nothing of the material world. There are many other forms of the Lord, but none of them belong to the material qualities. Such forms are nondifferent from the Viṣṇu form, and Viṣṇu is the enjoyer of all sacrifices.

The sacrifices which are recommended in the *Vedas* are meant to please the Supreme Personality of Godhead. In ignorance only, people try to satisfy many other agents, but the real purpose of life is to satisfy the Supreme Lord, Viṣṇu. All sacrifices are meant to please the Supreme Lord. The living entities who know this perfectly well are called demigods, godly or almost God. Since the living entity is part and parcel of the Supreme Lord, it is his duty to serve the Lord and please Him. The demigods are all attached to the Personality of Godhead, and for their pleasure the demon, who was a source of trouble to the world, was killed. Purified life is meant to please the Lord, and all sacrifices performed in purified life are called Kṛṣṇa consciousness. This Kṛṣṇa consciousness is developed by devotional service, as clearly mentioned here.

TEXT 31

मैत्रेय उवाच

एवं हिरण्वाक्षमसद्यविक्रमं
 स सादयित्वा हरिरादिषुकरः ।
 जगाम लोकं स्वमखण्डितोत्सवं
 समीडितः पुष्करविष्टरादिभिः ॥३१॥

maitreya uvāca

*evaṁ hiraṇyākṣam asahya-vikramam
 sa sādaitvā harir ādi-sūkarah
 jagāma lokam svam akhaṇḍitotsavam
 samīditah puṣkara-viṣṭarādibhiḥ*

maitreyaḥ uvāca—Śrī Maitreya said; *evam*—thus; *hiraṇyākṣam*—Hiraṇyākṣa; *asahya-vikramam*—very powerful; *saḥ*—the Lord; *sādayitvā*—after killing; *hariḥ*—the Supreme Personality of Godhead; *ādi-sūkaraḥ*—the origin of the boar species; *jaḡāma*—returned; *lokam*—to His abode; *svam*—own; *akhaṇḍita*—uninterrupted; *utsavam*—festival; *samīḍitaḥ*—being praised; *puṣkara-viṣṭara*—lotus seat (by Lord Brahmā whose seat is a lotus); *ādiḥ*—and the others.

TRANSLATION

Śrī Maitreya continued: After thus killing the most formidable demon Hiraṇyākṣa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahmā.

PURPORT

The Lord is spoken of herewith as the origin of the boar species. As stated in the *Vedānta-sūtra* (1.1.2), the Absolute Truth is the origin of everything. Therefore it is to be understood that all 8,400,000 species of bodily forms originate from the Lord, who is always *ādi*, or the beginning. In *Bhagavad-gītā* Arjuna addresses the Lord as *ādyam*, or the original. Similarly, in the *Brahma-saṃhitā* the Lord is addressed as *ādi-puruṣam*, the original person. Indeed, in *Bhagavad-gītā* the Lord Himself declares, *mattaḥ sarvaṃ pravartate*: “From Me everything proceeds.” (Bg. 10.8)

In this situation the Lord assumed the shape of a boar to kill the demon Hiraṇyākṣa and pick up the earth from the Garbha Ocean. Thus He became *ādi-sūkara*, the original boar. In the material world a boar or pig is considered most abominable, but the *ādi-sūkara*, the Supreme Personality of Godhead, was not treated as an ordinary boar. Even Lord Brahmā and the other demigods praised the Lord’s form as a boar.

This verse confirms the statement in *Bhagavad-gītā* that the Lord appears as He is from His transcendental abode for the sake of killing the miscreants and saving the devotees. By killing the demon Hiraṇyākṣa He fulfilled His promise to kill the demons and always protect the demigods headed by Brahmā. The statement that the Lord returned to His own abode indicates that He has His own particular transcendental residence. Since He is full of all energies, He is all-pervasive in spite of His residing in Goloka Vṇḍāvana, just as the sun, although situated in a particular place within the universe, is present by its sunshine throughout the universe.

Although the Lord has His particular abode in which to reside, He is all-pervasive. The impersonalists accept one aspect of the Lord’s features,

the all-pervasive aspect, but they cannot understand His localized situation in His transcendental abode, where He always engages in fully transcendental pastimes. Especially mentioned in this verse is the word *akhaṇḍitotsavam*. *Utsava* means pleasure. Whenever some function takes place to express happiness, it is called *utsava*. *Utsava*, the expression of complete happiness, is always present in the Vaikuṅṭhalokas, the abode of the Lord, who is worshipable even by demigods like Brahmā, to say nothing of other less important entities such as human beings.

The Lord descends from His abode to this world, and therefore He is called *avatāra*, which means “one who descends.” Sometimes *avatāra* is understood to refer to an incarnation who assumes a material form of flesh and bone, but actually *avatāra* refers to one who descends from higher regions. The Lord’s abode is situated far above this material sky, and He descends from that higher position; thus He is called *avatāra*.

TEXT 32

मया यथानूक्तमवादि ते हरेः
 कृतावतारस्य सुमित्र चेष्टितम् ।
 यथा हिरण्यक्ष उदारविक्रमो
 महामृधे क्रीडनवन्निराकृतः ॥३२॥

*mayā yathānūktam avādi te hareḥ
 kṛtāvatārasya sumitra ceṣṭitam
 yathā hiraṇyākṣa udāra-vikramo
 mahā-mṛdhe kṛīḍanavan nirākṛtaḥ*

mayā—by me; *yathā*—as; *anūktam*—told; *avādi*—was explained; *te*—to you; *hareḥ*—of the Supreme Personality of Godhead; *kṛta-avatārasya*—who assumed the incarnation; *sumitra*—O dear Vidura; *ceṣṭitam*—the activities; *yathā*—as; *hiraṇyākṣaḥ*—Hiraṇyākṣa; *udāra*—very extensive; *vikramaḥ*—prowess; *mahā-mṛdhe*—in a great fight; *kṛīḍanavat*—like a plaything; *nirākṛtaḥ*—was killed.

TRANSLATION

Maitreya continued: My dear Vidura, I have explained to you the Personality of Godhead’s coming down as the first boar incarnation and killing in a great fight a demon of unprecedented prowess as if he were

just a plaything. This has been narrated by me as I heard it from my predecessor spiritual master.

PURPORT

Here the sage Maitreya admits that he explained the incident of the killing of Hiranyākṣa by the Supreme Personality of Godhead as a straight narration; he did not manufacture anything or add interpretation, but explained whatever he had heard from his spiritual master. Thus he accepted as bona fide the system of *paramparā*, or receiving the transcendental message in disciplic succession. Unless received by this bona fide process of hearing from a spiritual master, the statement of an *ācārya* or preceptor cannot be valid.

It is also stated here that although the demon Hiranyākṣa was unlimited in prowess, he was just like a doll for the Lord. A child breaks so many dolls without real endeavor. Similarly, although a demon may be very powerful and extraordinary in the eyes of an ordinary man in the material world, to the Lord, killing such a demon is no difficulty. He can kill millions of demons as simply as a child plays with dolls and breaks them.

TEXT 33

सूत उवाच

इति कौषारखाख्यातामाश्रुत्य भगवत्कथाम् ।

क्षत्ताऽऽनन्दं परं लेभे महाभागवतो द्विज ॥३३॥

sūta uvāca

iti kauṣāravākhyātām

āśrutya bhagavat-kathām

kṣattānandaṁ param

lebhe mahā-bhāgavato dvija

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *iti*—thus; *kauṣārava*—from Maitreya (son of Kuṣāru); *ākhyātām*—told; *āśrutya*—having heard; *bhagavat-kathām*—the narration about the Lord; *kṣattā*—Vidura; *ānandaṁ*—bliss; *param*—transcendental; *lebhe*—achieved; *mahā-bhāgavataḥ*—the great devotee; *dvija*—O brāhmaṇa (Śaunaka).

TRANSLATION

Śrī Sūta Gosvāmī continued: My dear brāhmaṇa, Kṣattā [Vidura], the great devotee of the Lord, achieved transcendental bliss by hearing the

narration of the pastimes of the Supreme Personality of Godhead from the authoritative source of the sage Kauṣārava [Maitreya], and he was very pleased.

PURPORT

If anyone wants to derive transcendental pleasure by hearing the pastimes of the Lord, he must hear from the authoritative source, as explained here. Maitreya heard the narration from his bona fide spiritual master, and Vidura also heard from Maitreya. One becomes an authority simply by presenting whatever he has heard from his spiritual master, and one who does not accept a bona fide spiritual master cannot be an authority. This is clearly explained here. If one wants to have transcendental pleasure, he must find a person with authority. It is also stated in the *Bhāgavatam* that simply by hearing from an authoritative source, with the ear and the heart, one can relish the pastimes of the Lord, otherwise it is not possible. Sanātana Gosvāmī, therefore, has especially warned that one should not hear anything about the personality of the Lord from the lips of a non-devotee. Nondevotees are considered to be like serpents; as milk is poisoned by a serpent's touch, so, although the narration of the pastimes of the Lord is as pure as milk, when administered by serpentlike nondevotees it becomes poisonous. Not only does it have no effect in transcendental pleasure, but it is dangerous also. Lord Caitanya Mahāprabhu has warned that no description of the pastimes of the Lord should be heard from the Māyāvāda or impersonalist school. He has clearly said, *māyāvādi-bhāṣya*: If anyone hears the Māyāvādīs' interpretation of the pastimes of the Lord, or their interpretation of *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* or any other Vedic literature, then he is doomed. Once one is associated with impersonalists, he can never understand the personal feature of the Lord and His transcendental pastimes.

Sūta Gosvāmī was speaking to the sages headed by Śaunaka, and therefore he addressed them in this verse as *dvija*, twice-born. The sages assembled in Naimiṣāranya hearing *Śrīmad-Bhāgavatam* from Sūta Gosvāmī were all *brāhmaṇas*, but to acquire the qualifications of a *brāhmaṇa* is not everything. Merely to be twice-born is not perfection. Perfection is attained when one hears the pastimes and activities of the Lord from a bona fide source.

TEXT 34

अन्येषां पुण्यश्लोकानामुद्दामयशसां सताम् ।

उपश्रुत्य भवेन्मोदः श्रीवत्साङ्गस्य किं पुनः ॥३४॥

*anyeṣāṁ puṇya-slokānām
uddāma-yaśasāṁ satām
upaśrutyā bhaven modaḥ
śrīvatsāṅkasya kim punaḥ*

anyeṣāṁ—of others; *puṇya-slokānām*—of pious reputation; *uddāma-yaśasāṁ*—whose fame is spread everywhere; *satām*—of the devotees; *upaśrutyā*—by hearing; *bhavel*—may arise; *modaḥ*—pleasure; *śrīvatsa-aṅkasya*—of the Lord who bears the mark Śrīvatsa; *kim punaḥ*—what to speak of.

TRANSLATION

What to speak of hearing the pastimes of the Lord, whose chest is marked with Śrīvatsa, people may take transcendental pleasure even in hearing of the works and deeds of the devotees, whose fame is immortal.

PURPORT

Bhāgavatam literally means the pastimes of the Lord and the Lord's devotees. For example, there are pastimes of Lord Kṛṣṇa and narrations of devotees like Prahāda, Dhruva and Mahārāja Ambariṣa. Both pastimes pertain to the Supreme Personality of Godhead because the devotees' pastimes are in relation with Him. The *Mahābhārata*, for example, the history of the Pāṇḍavas and their activities, is sacred because the Pāṇḍavas had a direct relationship with the Supreme Personality of Godhead.

TEXT 35

यो गजेन्द्रं जषग्रस्तं ध्यायन्तं चरणाम्बुजम् ।
क्रोशन्तीनां करेणूनां कृच्छ्रतोऽमोचयद् द्रुतम् ॥३५॥

*yo gajendram jhaṣa-grastam
dhyāyantam caraṇāmbujam
krośantīnām kareṇūnām
kṛcchrato 'mocayat drutam*

yaḥ—He who; *gaja-indram*—the king of elephants; *jhaṣa*—an alligator; *grastam*—attacked by; *dhyāyantam*—meditating upon; *carāṇa*—feet; *ambujam*—lotus; *krośantīnām*—while crying; *kareṇūnām*—the female elephants; *kṛcchrataḥ*—from danger; *amocayat*—delivered; *drutam*—quickly.

TRANSLATION

The Personality of Godhead delivered the king of the elephants, who was attacked by an alligator and who meditated upon the lotus feet of the Lord. At that time the female elephants who accompanied him were crying, and the Lord saved them from the impending danger.

PURPORT

The example of the elephant in danger who was saved by the Supreme Lord is especially cited here because even if one is an animal he can approach the Personality of Godhead in devotional service, whereas even a demigod cannot approach the Supreme Person unless he is a devotee.

TEXT 36

तं सुखाराध्यमृजुभिरनन्यशरणैर्नृभिः ।
कृतज्ञः को न सेवेत दुराराध्यमसाधुभिः ॥३६॥

*taṁ sukhārādhyaṁ ṛjubhir
ananya-śaraṇair nṛbhiḥ
kṛtajñaḥ ko na seveta
durārādhyaṁ asādhubhiḥ*

taṁ—unto Him; *sukha*—easily; *ārādhyaṁ*—worshiped; *ṛjubhiḥ*—by the unpretentious; *ananya*—no other; *śaraṇaiḥ*—who take shelter; *nṛbhiḥ*—by men; *kṛta-jñaḥ*—grateful soul; *kaḥ*—what; *na*—not; *seveta*—would render service; *durārādhyaṁ*—impossible to be worshiped; *asādhubhiḥ*—by the nondevotees.

TRANSLATION

What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? He can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him.

PURPORT

Every living entity, especially persons in the human race, must feel grateful for the benedictions offered by the grace of the Supreme Lord. Anyone, therefore, with a simple heart of gratefulness must be Kṛṣṇa conscious and offer devotional service to the Lord. Those who are actual thieves and rogues do not recognize or acknowledge the benedictions

offered to them by the Supreme Lord, and they cannot render Him devotional service. Ungrateful persons are those who do not understand how much benefit they are deriving by the arrangement of the Lord. They enjoy the sunshine and moonshine, and they get water free of charge, yet they do not feel grateful, but simply go on enjoying these gifts of the Lord. Therefore, they must be called thieves and rogues.

TEXT 37

यो वै हिरण्याक्षवधं महाद्भुतं
विक्रीडितं कारणसूकरात्मनः ।
शृणोति गायत्यनुमोदतेऽञ्जसा
विमुच्यते ब्रह्मवधादपि द्विजाः ॥३७॥

*yo vai hiraṇyākṣa-vadham mahādbhutam
vikrīḍitam kāraṇa-sūkarātmanah
śṛṇoti gāyaty anumodate 'ñjasā
vimucyate brahma-vadhād api dvijāḥ*

yaḥ—he who; *vai*—indeed; *hiraṇyākṣa-vadham*—of the killing of Hiraṇyākṣa; *mahā-adbhutam*—most wonderful; *vikrīḍitam*—pastime; *kāraṇa*—for reasons like raising the earth from the ocean; *sūkara*—appearing in the form of a boar; *ātmanah*—of the Supreme Personality of Godhead; *śṛṇoti*—hears; *gāyati*—chants; *anumodate*—takes pleasure; *añjasā*—at once; *vimucyate*—becomes freed; *brahma-vadhāt*—from the sin of killing a *brāhmaṇa*; *api*—even; *dvijāḥ*—O *brāhmaṇas*.

TRANSLATION

O *brāhmaṇas*, anyone who hears, chants, or takes pleasure in the wonderful narration of the killing of the Hiraṇyākṣa demon by the Lord, who appeared as the first boar in order to deliver the world, is at once relieved of the results of sinful activities, even the killing of a *brāhmaṇa*.

PURPORT

Since the Personality of Godhead is in the absolute position, there is no difference between His pastimes and His personality. Anyone who hears about the pastimes of the Lord associates with the Lord directly, and one who associates directly with the Lord is certainly freed from all sinful activities, even to the extent of the killing of a *brāhmaṇa*, which is con-

sidered the most sinful activity in the material world. One should be very eager to hear about the activities of the Lord from the bona fide source, the pure devotee. If one simply gives aural reception to the narration and accepts the glories of the Lord, then he is qualified. The impersonalist philosophers cannot understand the activities of the Lord. They think that all His activities are *māyā*; therefore they are called *Māyāvādīs*. Since everything to them is *māyā*, these narrations are not for them. Some impersonalists are reluctant to hear *Śrīmad-Bhāgavatam*, although many of them are now taking an interest in it just for monetary gain. Actually, however, they have no faith. On the contrary, they describe it in their own way. We should not hear, therefore, from the *Māyāvādīs*. We have to hear from Sūta Gosvāmī or Maitreya, who actually present the narrations as they are, and only then can we relish the pastimes of the Lord, otherwise the effects on the neophyte audience will be poisonous.

TEXT 38

एतन्महापुण्यमलं पवित्रं
धन्यं यशस्यं पदमायुराशिसाम् ।
प्राणेन्द्रियाणां युधि शौर्यवर्धनं
नारायणोऽन्ते गतिरङ्ग शृण्वताम् ॥३८॥

*etan mahā-puṇyam alam pavitram
dhanyam yaśasyam padam āyur-āśiṣām
prāṇendriyāṇām yudhi śaurya-varadhanam
nārāyaṇo 'nte gatir aṅga śṛṇvatām*

etat—this narrative; *mahā-puṇyam*—conferring great merit; *alam*—very; *pavitram*—sacred; *dhanyam*—conferring wealth; *yaśasyam*—bearing fame; *padam*—the receptacle; *āyur*—of longevity; *āśiṣām*—of the objects of one's desire; *prāṇa*—of the vital organs; *indriyāṇām*—of the organs of action; *yudhi*—on the field of battle; *śaurya*—the strength; *vardhanam*—increasing; *nārāyaṇaḥ*—Lord Nārāyaṇa; *ante*—at the end of life; *gatiḥ*—shelter; *aṅga*—O dear Śaunaka; *śṛṇvatām*—of those who listen.

TRANSLATION

This most sacred narrative confers extraordinary merit, wealth, fame, longevity and all the objects of one's desire. On the field of battle it promotes the strength of one's vital organs and organs of action. One

who listens to it at the last moment of his life is transferred to the supreme abode of the Lord, O dear Śaunaka.

PURPORT

Devotees are generally attracted by the narratives of the pastimes of the Lord, and even though they do not prosecute austerities or meditation, this very process of *hearing* attentively about the pastimes of the Lord will endow them with innumerable benefits, such as wealth, fame, longevity and other desirable aims of life. If one continues to hear *Śrīmad-Bhāgavatam*, which is full of narratives of the pastimes of the Lord, at the end of this life one is sure to be transferred to the eternal transcendental abode of the Lord. Thus hearers are benefited both ultimately and for as long as they are in the material world. That is the supreme sublime result of engaging in devotional service. The beginning of devotional service is to spare some time and listen to *Śrīmad-Bhāgavatam* from the right source. Lord Caitanya Mahāprabhu also recommended five items of devotional service, namely to serve the devotees of the Lord, to chant Hare Kṛṣṇa, to hear *Śrīmad-Bhāgavatam*, to worship the Deity of the Lord and to live in a place of pilgrimage. Just performing these five activities can deliver one from the miserable condition of material life.

Thus end the Bhaktivedānta purports of the Nineteenth Chapter, Third Canto, of the Śrīmad-Bhāgavatam, entitled "The Killing of the Demon Hiraṇyākṣa."

TRANSLATION

O Śaunaka inquired: O Suta Gosvāmī, after the earth was again tested in its orbit, what did Śeṣyambhūva's Manu do to show the path of salvation to persons who were to take birth later on?

PURPORT

The appearance of the Lord as the first bona fide incarnation occurred during the time of Śeṣyambhūva Manu, whereas the present age is in the period of Vāivasvata Manu. Each Manu's period lasts seventy-two times the cycle of four ages, and one cycle of ages equals 4,320,000 solar years. Thus 108 such ages, 72 solar years in the reign of our Manu. In each Manu's time there are many changes in many ways, and there are fourteen Manus

CHAPTER TWENTY
Conversation Between
Maitreya and Vidura

TEXT 1

शौनक उवाच

महीं प्रतिष्ठामध्यस्य सौते स्वायम्भुवो मनुः ।
कान्यन्वतिष्ठद्द्वाराणि मार्गायावरजन्मनाम् ॥ १ ॥

śaunaka uvāca

*mahīm pratiṣṭhām adhyasya
saute svāyambhuvo manuḥ
kāny anvatiṣṭhad dvārāṇi
mārgāyāvara-janmanām*

śaunakaḥ—Śaunaka; *uvāca*—said; *mahīm*—the earth; *pratiṣṭhām*—situated; *adhyasya*—having secured; *saute*—O Sūta Gosvāmī; *svāyambhuvaḥ*—Svāyambhuva; *manuḥ*—Manu; *kāni*—what; *anvatiṣṭhat*—performed; *dvārāṇi*—ways; *mārgāya*—to get out; *avara*—later; *janmanām*—of those to be born.

TRANSLATION

Śrī Śaunaka inquired: O Sūta Gosvāmī, after the earth was again situated in its orbit, what did Svāyambhuva Manu do to show the path of liberation to persons who were to take birth later on?

PURPORT

The appearance of the Lord as the first boar incarnation occurred during the time of Svāyambhuva Manu, whereas the present age is in the period of Vaivasvata Manu. Each Manu's period lasts seventy-two times the cycle of four ages, and one cycle of ages equals 4,320,000 solar years. Thus 4,320,000 times 72 solar years is the reign of one Manu. In each Manu's period there are many changes in many ways, and there are fourteen Manus

within one day of Brahmā. It is understood here that Manu creates scriptural regulations for the salvation of the conditioned souls who come to the material world for material enjoyment. The Lord is so kind that any soul who wants to enjoy in this material world is given full facility for enjoyment, and at the same time he is shown the path of salvation. Śaunaka Ṛṣi, therefore, inquired from Sūta Gosvāmī: “What did Svāyambhuva Manu do after the reinstatement of the earth in its orbital situation?”

TEXT 2

क्षत्ता महाभागवतः कृष्णस्यैकान्तिकः सुहृत् ।
यस्तत्याजाग्रजं कृष्णे सापत्यमघवानिति ॥ २ ॥

kṣattā mahā-bhāgavataḥ
kṛṣṇasyaikāntikaḥ suhṛt
yas tatyājāgrajam kṛṣṇe
sāpatyam aghavān iti

kṣattā—Vidura; *mahā-bhāgavataḥ*—a great devotee of the Lord; *kṛṣṇasya*—of Lord Kṛṣṇa; *ekāntikaḥ*—unalloyed devotee; *suhṛt*—intimate friend; *yaḥ*—he who; *tatyāja*—abandoned; *agrajam*—his elder brother (King Dhṛtarāṣṭra); *kṛṣṇe*—towards Kṛṣṇa; *sa-apatyam*—along with his one hundred sons; *aghavān*—offender; *iti*—thus.

TRANSLATION

He inquired about Vidura, who was a great devotee and friend of Lord Kṛṣṇa's and who gave up the company of his elder brother because the latter, along with his sons, played tricks against the desires of the Lord.

PURPORT

The incident referred to here is that Vidura left the protection of his elder brother Dhṛtarāṣṭra, went traveling everywhere to sacred places and met Maitreya at Hardwar. Śaunaka Ṛṣi here inquires about the topics of the conversation between Maitreya Ṛṣi and Vidura. Vidura's qualification was that he was not only a friend of the Lord's but also a great devotee. When Kṛṣṇa tried to stop the war and mitigate the misunderstanding between the cousin-brothers, they refused to accept His counsel; therefore Kṣattā, or Vidura, was unsatisfied with them, and he left the palace. As a devotee, Vidura showed by example that anywhere that Kṛṣṇa is not

honored is a place unfit for human habitation. A devotee may be tolerant regarding his own interests, but he should not be tolerant when there is misbehavior towards the Lord or the Lord's devotee. Here the word *aghavān* is very significant, for it indicates that the Kauravas, Dhṛtarāṣṭra's sons, lost the war because of being sinful in disobeying the instructions of Kṛṣṇa.

TEXT 3

द्वैपायनादनवरो महित्वे तस्य देहजः ।
सर्वात्मनाश्रितः कृष्णं तत्परांश्चाप्यनुव्रतः ॥ ३ ॥

*dvaipāyanād anavaro
mahitve tasya dehajaḥ
sarvātmanā śrītaḥ kṛṣṇam
tatparānś cāpy anuvrataḥ*

dvaipāyanāt—from Vyāsadeva; *anavaraḥ*—in no way inferior; *mahitve*—in greatness; *tasya*—his (Vyāsa's); *dehajaḥ*—born of his body; *sarva-ātmanā*—with all his heart; *śrītaḥ*—took shelter; *kṛṣṇam*—Lord Kṛṣṇa; *tat-parān*—those devoted to Him; *ca*—and; *api*—also; *anuvrataḥ*—followed.

TRANSLATION

Vidura was born from the body of Vedavyāsa, and he was not less than him. Thus he accepted the lotus feet of Kṛṣṇa wholeheartedly and was attached to His devotees.

PURPORT

The history of Vidura is that he was born of a *śūdra* mother, but his seminal father was Vyāsadeva; thus he was not less than Vyāsadeva in any respect. Since he was born of a great father, who was supposed to be an incarnation of Nārāyaṇa and who composed all the Vedic literatures, Vidura was also a great personality. He accepted Kṛṣṇa as his worshipable Lord and followed His instructions wholeheartedly.

TEXT 4

किमन्वपृच्छन्मैत्रेयं विरजास्तीर्थसेवया ।
उपगम्य कुशवर्त आसीनं तत्त्ववित्तमम् ॥ ४ ॥

*kim anvap̄cchan maitreyaṁ
virajās tīrtha-sevayā
upagamya kuśāvarta
āśīnam tattva-vittamam*

kim—what; *anvap̄cchat*—inquired; *maitreyaṁ*—from the sage Maitreya; *virajāḥ*—Vidura, who was without material contamination; *tīrtha-sevayā*—by visiting sacred places; *upagamya*—having met; *kuśāvarte*—at Kuśāvarta (Haridvāra or Hardwar); *āśīnam*—who was abiding; *tattva-vittamam*—the foremost knower of the science of spiritual life.

TRANSLATION

Vidura was purified of all passion by wandering in sacred places, and at last he reached Hardwar, where he met the great sage, who knew the science of spiritual life, and he inquired from him. Śaunaka Ṛṣi therefore asked: What more did Vidura inquire from Maitreya?

PURPORT

Here the words *virajās tīrtha-sevayā* refer to Vidura, who was completely cleansed of all contamination by traveling in places of pilgrimage. In India there are hundreds of sacred places of pilgrimage, of which Prayāga, Hardwar, Vṛndāvana and Rameshwaram are considered principal. After leaving his home, which was full of politics and diplomacy, Vidura wanted to purify himself by traveling to all the sacred places, which are so situated that anyone who goes there automatically becomes purified. This is especially true in Vṛndāvana; any person may go there, and even if he is sinful he will at once contact an atmosphere of spiritual life and will automatically chant the names of Kṛṣṇa and Rādhā. That we have actually seen and experienced. It is recommended in the *śāstras* that after retiring from active life and accepting the *vānaprastha* (retired) order, one should travel everywhere to places of pilgrimage in order to purify himself. Vidura completely discharged this duty, and at last he reached Kuśāvarta, or Hardwar, where the sage Maitreya was sitting.

Another significant point is that one must go to sacred places not only to take bath there, but to search out great sages like Maitreya and take instructions from them. If one does not do so, his traveling to places of pilgrimage is simply a waste of time. Narottama dāsa Ṭhākura, a great *ācārya* of the Vaiṣṇava sect, has, for the present, forbidden us to go to such places of pilgrimage because in this age, the times having so changed, a

sincere person may have a different impression on seeing the behavior of the present residents of the pilgrimage sites. He has recommended that instead of taking the trouble to travel to such places, one should concentrate his mind on Govinda, and that will help him. Of course, to concentrate one's mind on Govinda in any place is a path meant for those who are the most spiritually advanced; it is not for ordinary persons. Ordinary persons may still derive benefit from traveling to holy places like Prayāga, Mathurā, Vṛndāvana and Hardwar.

It is recommended in this verse that one find a person who knows the science of God, or a *tattva-vit*. *Tattva-vit* means one who knows the Absolute Truth. There are many pseudo-transcendentalists, even at places of pilgrimage. Such men are always present, and one has to be intelligent enough to find the actual person to be consulted; then his attempt to progress by traveling to different holy places will be successful. One has to be freed from all contamination, and at the same time he has to find a person who knows the science of Kṛṣṇa. Kṛṣṇa helps a sincere person; as stated in the *Caitanya-caritāmṛta, guru-kṛṣṇa-prasāde*: by the mercy of the spiritual master and Kṛṣṇa, one attains the path of salvation, devotional service. If one sincerely searches for spiritual salvation, then Kṛṣṇa, being situated in everyone's heart, gives him the intelligence to find a suitable spiritual master. By the grace of a spiritual master like Maitreya, one gets the proper instruction and advances in his spiritual life.

TEXT 5

तयोः संवदतोः सूत प्रवृत्ता ह्यमलाः कथाः ।

आपो गाङ्गा इवाघघ्नीहरेः पादाम्बुजाश्रयाः ॥ ५ ॥

*tayoḥ saṁvadatoḥ sūta
pravṛttā hy amalāḥ kathāḥ
āpo gaṅgā ivāgha-ghnīr
hareḥ pādāmbujāśrayāḥ*

tayoḥ—while the two (Maitreya and Vidura); *saṁvadatoḥ*—were conversing; *sūta*—O Sūta; *pravṛttāḥ*—arose; *hi*—certainly; *amalāḥ*—spotless; *kathāḥ*—narrations; *āpaḥ*—waters; *gaṅgāḥ*—of the River Ganges; *iva*—like; *agha-ghnīḥ*—vanquishing all sins; *hareḥ*—of the Lord; *pāda-ambuja*—the lotus feet; *āśrayāḥ*—taking shelter.

TRANSLATION

Śaunaka inquired about the conversation between Vidura and Maitreya: There must have been many narrations of the spotless pastimes of the Lord. The hearing of such narrations is exactly like bathing in the water of the Ganges, for it can free one from all sinful reactions.

PURPORT

The water of the Ganges is purified because it pours forth from the lotus feet of the Lord. Similarly, *Bhagavad-gītā* is as good as the water of the Ganges because it is spoken from the mouth of the Supreme Lord. So it is with any topic on the pastimes of the Lord or the characteristics of His transcendental activities. The Lord is absolute; there is no difference between His words, His perspiration or His pastimes. The water of the Ganges, the narrations of His pastimes and the words spoken by Him are all on the absolute platform, and thus taking shelter of any one of them is equally good. Śrīla Rūpa Gosvāmī has enunciated that anything in relationship with Kṛṣṇa is on the transcendental platform. If we can dovetail all our activities in relationship with Kṛṣṇa, then we do not stand on the material platform, but always on the spiritual platform.

TEXT 6

ता नः कीर्तय भद्रं ते कीर्तन्योदारकर्मणः ।
रसज्ञः को नु तृप्येत हरिलीलामृतं पिबन् ॥ ६ ॥

*tā naḥ kīrtaya bhadraṁ te
kīrtanyodāra-karmaṇaḥ
rasajñaḥ ko nu tṛpyeta
hari-līlāmṛtaṁ piban*

tāḥ—those talks; *naḥ*—to us; *kīrtaya*—narrate; *bhadraṁ te*—may all good come unto you; *kīrtanya*—should be chanted; *udāra*—liberal; *karmaṇaḥ*—activities; *rasa-jñaḥ*—a devotee who can appreciate mellow tastes; *kaḥ*—who; *nu*—indeed; *tṛpyeta*—would feel satisfied; *hari-līlāmṛtam*—the nectar of the pastimes of the Lord; *piban*—drinking.

TRANSLATION

O Sūta Gosvāmī, all good fortune to you! Please narrate the activities of the Lord, which are all magnanimous and worth glorifying. What sort of devotee can be satiated by hearing the nectarean pastimes of the Lord?

PURPORT

The narration of the pastimes of the Lord, which are always enacted on the transcendental platform, should be received with all respect by devotees. Those who are actually on the transcendental platform are never satiated by hearing the continuous narration of the pastimes of the Lord. For example, if any self-realized soul reads from *Bhagavad-gītā*, he will never feel satiated. The narrations of *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* may be read thousands and thousands of times, and still, without fail, new aspects of the subject matter will be relished by the devotee.

TEXT 7

एवमुग्रश्रवाः पृष्ट ऋषिभिर्नैमिषायनैः ।
मगवत्यर्पिताध्यात्मस्तानाह श्रूयतामिति ॥ ७ ॥

evam ugraśravāḥ pṛṣṭa
ṛṣibhir naimiṣāyanaiḥ
bhagavaty arpitādhyātmas
tān āha śrūyatām iti

evam—thus; *ugraśravāḥ*—Sūta Gosvāmī; *pṛṣṭaḥ*—being asked; *ṛṣibhiḥ*—by the sages; *naimiṣa-ayanaiḥ*—who were assembled in the forest of Naimiṣa; *bhagavati*—unto the Lord; *arpita*—dedicated; *adhyātmaḥ*—his mind; *tān*—to them; *āha*—said; *śrūyatām*—just hear; *iti*—thus.

TRANSLATION

On being asked to speak by the great sages of Naimiṣāraṇya, the son of Romaharṣaṇa, Sūta Gosvāmī, whose mind was absorbed in the transcendental pastimes of the Lord, said: Please hear what I shall now speak.

TEXT 8

सूत उवाच

हरेर्धृतक्रोडतनोः स्वमायया
निशम्य गोरुद्धरणं रसातलात् ।
लीलां हिरण्याक्षमवज्ञया हतं
सञ्जातहर्षो मुनिमाह भारतः ॥ ८ ॥

sūta uvāca

*harer dhṛta-kroḍa-tanoḥ sva-māyayā
niśamya gor uddharaṇam rasātālāt
līlām hiraṇyākṣam avajñayā hatam
sañjāta-harṣo munim āha bhārataḥ*

sūtaḥ uvāca—Sūta said; *hareḥ*—of the Lord; *dhṛta*—who had assumed; *kroḍa*—of a boar; *tanoḥ*—body; *sva-māyayā*—by His divine potency; *niśamya*—having heard; *goḥ*—of the earth; *uddharaṇam*—uplifting; *rasātālāt*—from the bottom of the ocean; *līlām*—sport; *hiraṇyākṣam*—the demon Hiraṇyākṣa; *avajñayā*—neglectfully; *hatam*—killed; *sañjāta-harṣaḥ*—being overjoyed; *munim*—to the sage (Maitreya); *āha*—said; *bhārataḥ*—Vidura.

TRANSLATION

Sūta Gosvāmī continued: Vidura, the descendant of Bharata, was delighted to hear the story of the Lord, who, having assumed by His own divine potency the form of a boar, had enacted the sport of lifting the earth from the bottom of the ocean and indifferently killing the demon Hiraṇyākṣa. He then spoke to the sage as follows.

PURPORT

It is stated here that the Lord assumed the form of a boar by His own potency. His form is not actually the form of a conditioned soul. A conditioned soul is forced to accept a particular type of body by the higher authority of material laws, but here it is clearly said that the Lord was not forced to accept the form of a boar by the external power. In *Bhagavad-gītā* the same fact is confirmed; when the Lord descends to this earth, He assumes a form by His own internal potency. The form of the Lord, therefore, can never consist of material energy. The Māyāvāda version that when Brahman assumes a form the form is accepted from *māyā* is not acceptable because although *māyā* is superior to the conditioned soul, she is not superior to the Supreme Personality of Godhead; she is under the control of the Supreme Godhead, as confirmed in *Bhagavad-gītā*. *Māyā* is under His superintendence; *māyā* cannot overcome the Lord. The Māyāvāda idea that the living entity is the Supreme Absolute Truth but has become covered by *māyā* is invalid because *māyā* cannot be so great that it can cover the Supreme. The covering capacity can be employed on the part and parcel of Brahman, not on the Supreme Brahman.

TEXT 9

विदुर उवाच

प्रजापतिपतिः सृष्ट्वा प्रजासर्गे प्रजापतीन् ।
किमारभत मे ब्रह्मन् प्रब्रूह्यव्यक्तमार्गवित् ॥ ९ ॥

vidura uvāca
prajāpati-patiḥ sṛṣṭvā
prajā-sarge prajāpatīn
kim ārabhata me brahman
prabrūhy avyakta-mārga-vit

viduraḥ uvāca—Vidura said; *prajāpati-patiḥ*—Lord Brahmā; *sṛṣṭvā*—after creating; *prajā-sarge*—for the purpose of creating living beings; *prajāpatīn*—the *prajāpatis*; *kim*—what; *ārabhata*—started; *me*—to me; *brahman*—O holy sage; *prabrūhi*—tell; *avyakta-mārga-vit*—knower of that which we do not know.

TRANSLATION

Vidura said: Since you know of matters inconceivable to us, tell me, O holy sage, what did Brahmā do to create living beings after evolving the *prajāpatis*, the progenitors of living beings?

PURPORT

Significant here is the word *avyakta-mārga-vit*, one who knows that which is beyond our perception. To know matters beyond one's perception, one has to learn from a superior authority in the line of disciplic succession. Just to know who is our father is beyond our perception. For that, the mother is the authority. Similarly, we have to understand everything beyond our perception from the authority who actually knows. The first *avyakta-mārga-vit*, or authority, is Brahmā, and the next authority in disciplic succession is Nārada. Maitreya Ṛṣi belonged to that disciplic succession, so he also is *avyakta-mārga-vit*. Anyone in the bona fide line of disciplic succession is *avyakta-mārga-vit*, a personality who knows that which is beyond ordinary perception.

TEXT 10

ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो मनुः ।
ते वै ब्रह्मण आदेशात्कथमेतदभावयन् ॥१०॥

ye marīcy ādayo viprā
 yas tu svāyambhuvo manuḥ
 te vai brahmaṇa ādeśāt
 katham etad abhāvayan

ye—those; marīci-ādayaḥ—great sages headed by Marīci; viprāḥ—brāhmaṇas; yaḥ—who; tu—indeed; svāyambhuvaḥ manuḥ—and Svāyambhuva Manu; te—they; vai—indeed; brahmaṇaḥ—of Lord Brahmā; ādeśāt—by the order; katham—how; etad—this universe; abhāvayan—evolved.

TRANSLATION

Vidura inquired: How did the prajāpatis [such progenitors of living entities as Marīci and Svāyambhuva Manu] create according to the instruction of Brahmā, and how did they evolve this manifested universe?

TEXT 11

सद्वितीयाः किमसृजन् स्वतन्त्रा उत कर्मसु ।
 आहोस्वित्संहताः सर्व इदं स्म समकल्पयन् ॥११॥

sa-dvītīyāḥ kim asṛjan
 svalantrā uta karmasu
 āho svit saṁhatāḥ sarva
 idaṁ sma samakalpayan

sa-dvītīyāḥ—with their wives; kim—whether; asṛjan—created; sva-tantrāḥ—remaining independent; uta—or; karmasu—in their actions; āho svit— or else; saṁhatāḥ—jointly; sarve—all the prajāpatis; idaṁ—this; sma samakalpayan—produced.

TRANSLATION

Did they evolve the creation in conjunction with their respective wives, did they remain independent in their action, or did they all jointly produce it?

TEXT 12

मैत्रेय उवाच
 दैवेन दुर्वितर्क्येण परेणानिमिषेण च ।
 जातक्षोभाद्भगवतो महानासीद् गुणत्रयात् ॥१२॥

maitreya uvāca
daivena durvitarkyeṇa
pareṇānimīṣeṇa ca
jāta-kṣobhād bhagavato
mahān āsīt guṇa-trayāt

maitreyaḥ uvāca—Maitreya said; *daivena*—by superior management known as destiny; *durvitarkyeṇa*—beyond empiric speculation; *pareṇa*—by Mahā-Viṣṇu; *animīṣeṇa*—by the potency of eternal time; *ca*—and; *jāta-kṣobhāt*—the equilibrium was agitated; *bhagavataḥ*—of the Personality of Godhead; *mahān*—the total material elements (the *mahat-tattva*); *āsīt*—were produced; *guṇa-trayāt*—from the three modes of nature.

TRANSLATION

Maitreya said: When the equilibrium of the combination of the three modes of nature was agitated by the unseen activity of the living entity, by Mahā-Viṣṇu, and by the force of time, the total material elements were produced.

PURPORT

The cause of the material creation is described here very lucidly. The first cause is *daiva*, or the destiny of the conditioned soul. The material creation exists for the conditioned soul who wanted to become a false lord for sense enjoyment. One cannot trace out the history of when the conditioned soul first desired to lord it over material nature, but in Vedic literature we always find that the material creation is meant for the sense enjoyment of the conditioned soul. There is a nice verse which says that the sum and substance of the conditioned soul's sense enjoyment is that as soon as he forgets his primary duty, to render service to the Lord, he creates an atmosphere of sense enjoyment which is called *māyā*; that is the cause of material creation.

Another word used here is *durvitarkyeṇa*. No one can argue about when and how the conditioned soul became desirous of sense enjoyment, but the cause is there. Material nature is an atmosphere meant only for the sense enjoyment of the conditioned soul, and it is created by the Personality of Godhead. It is mentioned here that in the beginning of creation the material nature, or *prakṛti*, is agitated by the Personality of Godhead, Viṣṇu. There are three Viṣṇus mentioned. One is Mahā-Viṣṇu, another is Garbhodakaśāyī Viṣṇu, and the third is Kṣīrodakaśāyī Viṣṇu. The First Canto of *Śrīmad-Bhāgavatam* discusses all these three Viṣṇus, and here also it is confirmed

that Viṣṇu is the cause of creation. From *Bhagavad-gītā* also we learn that *prakṛti* begins to work and is still working under Kṛṣṇa's or Viṣṇu's glance of superintendence, but the Supreme Personality of Godhead is unchangeable. One should not misunderstand that because the creation emanates from the Supreme Personality of Godhead, He has therefore transformed into this material cosmic manifestation. He exists in His personal form always, but the cosmic manifestation takes place by His inconceivable potency. The workings of that energy are difficult to comprehend, but it is understood from Vedic literature that the conditioned soul creates his own destiny and is offered a particular body by the laws of nature under the superintendence of the Supreme Personality of Godhead, who always accompanies him as Paramātmā.

TEXT 13

रजःप्रधानान्महतस्त्रिलिङ्गो दैवचोदितात् ।
जातः ससर्ज भूतादिवियदादीनि पञ्चशः ॥१३॥

*rajaḥ-pradhānān mahatas
trilingo daiva-coditāt
jātaḥ sasarja bhūtādir
viyad-ādīni pañcaśaḥ*

rajas-pradhānāt—in which the element of *rajas*, or passion, predominates; *mahataḥ*—from the *mahat-tattva*; *tri-liṅgaḥ*—of three kinds; *daiva-coditāt*—impelled by superior authority; *jātaḥ*—was born; *sasarja*—evolved; *bhūta-ādīḥ*—the false ego (origin of the material elements); *viyat*—the ether; *ādīni*—beginning with; *pañcaśaḥ*—in groups of five.

TRANSLATION

As impelled by the destiny of the *jīva*, the false ego, which is of three kinds, has evolved from the *mahat-tattva*, in which the element of *rajas* predominates. From the ego, in turn, evolved many groups of five principles.

PURPORT

The primordial matter or *prakṛti*, material nature, consisting of three modes, generates four groups of five. The first group is called elementary and consists of earth, water, fire, air and ether. The second group of five is called *tanmātra*, referring to the subtle elements (sense objects): sound,

touch, form, taste, and smell. The third group is the five sense organs for acquiring knowledge: eyes, ears, nose, tongue and skin. The fourth group is the five working senses: speech, hands, feet, anus and genitals. Some say that there are five groups of five. One group is the sense objects, one is the five elements, one is the five sense organs for acquiring knowledge, another is the senses for working, and the fifth group is the five deities who control these divisions.

TEXT 14

तानि चैकैकशः स्रष्टुमसमर्थानि भौतिकम् ।
संहत्य दैवयोगेन हैममण्डमवासृजन् ॥१४॥

*tāni caikaikaśaḥ sraṣṭum
asamarthāni bhautikam
saṁhatya daiva-yogena
haimam aṇḍam avāsrjan*

tāni—those elements; *ca*—and; *eka-ekaśaḥ*—separately; *sraṣṭum*—to produce; *asamarthāni*—unable; *bhautikam*—the material universe; *saṁhatya*—having combined; *daiva-yogena*—with the energy of the Supreme Lord; *haimam*—shining like gold; *aṇḍam*—globe; *avāsrjan*—produced.

TRANSLATION

Separately unable to produce the material universe, they combined with the help of the energy of the Supreme Lord and were able to produce a shining egg.

TEXT 15

सोऽशयिष्ठाब्धिसलिले आण्डकोशो निरात्मकः ।
साग्रं वै वर्षसाहस्रमन्ववात्सीत्तमीश्वरः ॥१५॥

*so 'śayiṣṭābdhi-salile
āṇḍakośo nirātmakaḥ
sāgram vai varṣa-sāhasram
anvavātsīt tam īśvaraḥ*

śaḥ—it; *aśayiṣṭa*—lay; *abdhi-salile*—on the waters of the Causal Ocean; *āṇḍa-kośaḥ*—egg; *nirātmakaḥ*—in an unconscious state; *sāgram*—a little

more than; *vai*—in fact; *varṣa-sāhasram*—a thousand years; *anvavātsīt*—became situated; *tam*—in the egg; *īśvaraḥ*—the Lord.

TRANSLATION

For over one thousand years the shiny egg lay on the waters of the Causal Ocean in the lifeless state. Then the Lord entered it as Garbhodakaśāyī Viṣṇu.

PURPORT

From this verse it appears that all the universes are floating in the Causal Ocean.

TEXT 16

तस्य नाभेरभूत्पद्मं सहस्रार्कोरुदीधिति ।
सर्वजीवनिकायौको यत्र स्वयमभूत्स्वराट् ॥१६॥

*tasya nābher abhūt padmaṁ
sahasrārkoru-dīdhiti
sarva-jīvanikāyauko yatra
svayam abhūt svarāṭ*

tasya—of the Lord; *nābheḥ*—from the navel; *abhūt*—sprouted up; *padmaṁ*—a lotus; *sahasra-arka*—a thousand suns; *uru*—more; *dīdhiti*—with dazzling splendor; *sarva*—all; *jīva-nikāya*—resting place of conditioned souls; *okaḥ*—place; *yatra*—where; *svayam*—himself; *abhūt*—emanated; *svarāṭ*—the omnipotent (Lord Brahmā).

TRANSLATION

From the navel of the Personality of Godhead, Garbhodakaśāyī Viṣṇu, sprouted a lotus flower effulgent like a thousand blazing suns. This lotus flower is the reservoir of all conditioned souls, and the first living entity who came out of the lotus flower was the omnipotent Brahmā.

PURPORT

It appears from this verse that the conditioned souls who rested within the body of the Personality of Godhead after the dissolution of the last creation came out in the sum total form of the lotus. This is called *hiraṇyagarbha*. The first living entity to come out was Lord Brahmā, who

is independently able to create the rest of the manifested universe. The lotus is described here to be as effulgent as the glare of a thousand suns. This indicates that the living entities, as parts and parcels of the Supreme Lord, are also of the same quality, since the Lord also diffuses His bodily glare, known as *brahmajyoti*. The description of Vaikuṅṭhaloka, as stated in *Bhagavad-gītā* and other Vedic literatures, is confirmed herewith. In Vaikuṅṭha, the spiritual sky, there is no need of sunshine, moonshine, electricity or fire. Every planet there is self-effulgent like the sun.

TEXT 17

सोऽनुविष्टो भगवता यः शेते सलिलाशये ।
लोकसंस्थां यथापूर्वं निर्ममे संस्रया स्वया ॥१७॥

so 'nuviṣṭo bhagavatā
yaḥ śete salilāśaye
loka-saṁsthāṁ yathā pūrvam
nirmame saṁsthayā svayā

saḥ—Lord Brahmā; *anuvīṣṭaḥ*—was entered; *bhagavatā*—by the Lord; *yaḥ*—who; *śete*—sleeps; *salilā-āśaye*—on the Garbhodaka Ocean; *loka-saṁsthāṁ*—the universe; *yathā pūrvam*—as previously; *nirmame*—created; *saṁsthayā*—by intelligence; *svayā*—his own.

TRANSLATION

When that Supreme Personality of Godhead who is lying on the Garbhodaka Ocean entered the heart of Brahmā, Brahmā brought his intelligence to bear, and with the intelligence invoked he began to create the universe as it was before.

PURPORT

At a certain time, the Personality of Godhead, Kāraṇodakaśāyī Viṣṇu, lies in the Kāraṇa Ocean and produces many thousands of universes from His breathing; then He enters again into each and every universe as Garbhodakaśāyī Viṣṇu and fills up half of each universe with His own perspiration. The other half of the universe remains vacant, and that vacant region is called outer space. Then the lotus flower sprouts from His abdomen and produces the first living creature, Brahmā. Then again, as Kṣīrodakaśāyī Viṣṇu, the Lord enters into the heart of every living entity,

including Brahmā. This is confirmed in *Bhagavad-gītā*, Fifteenth Chapter. The Lord says, “I am seated in everyone’s heart, and by Me are remembrance and forgetfulness made possible.” As the witness of the activities of the individual entities, the Lord gives each one remembrance and intelligence to act according to his desire at the time he was annihilated in his last birth in the last millennium. This intelligence is invoked according to one’s own capacity, or by the law of *karma*.

Brahmā was the first living entity, and he was empowered by the Supreme Lord to act in charge of the mode of passion; therefore, he was given the required intelligence, which is so powerful and extensive that he is almost independent of the control of the Supreme Personality of Godhead. Just as a highly posted manager is almost as independent as the owner of a firm, so Brahmā is described here as independent because, as the Lord’s representative to control the universe, he is almost as powerful and independent as the Supreme Personality of Godhead. The Lord, as the Supersoul within Brahmā, gave him the intelligence to create. The creative power, therefore, of every living entity is not his own; it is by the grace of the Lord that one can create. There are many scientists and great workers in this material world who have wonderful creative force, but they act and create only according to the direction of the Supreme Lord. A scientist may create many wonderful inventions by the direction of the Lord, but it is not possible for him to overcome the stringent laws of material nature by his intelligence, nor is it possible to acquire such intelligence from the Lord because the Lord’s supremacy would then be hampered. It is stated in this verse that Brahmā created the universe as it was before. This means that he created everything by the same name and form as in the previous cosmic manifestation.

TEXT 18

ससर्ज च्छाययाविद्यां पञ्चपर्वणमग्रतः ।
तामिस्रमन्धतामिस्रं तमो मोहो महातमः ॥१८॥

sasarja cchāyayāvidyām
pañca-parvāṇam agrataḥ
tāmisram andha-tāmisraṁ
tamo moho mahā-tamaḥ

sasarja—created; *chāyayā*—with his shadow; *avidyām*—ignorance; *pañca-parvāṇam*—five varieties; *agrataḥ*—first of all; *tāmisram*—*tāmisra*; *andha*—

tāmisra—andha-tāmisra; tamaḥ—tamas; mohaḥ—moha; mahā-tamaḥ—mahā-tamas or mahāmoha.

TRANSLATION

First of all, Brahmā created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called *tāmisra*, *andha-tāmisra*, *tamas*, *moha* and *mahāmoha*.

PURPORT

The conditioned souls, or living entities who come to the material world to enjoy sense gratification, are covered in the beginning by five different conditions. The first condition is a covering of *tāmisra*, or anger. Constitutionally, each and every living entity has minute independence; it is misuse of that minute independence for the conditioned soul to think that he can also enjoy like the Supreme Lord or to think, “Why shall I not be a free enjoyer like the Supreme Lord?” This forgetfulness of his constitutional position is due to anger or envy. The living entity, being eternally a part and parcel servitor of the Supreme Lord, can never, by constitution, be an equal enjoyer with the Lord. When he forgets this, however, and tries to be one with Him, this condition is called *tāmisra*. Even in the field of spiritual realization, this *tāmisra* mentality of the living entity is hard to overcome. In trying to get out of the entanglement of material life, there are many who want to be one with the Supreme. Even in their transcendental activities, this lower grade mentality of *tāmisra* continues.

Andha-tāmisra involves considering death to be the ultimate end. The atheists generally think that the body is the self and that everything is therefore ended with the end of the body. Thus they want to enjoy material life as far as possible during the existence of the body. Their theory is: “As long as you live, you should live prosperously. Never mind whether you commit all kinds of so-called sins. You must eat sumptuously. Beg, borrow and steal, and if you think that by stealing and borrowing you are being entangled in sinful activities for which you will have to pay, then just forget that misconception because after death everything is finished. No one is responsible for anything he does during his life.” This atheistic conception of life is killing human civilization, for it is without knowledge of the continuation of eternal life.

This *andha-tāmisra* ignorance is due to *tamas*. The condition of not knowing anything about the spirit soul is called *tamas*. This material world is also generally called *tamas* because 99% of its living entities are ignorant of

their identity as soul. Almost everyone is thinking that he is this body; he has no information of the spirit soul. Guided by this misconception, one always thinks, “This is my body, and anything in relationship with this body is mine.” For such misguided living entities, sex life is the background of material existence. Actually, the conditioned souls, in ignorance in this material world, are simply guided by sex life, and as soon as they get the opportunity for sex life, they become attached to so-called home, motherland, children, wealth and opulence. As these attachments increase, so *moha*, or the illusion of the bodily concept of life, also increases. Thus the idea that “I am this body, and everything belonging to this body is mine” also increases, and as the whole world is put into *moha*, sectarian societies, families and nationalities are created, and they fight with one another. *Mahāmoha* means to be mad after material enjoyment. Especially in this age of Kali, everyone is overwhelmed by the madness to accumulate paraphernalia for material enjoyment. These definitions are very nicely given in *Viṣṇu Purāṇa*, wherein it is said:

*tamo 'viveko mohañ syād antañ-karaṇa-vibhramañ
mahā-mohaḥ tu vijñeyo grāmya-bhoga-sukhaisañā
maraṇañ hy andha-tāmisrañ tāmisrañ krodha ucyaṭe
avidyā pañca-parvaiṣā prādurbhūtā mahātmanañ*

TEXT 19

विसर्जित्मनः कायं नाभिनन्दंस्तमोमयम् ।
जगृह्यक्षरक्षांसि रात्रिं क्षुत्तृप्तसमुद्भवाम् ॥१९॥

*visasarjātmanaḥ kāyam
nābhinandamś tamomayam
jagrhuḥ yakṣa-rakṣāmsi
rātrim kṣut-tṛṣṭ-samudbhavām*

visasarja—threw off; *ātmanaḥ*—his own; *kāyam*—body; *na*—not; *abhinandan*—being pleased; *tamaś-mayam*—made of ignorance; *jagrhuḥ*—took possession; *yakṣa-rakṣāmsi*—the Yakṣas and Rākṣasas; *rātrim*—night; *kṣudh*—hunger; *tṛṣ*—thirst; *samudbhavām*—the source.

TRANSLATION

Out of disgust, Brahmā threw off the body of ignorance, and taking this opportunity, Yakṣas and Rākṣasas sprang for possession of the body,

which continued to exist in the form of night. Night is the source of hunger and thirst.

TEXT 20

क्षुत्तृड्भ्यामुपसृष्टास्ते तं जग्धुमभिदुद्रुवुः ।
मा रक्षतैनं जक्षध्वमित्यूचुः क्षुत्तृडिदिताः ॥२०॥

*kṣut-tṛḍbhyām upasṛṣṭās te
tam jagdhum abhidudruvuḥ
mā rakṣatainaṁ jakṣadhvam
itī ūcuḥ kṣut-tṛḍ-arditāḥ*

kṣudh-tṛḍbhyām—by hunger and thirst; *upasṛṣṭāḥ*—were overcome; *te*—the demons (Yakṣas and Rākṣasas); *tam*—Lord Brahmā; *jagdhum*—to eat; *abhidudruvuḥ*—ran towards; *mā*—do not; *rakṣata*—spare; *enam*—him; *jakṣadhvam*—eat; *itī*—thus; *ūcuḥ*—said; *kṣudh-tṛṣ-arditāḥ*—afflicted by hunger and thirst.

TRANSLATION

Overpowered by hunger and thirst, they ran to devour Brahmā from all sides and cried, “Spare him not! Eat him up!”

PURPORT

The representatives of the Yakṣas and Rākṣasas still exist in some countries of the world. It is understood that such uncivilized men take pleasure in killing their own grandfathers and holding a “love feast” by roasting the bodies.

TEXT 21

देवस्तानाह संविशो मा मां जक्षत रक्षत ।
अहो मे यक्षरक्षांसि प्रजा यूयं बभूविथ ॥२१॥

*devas tān āha saṁvigno
mā māṁ jakṣata rakṣata
aho me yakṣa-rakṣāṁsi
prajā yūyaṁ babhūvitha*

devaḥ—Lord Brahmā; *tān*—to them; *āha*—said; *saṁvignaḥ*—being anxious; *mā*—do not; *mām*—me; *jakṣata*—eat; *rakṣata*—protect; *aho*—oh; *me*—my;

yakṣa-rakṣāṁsi—O Yakṣas and Rākṣasas; *prajāḥ*—sons; *yūyam*—you; *babhūvītha*—were born.

TRANSLATION

Brahmā, the head of the demigods, full of anxiety, asked them, “Do not eat me, but protect me. You are born from me and have become my sons. Therefore you are Yakṣas and Rākṣasas.”

PURPORT

The demons who were born from the body of Brahmā were called Yakṣas and Rākṣasas because some of them cried that Brahmā should be eaten and the others cried that he should not be protected. The ones who said that he should be eaten were called Yakṣas, and the ones who said that he should not be protected became Rākṣasas, man-eaters. The two, Yakṣas and Rākṣasas, are the original creation by Brahmā and are represented even until today in the uncivilized men who are scattered all over the universe. They are born of the mode of ignorance, and therefore, because of their behavior, they are called Rākṣasas, or man-eaters.

TEXT 22

देवताः प्रभया या या दीव्यन् प्रमुखतोऽसृजत् ।
ते अहार्षुर्देवयन्तो विसृष्टां तां प्रभामहः ॥२२॥

devatāḥ prabhayā yā yā
dīvyan pramukhato 'sṛjat
te ahārṣur devayanto
visṛṣṭām tām prabhām ahaḥ.

devatāḥ—the demigods; *prabhayā*—with the glory of light; *yāḥ yāḥ*—those who; *dīvyan*—shining; *pramukhataḥ*—chiefly; *asṛjat*—created; *te*—they; *ahārṣuḥ*—took possession of; *devayantaḥ*—being active; *visṛṣṭām*—separated; *tām*—that; *prabhām*—effulgent form; *ahaḥ*—daytime.

TRANSLATION

He then created the chief demigods, who were shining with the glory of goodness. He dropped before them the effulgent form of daytime, and the demigods sportingly took possession of it.

PURPORT

Demons were born from the creation of night, and the demigods were born from the creation of day. In other words, demons like the Yakṣas and Rākṣasas are born of the quality of ignorance, and demigods are born of the quality of goodness.

TEXT 23

देवोऽदेवाञ्जघनतः सृजति स्मातिलोलुपान् ।
त एनं लोलुपतया मैथुनायाभिपेदिरे ॥२३॥

*devo 'devān jaghanataḥ
sṛjati smātilolupān
ta enam lolupatayā
maithunāyābhipedire*

devaḥ—Lord Brahmā; *adevān*—demons; *jaghanataḥ*—from his backside; *sṛjati sma*—gave birth; *atilolupān*—excessively fond of sex; *te*—they; *enam*—Lord Brahmā; *lolupatayā*—with lust; *maithunāya*—for copulation; *abhipedire*—approached.

TRANSLATION

Lord Brahmā then gave birth to the demons from the backside of his body, and they were very fond of sex. Because they were too lustful, they approached him for copulation.

PURPORT

Sex life is the background of material existence. Here also it is repeated that demons are very fond of sex life. The more one is free from the desires for sex, the more he is promoted to the level of the demigods; the more one is inclined to enjoy sex, the more he is degraded to the level of demoniac life.

TEXT 24

ततो हसन् स भगवानसुरैर्निरपत्रपैः ।
अन्वीयमानस्तरसा कुद्धो भीतः परापतत् ॥२४॥

*tato hasan sa bhagavān
asurair nirapatrapaiḥ*

*anvīyamānas tarasā
kruddho bhītaḥ parāpatat*

tataḥ—then; *hasan*—laughing; *saḥ bhagavān*—the worshipful Lord Brahmā; *asurairiḥ*—by the demons; *nirapatrapaiḥ*—shameless; *anvīyamānaḥ*—being followed; *tarasā*—in great haste; *kruddhaḥ*—angry; *bhītaḥ*—being afraid; *parāpatat*—ran away.

TRANSLATION

The worshipful Brahmā first laughed at their stupidity, but, finding the shameless asuras close upon him, he grew indignant and ran in great haste out of fear.

PURPORT

Sexually inclined demons have no respect even for their father, and the best policy for a saintly father like Brahmā is to leave such demoniac sons.

TEXT 25

स उपव्रज्य वरदं प्रपन्नार्तिहरं हरिम् ।
अनुग्रहाय भक्तानामनुरूपात्मदर्शनम् ॥२५॥

*sa upavrajya varadaṁ
prapannārti-haraṁ harim
anugrahāya bhaktānām
anurūpātma-darśanam*

saḥ—Lord Brahmā; *upavrajya*—approaching; *vara-dam*—the bestower of all boons; *prapanna*—of those taking shelter at His lotus feet; *ārti*—distress; *haram*—who dispels; *harim*—Lord Śrī Hari; *anugrahāya*—for showing mercy; *bhaktānām*—to His devotees; *anurūpa*—in suitable forms; *ātma-darśanam*—who manifests Himself.

TRANSLATION

He approached the Personality of Godhead, who bestows all boons and who dispels the agony of His devotees and of those who take shelter of His lotus feet. He manifests His innumerable transcendental forms for the satisfaction of His devotees.

PURPORT

Here the words *bhaktānām anurūpātma-darśanam* mean that the Personality of Godhead manifests His multi-forms according to the desires of the devotees. For example, Hanumānjī (Vajrāṅgājī) wanted to see the form of the Lord as the Personality of Godhead Rāmacandra, whereas other Vaiṣṇavas want to see the form of Rādhā-Kṛṣṇa, and still other devotees want to see the Lord in the form of Lakṣmī-Nārāyaṇa. The Māyāvādī philosophers think that although all these forms are assumed by the Lord just as the devotees desire to see Him, actually He is impersonal. From *Brahma-saṁhitā*, however, we can understand that this is not so, for the Lord has multi-forms. It is said in the *Brahma-saṁhitā*, *advaitam acyutam*. The Lord does not appear before the devotee because of the devotee's imagination. *Brahma-saṁhitā* further explains that the Lord has innumerable forms: *rāmādi-mūrtiṣu kalā-niyamena liṣṭhan*. He exists in millions and millions of forms. There are 8,400,000 species of living entities, but the incarnations of the Supreme Lord are innumerable. In the *Bhāgavatam* it is stated that as the waves in the sea cannot be counted but appear and disappear continually, so the incarnations and forms of the Lord are innumerable. A devotee is attached to a particular form, and it is that form which he worships. We have just described the first appearance of the boar within this universe. There are innumerable universes, and somewhere or other the boar form is now existing. All the forms of the Lord are eternal. It is the devotee's inclination to worship a particular form, and he engages in devotional service to that form. In a verse in the *Rāmāyaṇa*, Hanumān, the great devotee of Rāma, said, "I know that there is no difference between the Sītā-Rāma and Lakṣmī-Nārāyaṇa forms of the Supreme Personality of Godhead, but nevertheless the form of Rāma and Sītā has absorbed my affection and love. Therefore I want to see the Lord in the forms of Rāma and Sītā." Similarly, the Gauḍīya Vaiṣṇava loves the forms of Rādhā and Kṛṣṇa, and Kṛṣṇa and Rukmiṇī at Dvārakā. The words *bhaktānām anurūpātma-darśanam* mean that the Lord is always pleased to favor the devotee in the particular form in which the devotee wants to worship and render service unto Him. In this verse it is stated that Brahmā approached Hari, the Supreme Personality of Godhead. This form of the Lord is Kṣīrodakaśāyī Viṣṇu. Whenever there is some trouble and Brahmā has to approach the Lord, he can approach Kṣīrodakaśāyī Viṣṇu, and it is the grace of the Lord that whenever Brahmā approaches about disturbances in the universe, the Lord gives him relief in so many ways.

TEXT 26

पाहि मां परमात्मंस्ते प्रेषणेनासृजं प्रजाः ।
ता इमा यभितुं पापा उपाक्रामन्ति मां प्रभो ॥२६॥

*pāhi mām paramātmanis te
preṣaṇenāsṛjaṁ prajāḥ
tā imā yabhituṁ pāpā
upākṛāṁanti mām prabho*

pāhi—protect; *mām*—me; *paramātman*—O Supreme Lord; *te*—Your; *preṣaṇena*—by order; *asṛjam*—I created; *prajāḥ*—living beings; *tāḥ imāḥ*—those very persons; *yabhituṁ*—to have sex; *pāpāḥ*—sinful beings; *upākṛāṁanti*—are approaching; *mām*—me; *prabho*—O Lord.

TRANSLATION

Lord Brahmā, approaching the Lord, addressed Him thus: My Lord, please protect me from these sinful demons, who were created by me under Your order. They are infuriated by an appetite for sex and have come to attack me.

PURPORT

It appears here that the homosexual appetite of males for each other is created in this episode of the creation of the demons by Brahmā. In other words, the homosexual appetite of a man for another man is demonic and is not for any sane male in the ordinary course of life.

TEXT 27

त्वमेकः किल लोकानां क्लिष्टानां क्लेशनाशनः ।
त्वमेकः क्लेशदस्तेषामनासन्नपदां तव ॥२७॥

*tvam ekaḥ kila lokānām
kliṣṭānām kleśa-nāśanaḥ
tvam ekaḥ kleśadas teṣām
anāsanna-padām tava*

tvam—You; *ekaḥ*—alone; *kila*—indeed; *lokānām*—of the people; *kliṣṭānām*—afflicted with miseries; *kleśa*—the distresses; *nāśanaḥ*—relieving; *tvam*

ekaḥ—You alone; *kleśa-daḥ*—inflicting distress; *teṣām*—on those; *anāsanna*—not taken shelter; *padām*—feet; *tava*—Your.

TRANSLATION

My Lord, You are the only one capable of ending the affliction of the distressed and inflicting agony on those who never resort to Your feet.

PURPORT

The words *kleśadas teṣām anāsanna-padām tava* indicate that the Lord has two concerns. The first is to give protection to persons who take shelter of His lotus feet, and the second is to give trouble to those who are always demoniac and who are inimical towards the Lord. *Māyā*'s function is to give afflictions to the nondevotees. Here *Brahmā* said, "You are the protector of the surrendered souls; therefore I surrender unto Your lotus feet. Please give me protection from these demons."

TEXT 28

सोऽवधार्यास्य कार्पण्यं विविक्ताध्यात्मदर्शनः ।
विमुञ्चात्मतनुं घोरामित्युक्तो विमुमोच ह ॥२८॥

*so 'vadhāryāsyā kārpaṇyam
viviktādhyātma-darśanaḥ
vimuñcātma-tanuṁ ghorām
iti ukto vimumoca ha*

saḥ—the Supreme Lord, Hari; *avadhārya*—perceiving; *asya*—of Lord *Brahmā*; *kārpaṇyam*—the distress; *vivikta*—without a doubt; *adhyātma*—minds of others; *darśanaḥ*—one who can see; *vimuñca*—cast off; *ātma-tanuṁ*—your body; *ghorām*—impure; *iti uktaḥ*—thus commanded; *vimumoca ha*—Lord *Brahmā* threw it off.

TRANSLATION

The Lord, who can distinctly see the minds of others, perceived *Brahmā*'s distress and said to him: Cast off this impure body of yours. Thus commanded by the Lord, *Brahmā* cast off his body.

PURPORT

The Lord is described here by the word *viviktādhyātma-darśanaḥ*. If anyone can completely perceive another's distress without doubt, it is the

Lord Himself. If someone is in distress and wants to get relief from his friend, sometimes it so happens that his friend does not appreciate the volume of distress he is suffering. But for the Supreme Lord it is not difficult. The Supreme Lord, as Paramātmā, is sitting within the heart of every living entity, and He directly perceives the exact causes of distress. In *Bhagavad-gītā* the Lord says, *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ*: “I am sitting in everyone’s heart, and because of Me one’s remembrance and forgetfulness occur.” Thus whenever one fully surrenders unto the Supreme Lord, he finds that He is sitting within his heart. He can give us direction how to get out of dangers or how to approach Him in devotional service. The Lord, however, asked Brahmā to give up his present body because it had created the demoniac principle. According to Śrīdhara Svāmī, Brahmā’s constant dropping of his body does not refer to his actually giving up his body. Rather, he suggests that Brahmā gave up a particular mentality. Mind is the subtle body of the living entity. We may sometimes be absorbed in some thought which is sinful, but if we give up the sinful thought, it may be said that we give up the body. Brahmā’s mind was not in correct order when he created the demons. It must have been full of passion because the entire creation was passionate; therefore such passionate sons were born. It follows that any father and mother should also be careful while begetting children. The mental condition of a child depends upon the mental status of his parents at the time he is conceived. According to the Vedic system, therefore, the *garbhādāna-saṁskāra*, or the ceremony for giving birth to a child, is observed. Before begetting a child, one has to sanctify his perplexed mind. When the parents engage their minds in the lotus feet of the Lord and in such a state the child is born, naturally good devotee children come; when the society is full of such good population, there is no trouble from demoniac mentalities.

TEXT 29

तां कणच्चरणाम्भोजां मदविह्वललोचनाम् ।

काञ्चीकलापविलसदुकूलच्छन्नरोधसम् ॥२९॥

tām kvaṇac-caraṇāmbhojāṁ

mada-vihvala-locanām

kāñcī-kalāpa-vilasad-

dukūla-cchanna-rodhasam

tām—that body; *kvaṇat*—tinkling with ankle bells; *caraṇa-ambhojām*—with lotus feet; *mada*—intoxication; *vihvala*—overwhelmed; *locanām*—with

eyes; *kāñcī-kalāpa*—with a girdle made of golden ornaments; *vilasat*—shining; *dukūla*—by fine cloth; *channa*—covered; *rodhasam*—having hips.

TRANSLATION

The body given up by Brahmā took the form of the evening twilight, when the day and night meet, a time which kindles passion. The asuras, who are passionate by nature, dominated as they are by the element of *rajas*, took it for a damsel, whose lotus feet resounded with the tinkling of anklets, whose eyes were wide with intoxication and whose hips were covered by fine cloth, over which shone a girdle.

PURPORT

As early morning is the period for spiritual cultivation, so the beginning of evening is the period for passion. Demoniac men are generally very fond of sex enjoyment; therefore they very much appreciate the approach of evening. The demons took the approach of the evening twilight to be a beautiful woman, and they began to adore her in various ways. They imagined the twilight to be a very beautiful woman with tinkling bangles on her feet, a girdle on her hips, and beautiful breasts, and for their sexual satisfaction they imagined the appearance of this beautiful girl before them.

TEXT 30

अन्योन्यश्लेषयोत्तुङ्गनिरन्तरपयोधराम् ।
सुनासां सुद्विजां स्निग्धहासलीलावलोकनाम् ॥३०॥

anyonya-śleṣayottuṅga-
nirantara-payodharām
sunāsām sudvijām snigdha-
hāsa-līlāvalokanām

anyonya—to each other; *śleṣayā*—because of clinging; *uttuṅga*—raised; *nirantara*—without intervening space; *payoḥ-dharām*—breasts; *su-nāsām*—shapely nose; *su-dvijām*—beautiful teeth; *snigdha*—lovely; *hāsa*—smile; *līlā-avalokanām*—sportful glance.

TRANSLATION

Her breasts projected upwards because of their clinging to each other, and they were too contiguous to admit any intervening space. She had a

shapely nose and beautiful teeth; a lovely smile played on her lips, and she cast a sportful glance at the asuras.

TEXT 31

गूहन्तीं व्रीडयाऽऽत्मानं नीलालकवरूथिनीम् ।
उपलभ्यासुरा धर्म सर्वे सम्मुमुहुः स्त्रियम् ॥३१॥

*gūhantīm vṛḍayātmānam
nīlālaka-varūthinīm
upalabhyāsūrā dharmā
sarve sammumuhuḥ striyam*

gūhantīm—hiding; *vṛḍayā*—out of shyness; *ātmānam*—herself; *nīla*—dark; *alaka*—hair; *varūthinīm*—a bunch; *upalabhya*—upon imagining; *asurāḥ*—the demons; *dharmā*—O Vidura; *sarve*—all; *sammumuhuḥ*—were captivated; *striyam*—woman.

TRANSLATION

Adorned with dark tresses, she hid herself, as it were, out of shyness. Upon seeing that girl, the asuras were all infatuated with an appetite for sex.

PURPORT

The difference between demons and demigods is that a beautiful woman very easily attracts the minds of demons, but she cannot attract the mind of a godly person. A godly person is full of knowledge, and a demoniac person is full of ignorance. Just as a child is attracted by a beautiful doll, similarly a demon, who is less intelligent and full of ignorance, is attracted by material beauty and an appetite for sex. The godly person knows that this nicely dressed and ornamented attraction of high breasts, high hips, beautiful nose and fair complexion is *māyā*. All the beauty a woman can display is only a combination of flesh and blood. Śrī Śaṅkarācārya has advised all persons not to be attracted by the interaction of flesh and blood; they should be attracted by the real beauty in spiritual life. The real beauty is Kṛṣṇa and Rādhā. One who is attracted by the beauty of Rādhā and Kṛṣṇa cannot be attracted by the false beauty of this material world. That is the difference between a demon and a godly person or devotee.

TEXT 32

अहो रूपमहो धैर्यमहो अस्या नवं वयः ।
मध्ये कामयमानानामकामेव विसर्पति ॥३२॥

*aho rūpam aho dhairyam
aho asyā navam vayaḥ
madhye kāmāyamānānām
akāmeva visarpati*

aho—oh; *rūpam*—what beauty; *aho*—oh; *dhairyam*—what self-control; *aho*—oh; *asyāḥ*—her; *navam*—budding; *vayaḥ*—youth; *madhye*—in the midst; *kāmāyamānānām*—of those passionately longing for; *akāmā*—free from passion; *iva*—like; *visarpati*—walking with us.

TRANSLATION

The demons praised her: Oh, what a beauty! What rare self-control! What a budding youth! In the midst of us all, who are passionately longing for her, she is moving about like one absolutely free from passion.

TEXT 33

वितर्कयन्तो बहुधा तां सन्ध्यां प्रमदाकृतिम् ।
अभिसम्भाव्य विश्रम्भात्पर्यपृच्छन् कुमेधसः ॥३३॥

*vitarkayanto bahudhā tām
sandhyām pramadākṛtim
abhisambhāvya viśrambhāt
paryapṛcchan kumedhasaḥ*

vitarkayantaḥ—indulging in speculations; *bahudhā*—various kinds; *tām*—her; *sandhyām*—the evening twilight; *pramadā*—a young woman; *ākṛtim*—in the form of; *abhisambhāvya*—treating with great respect; *viśrambhāt*—fondly; *paryapṛcchan*—questioned; *kumedhasaḥ*—wicked-minded.

TRANSLATION

Indulging in various speculations about the evening twilight, which appeared to them endowed with the form of a young woman, the wicked-minded asuras treated her with respect and fondly spoke to her as follows.

TEXT 34

कासि कस्यासि रम्भोरु को वार्थस्तेऽत्र भामिनि ।
रूपद्रविणपण्येन दुर्भगानो विबाधसे ॥३४॥

*kāsi kasyāsi rambhoru
ko vārthas te 'tra bhāmini
rūpa-draviṇa-ṣaṇyena
durbhagān no vibādhasē*

kā—who; *asi*—are you; *kasya*—belonging to whom; *asi*—are you; *rambhoru*—O pretty one; *kaḥ*—what; *vā*—or; *arthaḥ*—object; *te*—your; *atra*—here; *bhāmini*—O passionate lady; *rūpa*—beauty; *draviṇa*—priceless; *ṣaṇyena*—with the commodity; *durbhagān*—unfortunate; *naḥ*—us; *vibādhasē*—you tantalize.

TRANSLATION

Who are you, O pretty girl? Whose wife or daughter are you, and what can be the object of your appearing before us? Why do you tantalize us, unfortunate as we are, with the priceless commodity of your beauty?

PURPORT

The mentality of the demons in being enamored by the false beauty of this material world is expressed herein. The demoniac can pay any price for the skin beauty of this material world. They work very hard all day and night, but the purpose of their hard work is to enjoy sex life. Sometimes they misrepresent themselves as *karma-yogīs*, not knowing the meaning of the word *yoga*. *Yoga* means to link up with the Supreme Personality of Godhead, or to act in Kṛṣṇa consciousness. A person who works very hard, no matter in what occupation, and who offers the result of the work to the service of the Supreme Personality of Godhead, Kṛṣṇa, is called a *karma-yogī*.

TEXT 35

या वा काचित्त्वमबले दिष्ट्या सन्दर्शनं तव ।
उत्सुनोषीक्षमाणानां कन्दुकक्रीडया मनः ॥३५॥

*yā vā kācit tvam abale
diṣṭyā sandarśanaṁ tava*

utsunoṣṭīkṣamāñānām
kanduka-kṛīdayā manaḥ

yā—whosoever; *vā*—or; *kācit*—anyone; *tvaṁ*—you; *abale*—O beautiful girl; *diṣṭyā*—by fortune; *sandarśanam*—seeing; *tava*—of you; *utsunoṣi*—you agitate; *īkṣamāñānām*—of the onlookers; *kanduka*—with a ball; *kṛīdayā*—by play; *manaḥ*—the mind.

TRANSLATION

Whosoever you may be, O beautiful girl, we are fortunate in being able to see you. While playing with a ball, you have agitated the minds of all onlookers.

PURPORT

Demons arrange many kinds of performances to see the glaring beauty of a beautiful woman. Here it is stated that they saw the girl playing with a ball. Sometimes the demoniac arrange for so-called sports, like tennis, with the opposite sex. The purpose of such sporting is to see the bodily construction of the beautiful girl and enjoy a subtle sex mentality. This demoniac sex mentality of material enjoyment is sometimes encouraged by so-called *yogīs* who encourage the public to enjoy sex life in different varieties and at the same time advertise that if one meditates on a certain manufactured *mantra* one can become God within six months. The public wants to be cheated, and Kṛṣṇa therefore creates such cheaters to misrepresent and delude. These so-called *yogīs* are actually enjoyers of the world garbed as *yogīs*. *Bhagavad-gītā*, however, recommends that if one wants to enjoy life, then it cannot be with these gross senses. A patient is advised by the experienced physician to refrain from ordinary enjoyment while in the diseased condition. A diseased person cannot enjoy anything; he has to restrain his enjoyment in order to get rid of the disease. Similarly, our material condition is a diseased condition. If one wants to enjoy real sense enjoyment, then one must get free of the entanglement of material existence. In spiritual life we can enjoy sense enjoyment which has no end. The difference between material and spiritual enjoyment is that material enjoyment is limited. Even if a man engages in material sex enjoyment, he cannot enjoy it for long. But when the sex enjoyment is given up, then one can enter spiritual life, which is unending. In the *Bhāgavatam* it is stated that *brahma-saukhya*, spiritual happiness, is *ananta*, unending. Foolish creatures are enamored by the beauty of matter and think that the enjoyment it offers is real, but actually that is not real enjoyment.

TEXT 36

नैकत्र ते जयति शालिनि पादपत्रं
 मन्त्या मुहुः करतलेन पतत्पतङ्गम् ।
 मध्यं विषीदति बृहत्स्तनभारभीतं
 शान्तेव दृष्टिरमला सुशिखासमूहः ॥३६॥

*naikatra te jayati śālini pāda-padmaṁ
 ghnantyaḥ muhuḥ kara-talena patat-pataṅgam
 madhyam viṣīdati bṛhat-stana-bhāra-bhītaṁ
 śānteva dṛṣṭir amalā suśikhā-samūhaḥ*

na—not; *ekatra*—in one place; *te*—your; *jayati*—stay; *śālini*—O beautiful woman; *pāda-padmaṁ*—lotus feet; *ghnantyāḥ*—striking; *muhuḥ*—again and again; *kara-talena*—by the palm of the hand; *patat*—bouncing; *pataṅgam*—the ball; *madhyam*—waist; *viṣīdati*—gets fatigued; *bṛhat*—full grown; *stana*—of your breasts; *bhāra*—by the weight; *bhītam*—oppressed; *śāntā iva*—as if fatigued; *dṛṣṭiḥ*—vision; *amalā*—clear; *su*—beautiful; *śikhā*—your hair; *samūhaḥ*—bunch.

TRANSLATION

O beautiful woman, when you strike the bouncing ball against the ground with your hand again and again, your lotus feet do not stay in one place. Oppressed by the weight of your full-grown breasts, your waist becomes fatigued, and your clear vision grows dull, as it were. Pray braid your comely hair.

PURPORT

The demons observed beautiful gestures in the woman's every step. Here they praise her full-grown breasts, her scattered hair and her movements in stepping forward and backward while playing with the ball. In every step they enjoy her womanly beauty, and while they enjoy her beauty their minds become agitated by sex desire. As moths at night surround a fire and are killed, so the demons become victims of the movements of the ball-like breasts of a beautiful woman. The scattered hair of a beautiful woman also afflicts the heart of a lusty demon.

TEXT 37

इति सायन्तनीं सन्ध्यामसुराः प्रमदायतीम् ।
प्रलोभयन्तीं जगृहूर्मत्वा मूढधियः स्त्रियम् ॥३७॥

*iti sāyantānīm sandhyām
asurāḥ pramadāyatīm
pralobhayantīm jagṛhuḥ
matvā mūḍha-dhiyaḥ striyam*

iti—in this way; *sāyantānīm*—the evening; *sandhyām*—twilight; *asurāḥ*—the demons; *pramadāyatīm*—behaving like a wanton woman; *pralobhayantīm*—alluring; *jagṛhuḥ*—seized; *matvā*—thinking to be; *mūḍha-dhiyaḥ*—unintelligent; *striyam*—a woman.

TRANSLATION

The asuras, clouded in their understanding, took the evening twilight to be a beautiful woman showing herself in her alluring form, and they seized her.

PURPORT

The *asuras* are described here as *mūḍha-dhiyaḥ*, meaning that they are captivated by ignorance, just like the ass. The demons were captivated by the false glaring beauty of this material form, and thus they embraced her.

TEXT 38

प्रहस्य भावगम्भीरं जिघ्रन्त्यात्मानमात्मना ।
कान्त्या ससर्ज भगवान् गन्धर्वाप्सरसां गणान् ॥३८॥

*prahasya bhāva-gambhīram
jighrantyātmanam ātmanā
kāntyā sasarja bhagavān
gandharvāpsarasāṁ gaṇān*

prahasya—smiling; *bhāva-gambhīram*—with a deep purpose; *jighrantyā*—understanding; *ātmanam*—himself; *ātmanā*—by himself; *kāntyā*—by his loveliness; *sasarja*—created; *bhagavān*—the worshipful Lord Brahmā; *gan-*

dharva—the celestial musicians; *apsarasām*—and of the heavenly dancing girls; *gaṇān*—the hosts of.

TRANSLATION

With a laugh full of deep significance, the worshipful Brahmā then evolved by his own loveliness, which seemed to enjoy itself by itself, the hosts of Gandharvas and Apsarās.

PURPORT

The musicians in the upper planetary systems are called Gandharvas, and the dancing girls are called Apsarās. After being attacked by the demons and evolving a form of a beautiful woman in the twilight, Brahmā next created Gandharvas and Apsarās. Music and dancing employed in sense gratification are to be accepted as demoniac, but the same music and dancing, when employed in glorifying the Supreme Lord as *kīrtana*, is transcendental and brings about a life completely fit for spiritual enjoyment.

TEXT 39

विससर्ज तनुं तां वैज्योस्त्वां कान्तिमतीं प्रियाम् ।
त एव चाददुः प्रीत्या विश्वावसुपुरोगमाः ॥३९॥

*visasarja tanuṁ tām vai
jyotsnām kāntimatīm priyām
ta eva cādaduḥ prītyā
viśvāvasu-purogamāḥ*

visasarja—gave up; *tanuṁ*—form; *tām*—that; *vai*—in fact; *jyotsnām*—moonlight; *kāntimatīm*—shining; *priyām*—beloved; *te*—the Gandharvas; *eva*—certainly; *ca*—and; *ādaduḥ*—took possession; *prītyā*—gladly; *viśvāvasu-puraḥ-gamāḥ*—headed by Viśvāvasu.

TRANSLATION

After that, Brahmā gave up that shining and beloved form of moonlight. Viśvāvasu and other Gandharvas gladly took possession of it.

TEXT 40

सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्द्रिणा ।
दिग्वाससो मुक्तकेशान् वीक्ष्य चामीलयद् दृशौ ॥४०॥

*sṛṣṭvā bhūta-piśācāṃś ca
bhagavān ātma-tandriṇā
dig-vāsaso mukta-keśān
vīkṣya cāmīlayad dṛṣau*

sṛṣṭvā—having created; *bhūta*—ghosts; *piśācān*—fiends; *ca*—and; *bhagavān*—Lord Brahmā; *ātma*—his; *tandriṇā*—from laziness; *diś-vāsasaḥ*—naked; *mukta*—disheveled; *keśān*—hair; *vīkṣya*—seeing; *ca*—and; *amīlayat*—closed; *dṛṣau*—two eyes.

TRANSLATION

The glorious Brahmā next evolved from his sloth the ghosts and fiends, but he closed his eyes when he saw them stand naked with their hair scattered.

PURPORT

Ghosts and mischievous hobgoblins are also the creation of Brahmā; they are not false. All of them are meant for putting the conditioned soul into various miseries. They are understood to be the creation of Brahmā under the direction of the Supreme Lord.

TEXT 41

जगृहुस्तद्विसृष्टां तां जृम्भणाख्यां तनुं प्रभोः ।
निद्रामिन्द्रियविक्लेदो यया भूतेषु दृश्यते ।
येनोच्छिष्टान्धर्षयन्ति तमुन्मादं प्रचक्षते ॥४१॥

*jagrhuḥ tad-visṛṣṭāṃ tāṃ
jṛmbhaṇākhyāṃ tanuṃ prabhoḥ
nidrām indriya-vikledo
yayā bhūteṣu dṛśyate
yenocchiṣṭān dharṣayanti
tam unmādaṃ pracakṣate*

jaḡrhuḥ—took possession; *tat-viṣṣṭām*—thrown off by him; *tām*—that; *ṛmbhaṇā-ākhyām*—known as yawning; *tanum*—the body; *prabhoḥ*—of Lord Brahmā; *nidrām*—sleep; *indriya-vikledaḥ*—drooling; *yayā*—by which; *bhūteṣu*—among the living beings; *dṛśyate*—is observed; *yena*—by which; *ucchiṣṭān*—smeared with stool and urine; *dharṣayanti*—bewilder; *tam*—that; *unmādam*—madness; *pracakṣate*—is spoken of.

TRANSLATION

The ghosts and hobgoblins took possession of the body which was thrown off in the form of yawning by Brahmā, the creator of the living entities. This is also known as the sleep which causes drooling. The hobgoblins and ghosts attack men who are impure, and their attack is spoken of as insanity.

PURPORT

The disease of insanity or being haunted by ghosts takes place in an unclean state of existence. Here it is clearly stated that when a man is fast asleep and saliva flows from his mouth and he remains unclean, ghosts then take advantage of his unclean state and haunt his body. In other words, those who drool while sleeping are considered unclean and are subject to be haunted by ghosts or to go insane.

TEXT 42

ऊर्जस्वन्तं मन्यमान आत्मानं भगवानजः ।
साध्यान् गणान् पितृगणान् परोक्षेणासृजत्प्रभुः ॥४२॥

ūrjasvantaṁ manyamāna
ātmānaṁ bhagavān ajaḥ
sādhyān gaṇān pitṛ-gaṇān
parokṣeṇāsṛjat prabhuḥ

ūrjasvantaṁ—full of energy; *manyamānaḥ*—recognizing; *ātmānaṁ*—himself; *bhagavān*—the most worshipful; *ajaḥ*—Brahmā; *sādhyān*—the demigods; *pitṛ-gaṇān*—and the Pitās; *parokṣeṇa*—from his invisible form; *asṛjat*—created; *prabhuḥ*—the lord of beings.

TRANSLATION

Recognizing himself to be full of desire and energy, the worshipful Brahmā, the creator of the living entities, evolved from his own invisible form, from his navel, the hosts of Sādhyas and Pitās.

PURPORT

The Sādhyas and Pitās are invisible forms of departed souls, and they are also created by Brahmā.

TEXT 43

त आत्मसर्गं तं कायं पितरः प्रतिपेदिरे ।
साध्येभ्यश्च पितृभ्यश्च क्वयो यद्वितन्वते ॥४३॥

*ta ātma-sargaṁ taṁ kāyaṁ
pitarāḥ pratipedire
sādhyebhyaś ca pitṛbhyaś ca
kavayo yad vitanvate*

te—they; *ātma-sargaṁ*—source of their existence; *taṁ*—that; *kāyaṁ*—body; *pitarāḥ*—the Pitās; *pratipedire*—accepted; *sādhyebhyaḥ*—to the Sādhyas; *ca*—and; *pitṛbhyaḥ*—to the Pitās; *ca*—also; *kavayaḥ*—those well versed in rituals; *yat*—through which; *vitānvate*—offer oblations.

TRANSLATION

The Pitās themselves took possession of the invisible body, the source of their existence. It is through the medium of this invisible body that those well versed in the rituals offer oblations to the Sādhyas and Pitās [in the form of their departed ancestors] on the occasion of śrāddha.

PURPORT

Śrāddha is a ritualistic performance observed by the followers of the Vedas. There is a yearly occasion of fifteen days when ritualistic religionists follow the principle of offering oblations to departed souls. Thus those fathers and ancestors who, by freaks of nature, might not have a gross body for material enjoyment, can again gain such bodies due to the offering of śrāddha oblations by their descendants. The performance of śrāddha, or offering oblations with *prasāda*, is still current in India, especially at

Gayā, where oblations are offered at the lotus feet of Viṣṇu in a celebrated temple. Because the Lord is thus pleased with the devotional service of the descendants, by His grace he liberates the condemned souls of forefathers who do not have gross bodies, and He favors them to again receive a gross body for development of spiritual advancement.

Unfortunately, by the influence of *māyā*, the conditioned soul employs the body he gets for sense gratification, forgetting that such an occupation may lead him to return again to an invisible body. The devotee of the Lord, or one who is in Kṛṣṇa consciousness, however, does not need to perform such ritualistic ceremonies as *śrāddha* because he is always pleasing the Supreme Lord; therefore his fathers and ancestors who might have been in difficulty are automatically relieved. The vivid example is Prahlāda Mahārāja. Prahlāda Mahārāja requested Lord Nṛsiṃhadeva to deliver his sinful father, who had so many times offended the lotus feet of the Lord. The Lord replied that in a family where a Vaiṣṇava like Prahlāda is born, not only his father but his father's father and their fathers—up to the fourteenth father back—are all automatically delivered. The conclusion, therefore, is that Kṛṣṇa consciousness is the sum total of all good work for the family, for society and for all living entities. In the *Caitanya-caritāmṛta* the author says that a person fully conversant with Kṛṣṇa consciousness does not perform any rituals because he knows that simply by serving Kṛṣṇa in full Kṛṣṇa consciousness, all rituals are automatically performed.

TEXT 44

सिद्धान् विद्याधरांश्चैव तिरोधानेन सोऽसृजत् ।
तेभ्योऽददात्तमात्मानमन्तर्धानाख्यमद्भुतम् ॥४४॥

*siddhān vidyādhārāṁś caiva
tirodhānena so 'sṛjat
tebhyo 'dadāt tam ātmānam
antardhānākhyam adbhutam*

siddhān—the Siddhas; *vidyādhārān*—Vidyādharas; *ca eva*—and also; *tiraḥ-dhānena*—by the faculty of remaining hidden from vision; *saḥ*—Lord Brahmā; *asṛjat*—created; *tebhyaḥ*—to them; *adadāt*—gave; *tam ātmānam*—that form of his; *antardhānākhyam*—known as the Antardhāna; *adbhutam*—wonderful.

TRANSLATION

Then Lord Brahmā, by his ability to be hidden from vision, created the Siddhas and Vidyādhara, and gave them that wonderful form of his known as the Antardhāna.

PURPORT

Antardhāna means that these living creatures can be perceived to be present, but they cannot be seen by vision.

TEXT 45

स किन्नरान् किम्पुरुषान् प्रत्यात्म्येनासृजत्प्रभुः ।
मानयन्मात्मनाऽऽत्मानमात्माभासं विलोकयन् ॥४५॥

*sa kinnarān kimpuruṣān
pratyātmyenāsr̥jat prabhuḥ
mānayan ātmanātmānam
ātmābhāsam vilokayan*

saḥ—Lord Brahmā; *kinnarān*—the Kinnaras; *kimpuruṣān*—the Kimpuruṣas; *pratyātmyena*—from his reflection (in water); *asr̥jat*—created; *prabhuḥ*—the lord of the living beings (Brahmā); *mānayan*—admiring; *ātmanā ātmānam*—himself by himself; *ātmābhāsam*—his reflection; *vilokayan*—seeing.

TRANSLATION

One day, Brahmā, the creator of the living entities, beheld his own reflection in the water, and, admiring himself, he evolved Kimpuruṣas as well as Kinnaras out of that reflection.

TEXT 46

ते तु तज्जगृह् रूपं त्यक्तं यत्परमेष्ठिना ।
मिथुनीभूय गायन्तस्तमेवोषसि कर्मभिः ॥४६॥

*te tu taj jagr̥h rūpaṁ
tyaktaṁ yat parameṣṭhinā
mithunībhūya gāyantas
tam evosaṁsi karmabhiḥ*

te—they (the Kinnaras and Kimpuruṣas); *tu*—but; *tat*—that; *jagrhuḥ*—took possession of; *rūpam*—that shadowy form; *tyaktam*—given up; *yat*—which; *parameṣṭhinā*—by Brahmā; *mithunībhūya*—coming together with their spouses; *gāyantah*—praise in song; *tam*—him; *eva*—only; *uṣasi*—at daybreak; *karmabhiḥ*—with his exploits.

TRANSLATION

The Kimpuruṣas and Kinnaras took possession of that shadowy form which was left by Brahmā. That is why they and their spouses sing his praises by recounting his exploits at every daybreak.

PURPORT

The time early in the morning, one and a half hours before sunrise, is called *brāhma-muhūrta*. During this *brāhma-muhūrta*, spiritual activities are recommended. Spiritual activities performed early in the morning have a greater effect than in any other part of the day.

TEXT 47

देहेन वै भोगवता शयानो बहुचिन्तया ।
सर्गेऽनुपचिते क्रोधादुत्ससर्ज ह तद्रूपः ॥४७॥

dehena vai bhogavatā
śayāno bahu-cintayā
sarge 'nupacite krodhāt
utsasarja ha tad vapuḥ

dehena—with his body; *vai*—indeed; *bhogavatā*—stretching out full length; *śayānaḥ*—lying fully stretched; *bahu*—great; *cintayā*—with concern; *sarge*—the creation; *anupacite*—not proceeded; *krodhāt*—out of anger; *utsasarja*—gave up; *ha*—in fact; *tat*—that; *vapuḥ*—body.

TRANSLATION

Once Brahmā lay down with his body stretched at full length. He was very concerned that the work of creation had not proceeded apace, and in a sullen mood he gave up that body too.

TEXT 48

येऽहीयन्तामृतः केशा अहयस्तेऽङ्ग जज्ञिरे ।

सर्पाः प्रसर्पतः क्रूरा नागा भोगोरुकन्धराः ॥४८॥

*ye 'hīyantāmutaḥ keśā
ahayaḥ te 'ṅga jajñire
sarpāḥ prasarpataḥ krūrā
nāgā bhogoru-kandharāḥ*

ye—which; *ahīyanta*—dropped out; *amutaḥ*—from that; *keśāḥ*—hairs; *ahayaḥ*—snakes; *te*—they; *aṅga*—O dear Vidura; *jajñire*—took birth as; *sarpāḥ*—snakes; *prasarpataḥ*—from the crawling body; *krūrāḥ*—envious; *nāgāḥ*—cobras; *bhoga*—with hoods; *uru*—big; *kandharāḥ*—whose necks.

TRANSLATION

O dear Vidura, the hair that dropped from that body transformed into snakes, and even while the body crawled along with his hands and feet contracted, there sprang from it ferocious serpents and Nāgas with their hoods expanded.

TEXT 49

स आत्मानं मन्यमानः कृतकृत्यमिवात्मभूः ।

तदा मनून् ससर्जन्ते मनसा लोकभावनान् ॥४९॥

*sa ātmānaṁ manyamānaḥ
kṛta-kṛtyam ivātmabhūḥ
tadā manūn sasarjānte
manasā loka-bhāvanān*

saḥ—Lord Brahmā; *ātmānam*—himself; *manyamānaḥ*—considering; *kṛta-kṛtyam*—had accomplished the object of life; *iva*—as if; *ātma-bhūḥ*—born from the Supreme; *tadā*—then; *manūn*—the Manus; *sasarja*—created; *ante*—at the end; *manasā*—from his mind; *loka*—of the world; *bhāvanān*—promoting the welfare.

TRANSLATION

One day Brahmā, the self-born, the first living creature, felt as if the object of his life had been accomplished. At that time he evolved from his mind the Manus, who promote the welfare activities of the universe.

TEXT 50

तेभ्यः सोऽसृजत्स्वीयं पुरं पुरुषमात्मवान् ।
तान् दृष्ट्वा ये पुरा सृष्टाः प्रशंसन्तुः प्रजापतिम् ॥५०॥

*tebhyaḥ so 'srjat svīyam
puram puruṣam ātmavān
tān dṛṣṭvā ye purā sṛṣṭāḥ
praśaṁsantuḥ prajāpatim*

tebhyaḥ—to them; *saḥ*—Lord Brahmā; *asrjat*—gave; *svīyam*—his own; *puram*—body; *puruṣam*—human; *ātmavān*—self-possessed; *tān*—them; *dṛṣṭvā*—on seeing; *ye*—those who; *purā*—earlier; *sṛṣṭāḥ*—were created (the demigods, Gandharvas, etc., who were created earlier); *praśaṁsantuḥ*—applauded; *prajāpatim*—Brahmā (the lord of created beings).

TRANSLATION

The self-possessed creator gave them his own human form. On seeing the Manus, those who had been created earlier—the demigods, the Gandharvas and so on—applauded Brahmā, the lord of the universe.

TEXT 51

अहो एतज्जगत्स्रष्टः सुकृतं बत ते कृतम् ।
प्रतिष्ठिताः क्रिया यस्मिन् साकमन्नमदामहे ॥५१॥

*aho etaj jagat-sraṣṭaḥ
sukṛtam bata te kṛtam
pratiṣṭhitāḥ kriyā yasmīn
sākam annam adāma he*

aho—O; *etaj*—this; *jagat-sraṣṭaḥ*—O creator of the universe; *sukṛtam*—well done; *bata*—indeed; *te*—by you; *kṛtam*—produced; *pratiṣṭhitāḥ*—established soundly; *kriyāḥ*—all ritualistic performances; *yasmīn*—in which; *sākam*—along with it; *annam*—the sacrificial oblations; *adāma*—we shall share; *he*—O.

TRANSLATION

They prayed: O creator of the universe, we are glad; what you have produced is well done. Since ritualistic acts have now been established soundly in this human form, we shall all share the sacrificial oblations.

PURPORT

The importance of sacrifice is also mentioned in *Bhagavad-gītā*, Third Chapter, tenth verse. The Lord confirms there that in the beginning of creation Brahmā created the Manus, along with the ritualistic sacrificial method, and blessed them: “Continue these sacrificial rites, and you will be gradually elevated to your proper position of self-realization and will also enjoy material happiness.” All the living entities created by Brahmā are conditioned souls and are inclined to lord it over material nature. The purpose of sacrificial rituals is to revive, gradually, the spiritual realization of the living entities. That is the beginning of life within this universe. These sacrificial rituals, however, are intended to please the Supreme Lord. Unless one pleases the Supreme Lord or unless one is Kṛṣṇa conscious, one cannot be happy either in material enjoyment or in spiritual realization.

TEXT 52

तपसा विद्यया युक्तो योगेन सुसमाधिना ।
ऋषीन्ृषिर्हृषीकेशः ससर्जाभिमताः प्रजाः ॥५२॥

tapasā vidyayā yukto
yogena susamādhinā
ṛṣīn ṛṣir hṛṣīkeśaḥ
sasarjābhimatāḥ prajāḥ

tapasā—by penance; *vidyayā*—by worship; *yuktaḥ*—being engaged; *yogena*—by concentration of the mind in devotion; *su-samādhinā*—by nice meditation; *ṛṣīn*—the sages; *ṛṣiḥ*—the first seer (Brahmā); *hṛṣīkeśaḥ*—the controller of his senses; *sasarja*—created; *abhimatāḥ*—beloved; *prajāḥ*—sons.

TRANSLATION

Having equipped himself with austere penance, adoration, mental concentration and absorption in devotion, accompanied by dispassion, and having controlled his senses, Brahmā, the self-born living creature, evolved great sages as his beloved sons.

PURPORT

The ritualistic performances of sacrifice are meant for material economic development; in other words, they are meant to keep the body in good

condition for cultivation of spiritual knowledge. But for actual attainment of spiritual knowledge, other qualifications are needed. What is essential is *vidyā*, or worship of the Supreme Lord. Sometimes the word *yoga* is used to refer to the gymnastic performances of different bodily postures which help mental concentration. Generally, the different bodily postures in the *yoga* system are accepted by less intelligent men to be the end of *yoga*, but actually they are meant to concentrate the mind upon the Supersoul. After creating persons for economic development, Brahmā created sages who would set the example for spiritual realization.

TEXT 53

तेभ्यश्चैकैकशः स्वस्य देहस्यांशमदादजः ।
यत्तत्समाधियोगोद्धितपोविद्याविरक्तिमत् ॥५३॥

*tebhyaś caikaikaśaḥ svasya
dehasyāṁśam adād ajaḥ
yat tat samādhi-yoga-rddhi-
tapo-vidyā-viraktimat*

tebhyaḥ—to them; *ca*—and; *ekaikaśaḥ*—each one; *svasya*—of his own; *dehasya*—body; *amśam*—part; *adāt*—gave; *ajaḥ*—the unborn Brahmā; *yat*—which; *tat*—that; *samādhi*—deep meditation; *yoga*—concentration of the mind; *rddhi*—supernatural power; *tapas*—austerity; *vidyā*—knowledge; *virakti*—renunciation; *mat*—possessing.

TRANSLATION

To each one of these sons the unborn creator of the universe gave a part of his own body, which was characterized by deep meditation, mental concentration, supernatural power, austerity, adoration and renunciation.

PURPORT

The word *viraktimat* in this verse means possessed of the qualification of renunciation. Spiritual realization cannot be attained by materialistic persons. For those who are addicted to sense enjoyment, spiritual realization is not possible. In *Bhagavad-gītā* it is stated that those who are too attached to seeking material possessions and material enjoyment cannot reach *yoga-samādhi*, absorption in Kṛṣṇa consciousness. Propaganda that one can enjoy this life materially and at the same time

spiritually advance is simply bogus. The principles of renunciation are four: (1) to avoid illicit sex life, (2) to avoid meat-eating, (3) to avoid intoxication and (4) to avoid gambling. These four principles are called *tapasya*, or austerity. To absorb the mind in the Supreme in Kṛṣṇa consciousness is the process of spiritual realization.

Thus end the Bhaktivedanta purports of the Third Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Conversation Between Maitreya and Vidura."

विदुः उवाच ।
सावम्बुवसा न कर्तव्यः कामसम्भवा ।
कल्पतां मया तु एव वैदुर्नैतिले प्रजाः ॥ १॥

vidura uvāca
sāvambūvasā n kartavyaḥ kaṃsa-sambhavaḥ ।
kalyāṇatāṃ mayā tu eva vaiduṛnaitilīe prajāḥ ॥ 1 ॥

viduraḥ uvāca—Vidura said; sāvambūvasā—of Svāyambhūva; n—anti; kartavyaḥ—of Manu; sambhavaḥ—the dynasty; kaṃsa—most; sambhavaḥ—of; kalyāṇatāṃ—kindly describe; mayā—O worshipful sage; tu—only; eva—in which; vaiduṛnaitilīe—through sexual intercourse; prajāḥ—multiplied; prajāḥ—the progeny

TRANSLATION

Vidura said: The line of Svāyambhūva Manu was most esteemed. O worshipful sage, I beg you—give me an account of this race, whose progeny multiplied through sexual intercourse.

PURPORT

Regulated sex life to generate good population is worth accepting. Actually, Vidura was not interested in hearing the history of persons who merely engaged in sex life, but he was interested in the progeny of Svāyambhūva Manu because in that dynasty, good devotee-kings appeared who protected their subjects very carefully with spiritual knowledge. By hearing the history of their activities, therefore, our becomes more enlightened. An important word used in this conversation is *pariṇāmatāḥ*, which indicates that the progeny created by Svāyambhūva Manu

CHAPTER TWENTY-ONE

Conversation Between Manu and Kardama

TEXT 1

विदुर उवाच

स्वायम्भुवस्य च मनोर्वंशः परमसम्मतः ।

कथ्यतां भगवन् यत्र मैथुनेनैधिरे प्रजाः ॥ १ ॥

vidura uvāca

svāyambhuvasya ca manor

vaṁśaḥ parama-sammataḥ

kathyatām bhagavan yatra

maithunenaidhire prajāḥ

viduraḥ uvāca—Vidura said; *svāyambhuvasya*—of Svāyambhuva; *ca*—and; *manoḥ*—of Manu; *vaṁśaḥ*—the dynasty; *parama*—most; *sammataḥ*—esteemed; *kathyatām*—kindly describe; *bhagavan*—O worshipful sage; *yatra*—in which; *maithunena*—through sexual intercourse; *edhire*—multiplied; *prajāḥ*—the progeny.

TRANSLATION

Vidura said: The line of Svāyambhuva Manu was most esteemed. O worshipful sage, I beg you—give me an account of this race, whose progeny multiplied through sexual intercourse.

PURPORT

Regulated sex life to generate good population is worth accepting. Actually, Vidura was not interested in hearing the history of persons who merely engaged in sex life, but he was interested in the progeny of Svāyambhuva Manu because in that dynasty, good devotee-kings appeared who protected their subjects very carefully with spiritual knowledge. By hearing the history of their activities, therefore, one becomes more enlightened. An important word used in this connection is *parama-sammataḥ*, which indicates that the progeny created by Svāyambhuva Manu

and his sons was approved of by great authorities. In other words, sex life for creating exemplary population is acceptable to all sages and authorities of Vedic scripture.

TEXT 2

प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य वै ।
यथाधर्मं जुगुपतुः सप्तद्वीपवतीं महीम् ॥ २ ॥

*priyavatottānapādaū
sutaū svāyambhuvasya vai
yathā-dharmam̐ jugupatuḥ
sapta-dvīpavatīm̐ mahīm̐*

priyavrata—Mahārāja Priyavrata; *uttānapādaū*—and Mahārāja Uttānapāda; *sutaū*—the two sons; *svāyambhuvasya*—of Svāyambhuva Manu; *vai*—indeed; *yathā*—according to; *dharmam*—religious principles; *jugupatuḥ*—ruled; *sapta-dvīpa-vaīm*—consisting of seven islands; *mahīm*—the world.

TRANSLATION

The two great sons of Svāyambhuva Manu—Priyavrata and Uttānapāda—ruled the world, consisting of seven islands, just according to religious principles.

PURPORT

Śrīmad-Bhāgavatam is also a history of the great rulers of different parts of the universe. In this verse the names of Priyavrata and Uttānapāda, sons of Svāyambhuva, are mentioned. They ruled this earth, which is divided into seven islands. These seven islands are still current, as Asia, Europe, Africa, America, Australia and the North and South Poles. There is no chronological history of all the Indian kings in *Śrīmad-Bhāgavatam*, but the deeds of the most important kings, such as Priyavrata and Uttānapāda, and many others like Lord Rāmacandra and Mahārāja Yudhiṣṭhira, are recorded because the activities of such pious kings are worth hearing; people may benefit by studying their histories.

TEXT 3

तस्य वै दुहिता ब्रह्मन्देवहूतीति विश्रुता ।
पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयानघ ॥ ३ ॥

*tasya vai duhitā brahman
devahūṭīti viśrutā
patnī prajāpater uktā
kardamasya tvayānagha*

tasya—of that Manu; *vai*—indeed; *duhitā*—the daughter; *brahman*—O holy *brāhmaṇa*; *devahūti*—named Devahūti; *iti*—thus; *viśrutā*—was known; *patnī*—wife; *prajāpateḥ*—of the lord of created beings; *uktā*—has been spoken of; *kardamasya*—of Kardama Muni; *tvayā*—by you; *anagha*—O sinless one.

TRANSLATION

O holy *brāhmaṇa*, O sinless one, you have spoken of his daughter, known by the name Devahūti, as the wife of the sage Kardama, the lord of created beings.

PURPORT

Here we are speaking of Svāyambhuva Manu, but in *Bhagavad-gītā* we hear about Vaivasvata Manu. The present age belongs to the Vaivasvata Manu. Svāyambhuva Manu was previously ruling, and his history begins from the Varāha Age, or the millennium when the Lord appeared as the boar. There are fourteen Manus in one day of the life of Brahmā, and in the life of each Manu there are particular incidents. The Vaivasvata Manu of *Bhagavad-gītā* is different from Svāyambhuva Manu.

TEXT 4

तस्यां स वै महायोगी युक्तायां योगलक्षणैः ।
ससर्ज कतिधा वीर्यं तन्मे शुश्रूषवे वद ॥ ४ ॥

*tasyāṁ sa vai mahā-yogī
yuktāyāṁ yoga-lakṣaṇaiḥ
sasarja katidhā vīryaṁ
tan me śuśrūṣave vada*

tasyām—in her; *saḥ*—Kardama Muni; *vai*—in fact; *mahā-yogī*—great mystic *yogī*; *yuktāyām*—endowed; *yoga-lakṣaṇaiḥ*—with the eightfold symptoms of yogic perfection; *sasarja*—propagated; *kati-dhā*—how many times; *vīryam*—offspring; *tat*—that narration; *me*—to me; *śuśrūṣave*—who am eager to hear; *vada*—tell.

TRANSLATION

How many offspring did that great yogī beget through the princess, who was endowed with eightfold perfection in the yoga principles? O, pray tell me this, for I am eager to hear it.

PURPORT

Here Vidura inquired about Kardama Muni and his wife Devahūti and about their children. It is described here that Devahūti was very much advanced in the performance of eightfold *yoga*. The eight divisions of *yoga* performance are described as (1) control of the senses, (2) strict following of the rules and regulations, (3) practice of the different sitting postures, (4) control of the breath, (5) withdrawing the senses from sense objects, (6) concentration of the mind, (7) meditation and (8) self-realization. After self-realization there are eight further perfectional stages, which are called *yoga-siddhis*. The husband and wife, Kardama and Devahūti, were advanced in *yoga* practice; the husband was a *mahā-yogī*, great mystic, and the wife was a *yoga-lakṣaṇa*, or one advanced in *yoga*. They united and produced children. Formerly, after making their lives perfect, great sages and saintly persons used to beget children, otherwise they strictly observed the rules and regulations of celibacy. *Brahmacarya* (following the rules and regulations of celibacy) is required for perfection of self-realization and mystic power. There is no recommendation in the Vedic scriptures that one can go on enjoying material sense gratification at one's whims, as one likes, and at the same time become a great meditator by paying a rascal some money.

TEXT 5

रुचिर्यो भगवान् ब्रह्मन्द्क्षो वा ब्रह्मणः सुतः ।
यथा ससर्ज भूतानि लब्ध्वा भार्या च मानवीम् ॥ ५ ॥

*rucir yo bhagavān brahman
dakṣo vā brahmaṇaḥ sutaḥ
yathā sasarja bhūtāni
labdhvā bhāryām ca mānavīm*

ruciḥ—Ruci; *yaḥ*—who; *bhagavān*—worshipful; *brahman*—O holy sage; *dakṣaḥ*—Dakṣa; *vā*—and; *brahmaṇaḥ*—of Lord Brahmā; *sutaḥ*—the son; *yathā*—in what way; *sasarja*—generated; *bhūtāni*—offspring; *labdhvā*—after securing; *bhāryām*—as their wives; *ca*—and; *mānavīm*—the daughters of Svāyambhuva Manu.

TRANSLATION

O holy sage, tell me how the worshipful Ruci and Dakṣa, the son of Brahmā, generated children after securing as their wives the other two daughters of Svāyambhuva Manu.

PURPORT

All the great personalities who increased the population in the beginning of the creation are called *prajāpatis*. Brahmā is also known as *prajāpati*, as were some of his later sons. Svāyambhuva Manu is also known as *prajāpati*, as is Dakṣa, another son of Brahmā. Svāyambhuva had two daughters, Ākūti and Prasūti. The *prajāpati* Ruci married Ākūti, and Dakṣa married Prasūti. These couples and their children produced immense numbers of children to populate the entire universe. Vidura's inquiry was, "How did they beget the population in the beginning?"

TEXT 6

मैत्रेय उवाच

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः ।

सरस्वत्यां तपस्तेपे सहस्राणां समा दश ॥ ६ ॥

maitreya uvāca
prajāḥ sṛjeti bhagavān
kardamo brahmaṇoditaḥ
sarasvatyāṁ tapas tepe
sahasrāṇāṁ samā daśa

maitreyaḥ uvāca—the great sage Maitreya said; *prajāḥ*—children; *sṛja*—beget; *iti*—thus; *bhagavān*—the worshipful; *kardamaḥ*—Kardama Muni; *brahmaṇā*—by Lord Brahmā; *uditah*—commanded; *sarasvatyām*—on the bank of the River Sarasvatī; *tapaḥ*—penance; *tepe*—practiced; *sahasrāṇām*—of thousands; *samāḥ*—years; *daśa*—ten.

TRANSLATION

The great sage Maitreya replied: Commanded by Lord Brahmā to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvatī for a period of ten thousand years.

PURPORT

It is understood herein that Kardama Muni meditated in *yoga* for 10,000 years before attaining perfection. Similarly, we have information that Vālmīki Muni also practiced *yoga* meditation for 60,000 years before attaining perfection. Therefore, *yoga* practice can be successfully performed by persons who have a very long duration of life, such as 100,000 years; in that way it is possible to have perfection in *yoga*. Otherwise, there is no possibility of attaining the real perfection. Following the regulations, controlling the senses and practicing the different sitting postures are merely the preliminary practices. We do not know how people can be captivated by the bogus *yoga* system in which it is stated that simply by meditating fifteen minutes daily one can attain the perfection of becoming one with God. This age (Kali-yuga) is the age of bluffing and quarrel. Actually there is no possibility of attaining *yoga* perfection by such paltry proposals. The Vedic literature, for emphasis, clearly states three times that in this age of Kali—*kalau nāsty eva nāsty eva nāsty eva*—there is no other alternative, no other alternative, no other alternative than *harer nāma*, chanting the holy name of the Lord.

TEXT 7

ततः समाधियुक्तेन क्रियायोगेन कर्दमः ।
सम्प्रपेदे हरिं भक्त्या प्रपन्नवरदाशुषम् ॥ ७ ॥

*tataḥ samādhi-yuktena
kriyā-yogena kardamaḥ
samprapede hariṁ bhaktyā
prapanna-varadāśuṣam*

tataḥ—then, in that penance; *samādhi-yuktena*—in trance; *kriyā-yogena*—by *bhakti-yoga* worship; *kardamaḥ*—the sage Kardama; *samprapede*—served; *harim*—the Personality of Godhead; *bhaktyā*—in devotional service; *prapanna*—to the surrendered souls; *varada-śuṣam*—the bestower of all blessings.

TRANSLATION

During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection.

PURPORT

The significance of meditation is described here. Kardama Muni practiced mystic *yoga* meditation for 10,000 years just to please the Supreme Personality of Godhead, Hari. Therefore, whether one practices *yoga* or speculates and does research to find God, his efforts must be mixed with the process of devotion. Without devotion, nothing can be perfect. The target of perfection and realization is the Supreme Personality of Godhead. In the Sixth Chapter of *Bhagavad-gītā* it is clearly said that one who constantly engages in Kṛṣṇa consciousness is the topmost *yogī*. The Personality of Godhead, Hari, also fulfills the desires of His surrendered devotee. One has to surrender unto the lotus feet of the Personality of Godhead, Hari, or Kṛṣṇa, in order to achieve real success. Devotional service or engagement in Kṛṣṇa consciousness is the direct method, and all other methods, although recommended, are indirect. In this age of Kali the direct method is especially more feasible than the indirect because people are short-living, their intelligence is poor, and they are poverty-stricken and embarrassed by so many miserable disturbances. Lord Caitanya, therefore, has given the greatest boon: in this age one simply has to chant the holy name of God to attain perfection in spiritual life.

The words *samprapede harim* mean that in various ways Kardama Muni satisfied the Supreme Personality of Godhead, Hari, by his devotional service. Devotional service is also expressed by the word *kriyā-yogena*. Kardama Muni not only meditated, but he also engaged in devotional service; to attain perfection in *yoga* practice or meditation, one must act in devotional service by hearing, chanting, remembering, etc. Remembering is meditation also. But who is to be remembered? One should remember the Supreme Personality of Godhead. Not only must one remember the Supreme Person; one must hear about the activities of the Lord and chant His glories. This information is in the authoritative scriptures. After engaging himself for 10,000 years in performing different types of devotional service, Kardama Muni attained the perfection of meditation, but that is not possible in this age of Kali, wherein it is very difficult to live for as much as 100 years. At the present moment, who will be successful in the rigid performance of the many *yoga* rules and regulations? Moreover, perfection is attained only by those who are surrendered souls. Where there is no mention of the Personality of Godhead, where is there surrender? And where there is no meditation upon the Personality of Godhead, where is the *yoga* practice? Unfortunately, people in this age, especially persons who are of a demonic nature, want to be cheated. Thus the Supreme Personality of Godhead sends great cheaters who mislead

them in the name of *yoga* and render their lives useless and doomed. In *Bhagavad-gītā*, therefore, it is clearly stated, in the Sixteenth Chapter, seventeenth verse, that rascals of self-made authority, being puffed up by illegally collected money, perform *yoga* without following the authoritative books. They are very proud of the money they have plundered from innocent persons who wanted to be cheated.

TEXT 8

तावत्प्रसन्नो भगवान् पुष्कराक्षः कृते युगे ।
दर्शयामास तं क्षतः शब्दं ब्रह्म दधद्रुपुः ॥ ८ ॥

tāvat prasanno bhagavān
puṣkarākṣaḥ kṛte yuge
darśayāmāsa taṁ kṣattaḥ
śābdam brahma dadhad vapuḥ

tāvat—then; *prasannaḥ*—being pleased; *bhagavān*—the Supreme Personality of Godhead; *puṣkara-akṣaḥ*—lotus-eyed; *kṛte yuge*—in the Satya-yuga; *darśayām āsa*—showed; *taṁ*—to that Kardama Muni; *kṣattaḥ*—O Vidura; *śābdam*—which is to be understood only through the *Vedas*; *brahma*—the Absolute Truth; *dadhat*—exhibiting; *vapuḥ*—His transcendental body.

TRANSLATION

Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas.

PURPORT

Here two points are very significant. The first is that Kardama Muni attained success by *yoga* practice in the beginning of Satya-yuga, when people used to live for 100,000 years. Kardama Muni attained success, and the Lord, being pleased with him, showed him His form, which is not imaginary. Sometimes the impersonalists recommend that one can arbitrarily concentrate one's mind on some form he imagines or which pleases him. But here it is very clearly said that the form which the Lord showed to Kardama Muni by His divine grace is described in the Vedic literature. *Śābdam brahma*: The forms of the Lord are clearly indicated in the Vedic literature. Kardama Muni did not discover any imaginary form of God, as

alleged by rascals, but he actually saw the eternal, blissful and transcendental form of the Lord.

TEXT 9

स तं विरजमर्कभं सितपद्मोत्पलस्रजम् ।
स्निग्धनीलालकव्रातवक्त्राब्जं विरजोऽम्बरम् ॥९॥

*sa taṁ virajam arkābhaṁ
sita-padmotpala-srajam
snigdha-nīlālaka-vrāta-
vaktrābjaṁ virajo 'mbaram*

saḥ—that Kardama Muni; *taṁ*—Him; *virajam*—without contamination; *arka-ābham*—effulgent like the sun; *sita*—white; *padma*—lotuses; *utpala*—water lilies; *srajam*—garland; *snigdha*—slick; *nīla*—blackish-blue; *alaka*—of locks of hair; *vrāta*—an abundance; *vaktra*—face; *abjam*—lotuslike; *virajaḥ*—spotless; *ambaram*—clothing.

TRANSLATION

Kardama Muni saw the Supreme Personality of Godhead, who is free from material contamination, in His eternal form, effulgent like the sun, wearing a garland of white lotuses and water lilies. The Lord was clad in spotless yellow silk, and His lotus face was fringed with slick dark locks of curly hair.

TEXT 10

किरीटिनं कुण्डलिनं शङ्खचक्रगदाधरम् ।
श्वेतोत्पलक्रीडनकं मनःस्पर्शस्मितेक्षणम् ॥१०॥

*kirīṭinam kuṇḍalinam
śaṅkha-cakra-gadā-dharam
śvetotpala-kṛīḍanakam
manaḥ-sparśa-smitekṣaṇam*

kirīṭinam—adorned with a crown; *kuṇḍalinam*—wearing earrings; *śaṅkha*—conch; *cakra*—disc; *gadā*—mace; *dharam*—holding; *śveta*—white; *utpala*—lily; *kṛīḍanakam*—plaything; *manas*—heart; *sparśa*—touching; *smita*—smiling; *ikṣaṇam*—and glancing.

TRANSLATION

Adorned with a crown and earrings, He held His characteristic conch, disc and mace in three of His hands and a white lily in the fourth. He glanced about in a happy, smiling mood whose sight captivates the hearts of all devotees.

TEXT 11

विन्यस्तचरणाम्भोजमंसदेशे गरुत्मतः ।
दृष्ट्वा खेऽवस्थितं वक्षःश्रियं कौस्तुभकन्धरम् ॥११॥

vinyasta-carāṇāmbhojam
aṁsa-deśe garutmataḥ
dr̥ṣṭvā khe 'vasthitam vakṣaḥ-
śriyam kaustubha-kandharam

vinyasta—having been placed; *carāṇa-ambhojam*—lotus feet; *aṁsa-deśe*—on the shoulders; *garutmataḥ*—of Garuḍa; *dr̥ṣṭvā*—having seen; *khe*—in the air; *avasthitam*—standing; *vakṣaḥ*—on His chest; *śriyam*—auspicious mark; *kaustubha*—the Kaustubha gem; *kandharam*—neck.

TRANSLATION

A golden streak on His chest, the famous Kaustubha gem suspended from His neck, He stood in the air with His lotus feet placed on the shoulders of Garuḍa.

PURPORT

The descriptions in verses 9-11 of the Lord in His transcendental eternal form are understood to be descriptions from the authoritative Vedic version. These descriptions are certainly not the imagination of Kardama Muni. The decorations of the Lord are beyond material conception, as admitted even by impersonalists like Śaṅkarācārya: Nārāyaṇa, the Supreme Personality of Godhead, has nothing to do with material creation. The varieties of the transcendental Lord—His body, His form, His dress, His instruction, His words—are not manufactured by the material energy, but are all confirmed in the Vedic literature. By performance of *yoga* Kardama Muni actually saw the Supreme Lord as He is. There was no point in seeing an imagined form of God after practicing *yoga* for 10,000 years. The perfection of *yoga*, therefore, does not terminate in voidness or impersonalism; on the contrary, the perfection of *yoga* is attained when one actually

sees the Personality of Godhead in His eternal form. The process of Kṛṣṇa consciousness is to deliver the form of Kṛṣṇa directly. The form of Kṛṣṇa is described in the authoritative Vedic literature *Brahma-saṁhitā*: His abode is made of *cintāmaṇi* stone, and the Lord plays there as a cowherd boy and is served by many thousands of *gopīs*. These descriptions are authoritative, and a Kṛṣṇa conscious person takes them directly, acts on them, preaches them and practices devotional service as enjoined in the authoritative scriptures.

TEXT 12

जातहर्षोऽपतन्मूर्धा क्षितौ लब्धमनोरथः ।

गीर्भिस्त्वभ्यगृणात्प्रीतिस्वभावात्मा कृताञ्जलिः॥१२॥

jāta-harṣo 'patan mūrdhnā
kṣitau labdha-manorathaḥ
gīrbhis tv abhyagrṇāt prīti-
svabhāvātmā kṛtāñjaliḥ

jāta-harṣaḥ—naturally jubilant; *apatat*—he fell down; *mūrdhnā*—with his head; *kṣitau*—on the ground; *labdha*—having been achieved; *manas-rathaḥ*—his desire; *gīrbhiḥ*—with prayers; *tu*—and; *abhyagrṇāt*—he satisfied; *prīti-svabhāva-ātmā*—whose heart is by nature always full of love; *kṛtāñjaliḥ*—with folded hands.

TRANSLATION

When Kardama Muni actually realized the Supreme Personality of Godhead in person, he was greatly satisfied because his transcendental desire was fulfilled. He fell on the ground with his head bowed to offer obeisances unto the lotus feet of the Lord. His heart naturally full of love of God, with folded hands he satisfied the Lord with prayers.

PURPORT

The realization of the personal form of the Lord is the highest perfectional stage of *yoga*. In the Sixth Chapter of *Bhagavad-gītā*, where *yoga* practice is described, this realization of the personal form of the Lord is called the perfection of *yoga*. After practicing the sitting postures and other regulative principles of the system, one finally reaches the stage of *samādhi*—absorption in the Supreme. In the *samādhi* stage one can see the Supreme Personality of Godhead in His partial form as *Paramātmā*, or as

He is. *Samādhi* is described in authoritative *yoga* scriptures, such as the *Patañjali-sūtras*, to be a transcendental pleasure. The *yoga* system described in the books of Patañjali is authoritative, and the modern so-called *yogīs* who have manufactured their own ways, not consulting the authorities, are simply ludicrous. The Patañjali *yoga* system is called *aṣṭāṅga-yoga*. Sometimes impersonalists pollute the Patañjali *yoga* system because they are monists. Patañjali describes that the soul is transcendently pleased when he meets the Supersoul and sees Him. If the existence of the Supersoul and the individual is admitted, then the impersonalist theory of monism is nullified. Therefore some impersonalists and void philosophers twist the Patañjali system in their own way and pollute the whole *yoga* process.

According to Patañjali, when one becomes free from all material desires he attains his real transcendental situation, and realization of that stage is called spiritual power. In material activities a person engages in the modes of material nature. The aspirations of such people are (1) to be religious, (2) to be economically enriched, (3) to be able to gratify the senses, and at last, (4) to become one with the Supreme. According to the monists, when a *yogī* becomes one with the Supreme and loses his individual existence, that is the highest stage, called *kaivalya*. But actually the stage of realization of the Personality of Godhead is *kaivalya*. The oneness of understanding that the Supreme Lord is fully spiritual and that in full spiritual realization one can understand what He is—the Supreme Personality of Godhead—is called *kaivalya*, or, in the language of Patañjali, realization of spiritual power. His proposal is that when one is freed from material desires and fixed in spiritual realization of the self and the Superself, that is called *cit-śakti*. In full spiritual realization there is a perception of spiritual happiness, and that happiness is described in *Bhagavad-gītā* as the supreme happiness, which is beyond the material senses. Trance is described to be of two kinds, *samprajñāta* and *asamprajñāta*, or mental speculation and self-realization. In *samādhi* or *asamprajñāta*, one can realize, by his spiritual senses, the spiritual form of the Lord. That is the ultimate goal of spiritual realization.

According to Patañjali, when one is fixed in constant realization of the supreme form of the Lord, that is the perfectional stage, as attained by Kardama Muni. Unless one attains this stage of perfection—beyond the perfection of the preliminaries of the *yoga* system—there is no ultimate realization. There are eight perfections in the *aṣṭāṅga-yoga* system. One who has attained them can become lighter than the lightest and greater than the greatest, and he can achieve whatever he likes. But even achieving such material success in *yoga* is not the perfection or the ultimate goal.

The ultimate goal is described here: Kardama Muni saw the Supreme Personality of Godhead in His eternal form. Devotional service begins with the relationship of the individual soul and the Supreme Soul, or Kṛṣṇa and Kṛṣṇa's devotees, and when one attains it there is no question of falling down. If, through the *yoga* system, one wants to attain the stage of seeing the Supreme Personality of Godhead face to face, but is attracted instead to attainment of some material power, then he is detoured from proceeding further. Material enjoyment, as encouraged by bogus *yogīs*, has nothing to do with the transcendental realization of spiritual happiness. Real devotees of *bhakti-yoga* accept only the material necessities of life absolutely needed to maintain the body and soul together; they refrain completely from all exaggerated material sense gratification. They are prepared to undergo all kinds of tribulation, provided they can make progress in the realization of the Personality of Godhead.

TEXT 13

ऋषिरुवाच

जुष्टं बताद्याखिलसत्त्तराशेः
 सांसिद्ध्यमक्ष्णोस्तव दर्शनान्नः ।
 यदर्शनं जन्मभिरिच्छ्य सद्भि-
 राशासते योगिनो रूढयोगाः ॥१३॥

ṛṣir uvāca

juṣṭam̐ batādyākhīla-sattva-rāśeḥ
 sām̐siddhyam̐ akṣṇoḥ tava darśanān naḥ
 yad-darśanam̐ janmabhir̐ ṛḍya sadbhir̐
 āśāsate yogino rūḍha-yogāḥ

ṛṣiḥ uvāca—the great sage said; *juṣṭam*—is attained; *bata*—ah; *adya*—now; *akhīla*—all; *sattva*—of goodness; *rāśeḥ*—who are the reservoir; *sām̐siddhyam*—the complete success; *akṣṇoḥ*—of the two eyes; *tava*—of You; *darśanāt*—from the sight; *naḥ*—by us; *yat*—of whom; *darśanam*—sight; *janmabhiḥ*—through births; *ṛḍya*—O worshipable Lord; *sadbhiḥ*—gradually elevated in position; *āśāsate*—aspire; *yoginaḥ*—*yogīs*; *rūḍha-yogāḥ*—having attained perfection in *yoga*.

TRANSLATION

The great sage Kardama Muni said: O supreme worshipful Lord, my power of sight is now fulfilled, having attained the greatest perfection of

the sight of You, who are the reservoir of all existences. Through many successive births of deep meditation, advanced yogīs aspire to see Your transcendental form.

PURPORT

The Supreme Personality of Godhead is described here as the reservoir of all goodness and all pleasure. Unless one is situated in the mode of goodness, there is no real pleasure. When, therefore, one's body, mind and activities are situated in the service of the Lord, that is the highest perfectional stage of goodness. Kardama Muni says, "Your Lordship is the reservoir of all that can be understood by the nomenclature of goodness, and by experiencing You face to face, eye to eye, the perfection of sight has now been attained." These statements are the pure devotional situation; for a devotee, the perfection of the senses is to engage in the service of the Lord. The sense of sight, when engaged in seeing the beauty of the Lord, is perfected; the power to hear, when engaged in hearing the glories of the Lord, is perfected; the power to taste, when one enjoys by eating *prasāda*, is perfected. When all the senses engage in relationship with the Personality of Godhead, that perfection is technically called *bhakti-yoga*, which entails detaching the senses from material indulgence and attaching them to the service of the Lord. When one is freed from all designated conditional life and fully engages in the service of the Lord, that is called *bhakti-yoga*. Kardama Muni admits that seeing the Lord personally in *bhakti-yoga* is the perfection of sight. The exalted perfection of seeing the Lord is not exaggerated by Kardama Muni. He gives evidence that those who are actually elevated in *yoga* aspire in life after life to see this form of the Personality of Godhead. He was not a fictitious *yogī*. Those who are actually on the advanced path aspire only to see the eternal form of the Lord.

TEXT 14

ये मायया ते हतमेघसस्त्वत्-
पादारविन्दं भवसिन्धुपोतम् ।
उपासते कामलवाय तेषां
रासीश कामान्निरयेऽपि ये स्युः ॥१४॥

*ye māyayā te hata-medhasas tvat-
pādāravindam bhava-sindhu-potam
upāsate kāmālavāya teṣāṃ
rāsīśa kāmān niraye 'pi ye syuḥ*

ye—those persons; *māyayā*—by the deluding energy; *te*—of You; *hata*—has been lost; *medhasaḥ*—whose intelligence; *tvat*—Your; *pāda-aravindam*—lotus feet; *bhava*—of mundane existence; *sindhu*—the ocean; *potam*—the boat for crossing; *upāsate*—worship; *kāma-lavāya*—for obtaining trivial pleasures; *teṣām*—their; *rāsi*—You bestow; *īśa*—O Lord; *kāmān*—desires; *niraye*—in hell; *api*—even; *ye*—which desires; *syuḥ*—can be available.

TRANSLATION

Your lotus feet are the true vessel to take one across the ocean of mundane nescience. Only persons deprived of their intelligence by the spell of the deluding energy will worship those feet with a view to attain the trivial and momentary pleasures of the senses, which even persons rotting in hell can attain. However, O my Lord, You are so kind that You bestow mercy even upon them.

PURPORT

As stated in *Bhagavad-gītā*, Seventh Chapter, there are two kinds of devotees—those who desire material pleasures, and those who desire nothing but service to the Lord. Material pleasures can be attained even by hogs and dogs, whose condition of life is hellish. The hog also eats, sleeps and enjoys sex life to the full extent, and it is also very satisfied with such hellish enjoyment of material existence. Modern *yogīs* advise that because one has senses, one must enjoy to the fullest extent like cats and dogs, yet one can go on and practice *yoga*. This is condemned here by Kardama Muni; he says that such material pleasures are available for cats and dogs in a hellish condition. The Lord is so kind that if so-called *yogīs* are satisfied by hellish pleasures, He can give them facilities to attain all the material pleasures they desire, but they cannot attain the perfectional stage attained by Kardama Muni.

Hellish and demoniac persons do not actually know what is the ultimate attainment in perfection, and therefore they think that sense gratification is the highest goal of life. They advise that one can satisfy the senses and at the same time, by reciting some *mantra* and by some practice, can cheaply aspire for perfection. Such persons are described here as *hata-medhasaḥ*, which means those whose brains are spoiled. They aspire for material enjoyment by perfection of *yoga* or meditation. In *Bhagavad-gītā* it is stated by the Lord that the intelligence of those who worship the demigods has been spoiled. Similarly, here too it is stated by Kardama Muni that one who aspires after material enjoyment by practice of *yoga* has spoiled his brain substance and is fool number one. Actually, the intelligent practi-

tioner of *yoga* should aspire for nothing else but to cross over the ocean of nescience by worshiping the Personality of Godhead and to see the lotus feet of the Lord. The Lord is so kind, however, that even today persons whose brain substance is spoiled are given the benediction to become cats, dogs or hogs and enjoy material happiness from sex life and sense gratification. The Lord confirms this benediction in *Bhagavad-gītā*: “Whatever a person aspires to receive from Me, I offer him as he desires.”

TEXT 15

तथा स चाहं परिवोढुकामः
समानशीलं गृहमेधधेनुम् ।
उपेयिवान्मूलमशेषमूलं
दुराशयः कामदुघाङ्घ्रिपस्या॥१५॥

*tathā sa cāhaṁ parivoḍhu-kāmaḥ
samāna-śīlāṁ grhamedha-dhenum
upeyivān mūlam aśeṣa-mūlam
durāśayaḥ kāma-dughāṅghripasya*

tathā—similarly; *saḥ*—myself; *ca*—also; *aham*—I; *parivoḍhu-kāmaḥ*—desiring to marry; *samāna-śīlām*—a girl of like disposition; *grha-medha*—in married life; *dhenum*—a cow of plenty; *upeyivān*—have approached; *mūlam*—the root (lotus feet); *aśeṣa*—of everything; *mūlam*—the source; *durāśayaḥ*—with lustful desire; *kāma-dughā*—yielding all desires; *aṅghripasya*—(of You) who are the tree.

TRANSLATION

Therefore, desiring to marry a girl of like disposition who may prove to be a veritable cow of plenty in my married life, to satisfy my lustful desire I too have sought the shelter of Your lotus feet, which are the source of everything, for You are like a desire tree.

PURPORT

In spite of his condemning persons who approach the Lord for material advantages, Kardama Muni expressed his material inability and desire before the Lord by saying, “Although I know that nothing material should be asked from You, I nevertheless desire to marry a girl of like disposition.”

The phrase “like disposition” is very significant. Formerly, boys and girls of similar dispositions were married; the similar natures of the boy and girl were united in order to make them happy. Not more than twenty-five years ago, and perhaps it is still current, parents in India used to consult the horoscope of the boy and girl to see whether there would be factual union in their psychological conditions. These considerations are very important. Nowadays marriage takes place without such consultation, and therefore, soon after the marriage, there is divorce and separation. Formerly husband and wife used to live together peacefully throughout their whole lives, but nowadays it is a very difficult task.

Kardama Muni wanted to have a wife of like disposition because a wife is necessary to assist in spiritual and material advancement. It is said that a wife yields the fulfillment of all desires in religion, economic development and sense gratification. If one has a nice wife, he is to be considered a most fortunate man. In astrology, a man is considered fortunate who has great wealth, very good sons or a very good wife. Of these three, one who has a very good wife is considered the most fortunate. Before marrying, one should select a wife of like disposition and not be enamored by so-called beauty or other attractive features for sense gratification. In the *Bhāgavatam*, Twelfth Canto, it is said that in the Kali-yuga marriage will be based in the consideration of sex life; as soon as there is deficiency in sex life, the question of divorce will arise.

Kardama Muni could have asked his benediction from Umā, for it is recommended in the scriptures that if anyone wants a good wife, he should worship Umā. But he preferred to worship the Supreme Personality of Godhead because it is recommended in the *Bhāgavatam* that everyone, whether he is full of desires, has no desire, or desires liberation, should worship the Supreme Lord. Of these three classes of men, one tries to be happy by fulfillment of material desires, another wants to be happy by becoming one with the Supreme, and another, the perfect man, is a devotee. He does not want anything in return from the Personality of Godhead; he only wants to render transcendental loving service. In any case, everyone should worship the Supreme Personality of Godhead, for He will fulfill everyone’s desire. The advantage of worshiping the Supreme Person is that even if one has desires for material enjoyment, if he worships Kṛṣṇa he will gradually become a pure devotee and have no more material hankering.

TEXT 16

प्रजापतेस्ते वचसाधीश तन्त्या
लोकः किलायं कामहतोऽनुबद्धः ।

अहं च लोकानुगतो वहामि
बलिं च शुक्लानिमिषाय तुभ्यम् ॥१६॥

*prajāpates te vacasādhīsa tanyā
lokaḥ kilāyaṁ kāma-hato 'nubaddhaḥ
ahaṁ ca lokānugato vahāmi
baliṁ ca śuklānimiṣāya tubhyam*

prajāpateḥ—who are the master of all living entities; *te*—of You; *vacasā*—under the direction; *adhīsa*—O my Lord; *tanyā*—by a rope; *lokaḥ*—conditioned souls; *kila*—indeed; *ayaṁ*—these; *kāma-hataḥ*—conquered by lusty desires; *anubaddhaḥ*—are bound; *ahaṁ*—I; *ca*—and; *loka-anugataḥ*—following the conditioned souls; *vahāmi*—offer; *baliṁ*—oblations; *ca*—and; *śukla*—O embodiment of religion; *animiṣāya*—existing as eternal time; *tubhyam*—to You.

TRANSLATION

O my Lord, You are the master and leader of all living entities. Under Your direction, all conditioned souls, as if bound by rope, are constantly engaged in satisfying their desires. Following them, O embodiment of religion, I also bear oblations for You, who are eternal time.

PURPORT

In the *Kaṭha Upaniṣad* it is stated that the Supreme Lord is the leader of all living entities. He is their sustainer and the awarder of all their necessities and desires. No living entity is independent; all are dependent on the mercy of the Supreme Lord. Therefore the Vedic instruction is that one should enjoy life under the direction of the supreme leader, the Personality of Godhead. Vedic literatures like *Īsopaniṣad* direct that since everything belongs to the Supreme Personality of Godhead, one should not encroach upon another's property, but should enjoy his individual allotment. The best program for every living entity is to take direction from the Supreme Lord and enjoy material or spiritual life.

A question may be raised: Since Kardama Muni was advanced in spiritual life, why then did he not ask the Lord for liberation? Why did he want to enjoy material life in spite of his personally seeing and experiencing the Supreme Lord? The answer is that not everyone is competent to be liberated from material bondage. It is everyone's duty, therefore, to enjoy according to his present position, but under the direction of the Lord or the *Vedas*. The *Vedas* are considered to be the direct words of the Lord.

The Lord gives us the opportunity to enjoy material life as we want, and at the same time He gives directions for the modes and processes of abiding by the *Vedas* so that gradually one may be elevated to liberation from material bondage. The conditioned souls who have come to the material world to fulfill their desires to lord it over material nature are bound by the laws of nature. The best course is to abide by the Vedic rules; that will help one to be gradually elevated to liberation.

Kardama Muni addresses the Lord as *śukla*, which means the leader of religion. One who is pious should follow the rules of religion, for such rules are prescribed by the Lord Himself. No one can manufacture or concoct a religion; religion refers to the injunctions or laws of the Lord. In *Bhagavad-gītā* the Lord says that religion means to surrender unto Him. Therefore one should follow the Vedic regulations and surrender unto the Supreme Lord because that is the ultimate goal of perfection in human life. One should live a life of piety, follow the religious rules and regulations, marry and live peacefully for elevation to the higher status of spiritual realization.

TEXT 17

लोकांश्च लोकाणुगतात् पशूंश्च
 हित्वा श्रितास्ते चरणातपत्रम् ।
 परस्परं त्वद्गुणवादसीधु-
 पीयूषनिर्यापितदेहधर्माः ॥१७॥

*lokāṁś ca lokānugatān paśūṁś ca
 hitvā śritās te caraṇātapatram
 parasparam tvad-guṇa-vāda-sīdhu-
 pīyūṣa-niryāpita-deha-dharmāḥ*

lokān—worldly affairs; *ca*—and; *loka-anugatān*—the followers of worldly affairs; *paśūn*—beastly; *ca*—and; *hitvā*—having given up; *śritāḥ*—taken shelter; *te*—Your; *caraṇa*—of lotus feet; *āpatram*—the umbrella; *para-param*—with one another; *tvat*—Your; *guṇa*—of qualities; *vāda*—by discussion; *sīdhu*—intoxicating; *pīyūṣa*—by the nectar; *niryāpita*—extinguished; *deha-dharmāḥ*—the primary necessities of the body.

TRANSLATION

However, persons who have given up stereotyped worldly affairs and their beastly followers, and who have taken shelter of the umbrella of

Your lotus feet by drinking the intoxicating nectar of Your qualities and activities in discussions with one another, can be freed from the primary necessities of the material body.

PURPORT

After describing the necessity of married life, Kardama Muni asserts that marriage and other social affairs are stereotyped regulations for persons who are addicted to material sense enjoyment. The principles of animal life—eating, sleeping, mating and defending—are actually necessities of the body, but those who engage in transcendental Kṛṣṇa consciousness, giving up all the stereotyped activities of this material world, are freed from social conventions. Conditioned souls are under the spell of material energy or eternal time—past, present and future—but as soon as one engages in Kṛṣṇa consciousness he transcends the limits of past and present and becomes situated in the eternal activities of the soul. One has to act in terms of the Vedic injunctions in order to enjoy material life, but those who have taken to the devotional service of the Lord are not afraid of the regulations of this material world. Such devotees do not care for the conventions of material activities; they boldly take to that shelter which is like an umbrella against the sun of repeated birth and death.

Constant transmigration of the soul from one body to another is the cause of suffering in material existence. This conditional life in material existence is called *saṁsāra*. One may perform good work and take his birth in a very nice material condition, but the process under which birth and death takes place is like a terrible fire. Śrī Viśvanātha Cakravartī Ṭhākura, in his prayer to the spiritual master, has described this. *Saṁsāra*, or the repetition of birth and death, is compared to a forest fire. A forest fire takes place automatically, without anyone's endeavor, by the friction of dried wood, and no fire department or sympathetic person can extinguish it. The raging forest fire can be extinguished only when there is a constant downpour of water from a cloud. The cloud is compared to the mercy of the spiritual master. By the grace of the spiritual master the cloud of the mercy of the Personality of Godhead is brought in, and then only, when the rains of Kṛṣṇa consciousness fall, can the fire of material existence be extinguished. This is also explained here. In order to find freedom from the stereotyped conditional life of material existence, one has to take shelter of the lotus feet of the Lord, not in the manner in which the impersonalists indulge, but in devotional service, chanting and hearing of the activities of the Lord. Only then can one be freed from the actions and reactions of material existence. It is recommended here that

one should give up the conditional life of this material world and the association of so-called civilized human beings who are simply following, in a polished way, the same stereotyped principles of eating, sleeping, defending and mating. Chanting and hearing of the glories of the Lord is described here as *tvad-guṇa-vāda-sīdhu*. Only by drinking the nectar of chanting and hearing the pastimes of the Lord can one forget the intoxication of material existence.

TEXT 18

न तेऽजराक्षभ्रमिरायुरेषां
त्रयोदशारं त्रिंशत् षष्टिपर्व ।
षण्णेम्यनन्तच्छदि यत्रिणामि
करालस्रोतो जगदाच्छिद्य धावत् ॥१८॥

*na te 'jarākṣa-bhramir āyur eṣām
trayodaśāraṁ tri-śataṁ ṣaṣṭi-parva
ṣaṇ-nemy ananta-cchadi yat tri-ṅābhi
karāla-srota jagad ācchidya dhāvat*

na—not; *te*—Your; *ajara*—of imperishable Brahman; *akṣa*—on the axle; *bhramiḥ*—rotating; *āyuh*—span of life; *eṣām*—of the devotees; *trayodaśa*—thirteen; *aram*—spokes; *tri-śataṁ*—three hundred; *ṣaṣṭi*—sixty; *parva*—functions; *ṣaṣ*—six; *nemi*—rims; *ananta*—innumerable; *chadi*—leaves; *yat*—which; *tri*—three; *nābhi*—naves; *karāla-srotaḥ*—with tremendous velocity; *jagat*—the universe; *ācchidya*—cutting short; *dhāvat*—running.

TRANSLATION

Your wheel, which has three naves, rotates around the axis of the imperishable Brahman. It has thirteen spokes, 360 joints, six rims and numberless leaves carved upon it. Though its revolution cuts short the life span of the entire creation, this wheel of tremendous velocity cannot touch the life span of the devotees of the Lord.

PURPORT

The time factor cannot affect the span of life of the devotees. In *Bhagavad-gītā* it is stated that a little execution of devotional service saves one from the greatest danger. The greatest danger is transmigration of the soul from one body to another, and only devotional service to the Lord

can stop this process. It is stated in the Vedic literatures, *harim vinā na sṛtīm taranti*: Without the mercy of the Lord, one cannot stop the cycle of birth and death. In *Bhagavad-gītā* it is stated that only by understanding the transcendental nature of the Lord and His activities, His appearance and disappearance, can one stop the cycle of death and go back to Him. The time factor is divided into many fractions of moments, hours, months, years, periods, seasons, etc. All the divisions in this verse are determined according to the astronomical calculations of Vedic literature. There are six seasons, called *ṛtus*, and there is the period of four months called *cātur-māsyā*. Three periods of four months complete one year. According to Vedic astronomical calculations, there are thirteen months. The thirteenth month is called *adhi-māsa* or *mala-māsa* and is added every third year. The time factor, however, cannot touch the life span of the devotees. In another verse it is stated that when the sun rises and sets it takes away the life of all living entities, but it cannot take away the life of those who engage in devotional service. Time is compared here to a big wheel which has 360 joints, six rims in the shape of seasons and numberless leaves in the shape of moments. It rotates on the eternal existence, Brahman.

TEXT 19

एकः स्वयं सज्जगतः सिसृक्षया-
द्वितीययाऽऽत्मन्नधियोगमायया ।
सृजस्यदः पासि पुनर्ग्रसिष्यसे
यथोर्णनाभिर्भगवन् स्वशक्तिभिः ॥१९॥

*ekaḥ svayaṁ sañ jagataḥ sisṛkṣayā-
dvitīyayātmann adhi-yogamāyayā
sṛjasy adaḥ pāsi punar grasiṣyase
yathorṇa-nābhir bhagavan sva-śaktibhiḥ*

ekaḥ—one; *svayam*—Yourself; *sañ*—being; *jagataḥ*—the universes; *sisṛkṣayā*—with a desire to create; *advitīyayā*—without a second; *ātman*—in Yourself; *adhi*—controlling; *yoga-māyayā*—by *yogamāyā*; *sṛjasi*—You create; *adaḥ*—those universes; *pāsi*—You maintain; *punaḥ*—again; *grasiṣyase*—You will wind up; *yathā*—like; *ūrṇa-nābhiḥ*—a spider; *bhagavan*—O Lord; *sva-śaktibhiḥ*—by its own energy.

TRANSLATION

My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes, You create them, maintain them, and again wind them up by Your own energies, which are under the control of Your second energy, called *yogamāyā*, just as a spider creates a cobweb by its own energy and again winds it up.

PURPORT

In this verse two important words nullify the impersonalist theory that everything is God. Here Kardama says, “O Personality of Godhead, You are alone, but You have various energies.” The example of the spider is very significant also. The spider is an individual living entity, and by its energy it creates a cobweb and plays on it, and whenever it likes it winds up the cobweb, thus ending the play. When the cobweb is manufactured by the saliva of the spider, the spider does not become impersonal. Similarly the creation and manifestation of the material or spiritual energy does not render the creator impersonal. Here the very prayer suggests that God is sentient and can hear the prayers and fulfill the desires of the devotee. Therefore, He is *sac-cid-ānanda-vigraha*, the form of bliss, knowledge and eternity.

TEXT 20

नैतद्भ्रताधीश पदं तवेप्सितं
 यन्मायया नस्तनुषे भूतसूक्ष्मम् ।
 अनुग्रहायास्त्वपि यर्हि मायया
 लसत्तुलस्या भगवान् विलक्षितः ॥२०॥

*naitad batādhīṣa padam̐ tavepsitam̐
 yan māyayā nas tanuṣe bhūta-sūkṣmam̐
 anugrahāyāstv api yarhi māyayā
 lasat-tulasyā bhagavān vilakṣitaḥ*

na—not; *etat*—this; *bata*—indeed; *adhīṣa*—O Lord; *padam*—material world; *tava*—Your; *īpsitam*—desire; *yat*—which; *māyayā*—by Your external energy; *naḥ*—for us; *tanuṣe*—You manifest; *bhūta-sūkṣmam*—the elements, gross and subtle; *anugrahāyā*—for bestowing mercy; *astu*—let it be; *api*—also; *yarhi*—when; *māyayā*—through Your causeless mercy; *lasat*—splendid;

tulasā—with a wreath of *tulasī* leaves; *bhagavān*—the Supreme Personality of Godhead; *vilakṣitaḥ*—is perceived.

TRANSLATION

My dear Lord, although it is not Your desire, You nevertheless manifest this creation of gross and subtle elements just for our sensual satisfaction. Let Your causeless mercy be upon us, for You have appeared before us in Your eternal form, adorned with a splendid wreath of *tulasī* leaves.

PURPORT

It is clearly stated here that the material world is not created by the personal will of the Supreme Lord; it is created by His external energy because the living entities want to enjoy it. This material world is not created for those who do not want to enjoy sense gratification, who constantly remain in transcendental loving service and who are eternally Kṛṣṇa conscious. For them, the spiritual world is eternally existing, and they enjoy there. Elsewhere in the *Śrīmad-Bhāgavatam* it is stated that for those who have taken shelter of the lotus feet of the Supreme Personality of Godhead, this material world is useless; because this material world is full of danger at every step, it is therefore not meant for the devotees but for living entities who want to lord it over the material energy at their own risk. Kṛṣṇa is so kind that He allows the sense-enjoying living entities a separate world created by Him to enjoy as they like, yet at the same time He appears in His personal form. The Lord unwillingly creates this material world, but He descends in His personal form or sends one of His reliable sons or a servant or a reliable author like Vyāsadeva to give instruction. He Himself also instructs in His speeches of *Bhagavad-gītā*. This propaganda work goes on side by side with the creation to convince the misguided living entities who are rotting in this material world to come back to Him and surrender unto Him. Therefore the last instruction of *Bhagavad-gītā* is this: “Give up all your manufactured engagements in the material world, and just surrender unto Me. I shall protect you from all sinful reactions.”

TEXT 21

| | |
|----------------|---------------------------|
| तं | त्वानुभूत्योपरतक्रियार्थं |
| स्वमायया | वर्तितलोकतन्त्रम् । |
| नमाम्यभीक्ष्णं | नमनीयपाद- |
| सरोजमल्पीयसि | कामवर्षम् ॥२१॥ |

*taṁ tvānubhūtyoparata-kriyārthaṁ
sva-māyayā vartita-loka-tantram
namāmy abhikṣṇaṁ namanīya-pāda-
sarojam alpīyasi kāma-varṣam*

taṁ—that; *tvā*—You; *anubhūtyā*—by realizing; *uparata*—disregarded; *kriyā*—enjoyment of fruitive activities; *artham*—in order that; *sva-māyayā*—by Your own energy; *vartita*—brought about; *loka-tantram*—the material worlds; *namāmi*—I offer obeisances; *abhikṣṇam*—continuously; *namanīya*—worshipable; *pāda-sarojam*—lotus feet; *alpīyasi*—on the insignificant; *kāma*—desires; *varṣam*—showering.

TRANSLATION

I continuously offer my respectful obeisances unto Your lotus feet, of which it is worthy to take shelter, because You shower all benedictions on the insignificant. To give all living entities detachment from fruitive activity by realizing You, You have expanded these material worlds by Your own energy.

PURPORT

Everyone, therefore, whether he desires material enjoyment, liberation or the transcendental loving service of the Lord, should engage himself, offering obeisances unto the Supreme Lord, because the Lord can award everyone his desired benediction. In *Bhagavad-gītā* the Lord affirms, *ye yathā māṁ prapadyante*: Anyone who desires to be a successful enjoyer in this material world is awarded that benediction by the Lord, anyone who wants to be liberated from the entanglement of this material world is given liberation by the Lord, and anyone who desires to constantly engage in His service in full Kṛṣṇa consciousness is awarded that benediction by the Lord. For material enjoyment He has prescribed so many ritualistic sacrificial performances in the *Vedas*, and thus people may take advantage of those instructions and enjoy material life in higher planets or in a noble aristocratic family. These processes are mentioned in the *Vedas*, and one can take advantage of them. It is similar with those who want to be liberated from this material world.

Unless one is disgusted with the enjoyment of this material world, he cannot aspire for liberation. Liberation is for one who is disgusted with material enjoyment. *Vedānta-sūtra* says, therefore, *athāto brahma-jijñāsā*: Those who have given up the attempt to be happy in this material world can inquire about the Absolute Truth. For those who want to know the Absolute Truth, the *Vedānta-sūtra* is available, as is *Śrīmad-Bhāgavatam*,

the actual explanation of *Vedānta-sūtra*. Since *Bhagavad-gītā* is also *Vedānta-sūtra*, by understanding *Śrīmad-Bhāgavatam*, *Vedānta-sūtra* or *Bhagavad-gītā* one can obtain real knowledge. When one obtains real knowledge, he becomes theoretically one with the Supreme, and when he actually begins the service of Brahman, or Kṛṣṇa consciousness, he is not only liberated but situated in his spiritual life. Similarly, for those who want to lord it over material nature, there are so many departments of material enjoyment; material knowledge and material science are available, and the Lord provides for persons who want to enjoy them. The conclusion is that one should worship the Supreme Personality of Godhead for any benediction. The word *kāma-varṣam* is very significant, for it indicates that He satisfies the desires of anyone who approaches Him. But one who sincerely loves Kṛṣṇa and yet wants material enjoyment is in perplexity. Kṛṣṇa, being very kind towards him, gives him an opportunity to engage in the transcendental loving service of the Lord, and so he gradually forgets the hallucination.

TEXT 22

ऋषिरुवाच

इत्यव्यलीकं प्रणुतोऽब्जनाम-
 स्तमावभाषे वचसामृतेन ।
 सुपर्णपक्षोपरि रोचमानः
 प्रेमसितोद्वीक्षणविभ्रमद्भ्रूः ॥२२॥

ṛṣir uvāca

ity avyalīkaṁ praṇutaḥ 'bja-nābhaḥ
 tam ābabhāṣe vacasāmṛtena
 suparṇa-pakṣopari rocamānaḥ
 prema-smitodvīkṣaṇa-vibhramad-bhrūḥ

ṛṣiḥ uvāca—the great sage Maitreya said; *iti*—thus; *avyalīkam*—sincerely; *praṇutaḥ*—having been praised; *abja-nābhaḥ*—Lord Viṣṇu; *tam*—to Kardama Muni; *ābabhāṣe*—replied; *vacasā*—with words; *amṛtena*—as sweet as nectar; *suparṇa*—of Garuḍa; *pakṣa*—the shoulders; *upari*—upon; *rocamānaḥ*—shining; *prema*—of affection; *smita*—with a smile; *udvīkṣaṇa*—looking; *vibhramat*—gracefully moving; *bhrūḥ*—eyebrows.

TRANSLATION

Maitreya resumed: Sincerely extolled in these words, Lord Viṣṇu, shining very beautifully on the shoulders of Garuḍa, replied with words as sweet as nectar. His eyebrows moved gracefully as He looked at the sage with a smile full of affection.

PURPORT

The word *vacasāmṛtena* is significant. Whenever the Lord speaks, He speaks from the transcendental world. He does not speak from the material world. Since He is transcendental, His speech is also transcendental, as is His activity; everything in relation to Him is transcendental. The word *amṛta* refers to one who does not meet with death. The words and activities of the Lord are deathless; therefore they are not manufactured of this material world. The sound of this material world and that of the spiritual world are completely different. The sound of the spiritual world is nectarean and eternal, whereas the sound of the material world is hackneyed and subject to end. The sound of the holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare—everlastingly increases the enthusiasm of the chanter. If one repeats monotonous material words, he will feel exhausted, but if he chants Hare Kṛṣṇa twenty-four hours a day, he will never feel exhausted; rather, he will feel encouraged to continue chanting more and more. When the Lord replied to the sage Kardama, the word *vacasāmṛtena* is specifically mentioned, since He spoke from the transcendental world. He replied in transcendental words, and when He spoke His eyebrows moved with great affection. When a devotee praises the glories of the Lord, the Lord is very satisfied, and He bestows His transcendental benediction upon the devotee without reservation because He is always causelessly merciful towards His devotee.

TEXT 23

श्रीभगवानुवाच

विदित्वा तव चैत्यं मे पुरैव समयोजि तत् ।
यदर्थमात्मनियमैस्त्वयैवाहं समर्चितः ॥२३॥

śrī bhagavān uvāca
viditvā tava caityam me
puraiva samayoḥi tat

*yad-artham ātma-niyamais
tvayaivāham samarcitaḥ*

śrī bhagavān uvāca—the Supreme Lord said; *viditvā*—understanding; *tava*—your; *caityam*—mental condition; *me*—by Me; *purā*—previously; *eva*—certainly; *samayoji*—was arranged; *tat*—that; *yat-artham*—for the sake of which; *ātma*—of the mind and senses; *niyamaiḥ*—by discipline; *tvayā*—by you; *eva*—only; *aham*—I; *samarcitaḥ*—have been worshiped.

TRANSLATION

The Supreme Lord said: Having come to know what was in your mind, I have already arranged for that for which you have worshiped Me well through your mental and sensual discipline.

PURPORT

The Supreme Personality of Godhead in His Paramātmā feature is situated in everyone's heart. He knows, therefore, the past, present and future of every individual person as well as his desires, activities and everything about him. It is stated in *Bhagavad-gītā* that He is seated in the heart as a witness. The Personality of Godhead knew the heart's desire of Kardama Muni, and He had already arranged for the fulfillment of his desires. He never disappoints a sincere devotee, regardless of what he wants, but He never allows anything which will be detrimental to the individual's devotional service.

TEXT 24

न वै जातु मृषैव स्यात्प्रजाध्यक्ष मदर्हणम् ।
भवद्विधेष्वतितरां मयि संगृभितात्मनाम् ॥२४॥

*na vai jātu mṛṣaiva syāt
prajādhyaakṣa mad-arhaṇam
bhavad-vidheṣu atitarām
mayi saṅgrbhītātmanām*

na—not; *vai*—indeed; *jātu*—ever; *mṛṣā*—useless; *eva*—only; *syāt*—it may be; *prajā*—of the living entities; *adhyakṣa*—O leader; *mat-arhaṇam*—worship of Me; *bhavad-vidheṣu*—unto persons like you; *atitarām*—entirely; *mayi*—on Me; *saṅgrbhita*—are fixed; *ātmanām*—of those whose minds.

TRANSLATION

The Lord continued: My dear ṛṣi, O leader of the living entities, for anyone who serves Me in devotion by worshipping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration.

PURPORT

Even if he has some desires, anyone engaged in the service of the Lord is never frustrated. Those engaged in His service are called *sakāma* and *akāma*. Those who approach the Supreme Personality of Godhead with desires for material enjoyment are called *sakāma*, and those devotees who have no material desires for sense gratification but serve the Supreme Lord out of spontaneous love for Him are called *akāma*. *Sakāma* devotees are divided into four classes—those in distress, those in need of money, the inquisitive and the wise. Someone worships the Supreme Lord because of bodily or mental distress, someone else worships the Supreme Lord because he is in need of money, someone else worships the Lord out of inquisitiveness to know Him as He is, and someone wants to know the Lord as a philosopher can know Him, by the research work of his wisdom. There is no frustration for any of these four classes of men; each is endowed with the desired result of his worship.

TEXT 25

प्रजापतिसुतः सम्राण्मनुर्विख्यातमङ्गलः ।
ब्रह्मावर्तं योऽधिवसन् शस्ति सप्तार्णवां महिम् ॥२५॥

*prajāpati-sutaḥ samrāṇ
manuḥ vikhyāta-maṅgalaḥ
brahmāvartam yo 'dhivasan
śāsti saptārṇavān mahīm*

prajāpati-sutaḥ—the son of Lord Brahmā; *samrāt*—the Emperor; *manuḥ*—Svāyambhuva Manu; *vikhyāta*—well known; *maṅgalaḥ*—whose righteous acts; *brahmāvartam*—Brahmāvarta; *yaḥ*—he who; *adhivasan*—living in; *śāsti*—rules; *sapta*—seven; *arṇavām*—oceans; *mahīm*—the earth.

TRANSLATION

The Emperor Svāyambhuva Manu, the son of Lord Brahmā, who is well known for his righteous acts, has his seat in Brahmāvarta and rules over the earth with its seven oceans.

PURPORT

Sometimes it is stated that Brahmāvarta is a part of Kurukṣetra or that Kurukṣetra itself is situated in Brahmāvarta because the demigods are recommended to perform spiritual ritualistic performances in Kurukṣetra. But in others' opinion, Brahmāvarta is a place in Brahmāloka where Svāyambhuva ruled. There are many places on the surface of this earth which are also known in the higher planetary systems; we have places on this planet like Vṛndāvana, Dvārakā and Mathurā, but they are also eternally situated in Kṛṣṇaloka. There are many similar names on the surface of the earth, and it may be that in the Boar Age Svāyambhuva Manu ruled this planet, as stated here. The word *maṅgalaḥ* is significant. *Maṅgala* means one who is elevated in every respect in the opulences of religious performances, ruling power, cleanliness and all other good qualities. *Vikhyāta* means celebrated. Svāyambhuva Manu was celebrated for all good qualities and opulences.

TEXT 26

स चेह विप्र राजर्षिर्महिष्या शतरूपया ।
आयास्यति दिदक्षुस्त्वां परश्वो धर्मकोविदः ॥२६॥

sa ceha vipra rājarṣir
mahiṣyā śatarūpayā
āyāsyati didṛkṣus tvām
paraśvo dharma-kovidaḥ

saḥ—Svāyambhuva Manu; *ca*—and; *iha*—here; *vipra*—O holy *brāhmaṇa*; *rājarṣiḥ*—the saintly king; *mahiṣyā*—along with his queen; *śatarūpayā*—called Śatarūpā; *āyāsyati*—will come; *didṛkṣuḥ*—desiring to see; *tvām*—you; *paraśvaḥ*—the day after tomorrow; *dharma*—in religious activities; *kovidaḥ*—expert.

TRANSLATION

The day after tomorrow, O *brāhmaṇa*, that celebrated Emperor, who is expert in religious activities, will come here with his Queen, Śatarūpā, wishing to see you.

TEXT 27

आत्मजामसितापाङ्गीं चयःशीलगुणान्विताम् ।
मृगयन्तीं पतिं दास्यत्यलुरूपाय ते प्रभो ॥२७॥

*ātma-jām asitāpāṅgīm
vayaḥ-śīla-guṇānvitām
mṛgayantīm patim dāsyaty
anurūpāya te prabho*

ātma-jām—his own daughter; *asita*—black; *apāṅgīm*—eyes; *vayaḥ*—grown-up age; *śīla*—with character; *guṇa*—with good qualities; *anvitām*—endowed; *mṛgayantīm*—searching for; *patim*—a husband; *dāsyati*—he will give; *anurūpāya*—who are suitable; *te*—unto you; *prabho*—My dear sir.

TRANSLATION

He has a grown-up daughter whose eyes are black. She is ready for marriage, and she has good character and all good qualities. She is also searching for a good husband. My dear sir, her parents will come to see you, who are exactly suitable for her, just to deliver their daughter as your wife.

PURPORT

The selection of a good husband for a good girl was always entrusted to the parents. Here it is clearly stated that Manu and his wife were coming to see Kardama Muni to offer their daughter because the daughter was well qualified and the parents were searching out a similarly qualified man. This is the duty of parents. Girls are never thrown into the public street to search out their husband because when girls are grown up and are searching after a boy, they forget to consider whether the boy they select is actually suitable for them. Out of the urge of sex desire, a girl may accept anyone, but if the husband is chosen by the parents, they can consider who is to be selected and who is not. According to the Vedic system, therefore, the girl is given over to a suitable boy by the parents, but she is never allowed to select her own husband independently.

TEXT 28

समाहितं ते हृदयं यत्रेमान् परिवत्सरान् ।
सा त्वां ब्रह्मन्नृपवधूः काममाशु भजिष्यति ॥२८॥

*samāhitam te hṛdayam
yatremān parivatsarān
sā tvām brahman nṛpa-vadhūḥ
kāmam āśu bhajīsyati*

samāhitam—has been fixed; *te*—your; *hṛdayam*—heart; *yatra*—on whom; *imān*—for all these; *parivatsarān*—years; *sā*—she; *tvām*—you; *brahman*—O *brāhmaṇa*; *nṛpa-vadhūḥ*—the princess; *kāmam*—as you desire; *āśu*—very soon; *bhajiṣyati*—will serve.

TRANSLATION

That princess, O holy sage, will be just the type you have been thinking of in your heart for all these long years. She will soon be yours and will serve you to your heart's content.

PURPORT

The Lord awards all benedictions according to the heart's desire of a devotee, so the Lord informed Kardama Muni, "The girl who is coming to be married with you is a princess, the daughter of Emperor Svāyambhuva, and so just suitable for your purpose." Only by God's grace can one get a nice wife just as he desires. Similarly, it is only by God's grace that a girl gets a husband suitable to her heart. Thus it is said that if we pray to the Supreme Lord in every transaction of our material existence, everything will be done very nicely and just suitable to our heart's desire. In other words, in all circumstances we must take shelter of the Supreme Personality of Godhead and depend completely on His decision. Man proposes, God disposes. The fulfillment of desires, therefore, should be entrusted to the Supreme Personality of Godhead; that is the nicest solution. Kardama Muni desired only a wife, but because he was a devotee of the Lord, the Lord selected a wife for him who was the Emperor's daughter, a princess. Thus Kardama Muni got a wife beyond his expectation. If we depend on the choice of the Supreme Personality of Godhead, we will receive benedictions in greater opulence than we desire.

It is also significantly noted here that Kardama Muni was a *brāhmaṇa*, whereas Emperor Svāyambhuva was a *kṣatriya*. Therefore, intercaste marriage was current even in those days. The system was that a *brāhmaṇa* could marry the daughter of a *kṣatriya*, but a *kṣatriya* could not marry the daughter of a *brāhmaṇa*. We have evidences from the history of the Vedic age that Śukrācārya offered his daughter to Mahārāja Yayāti, but the king had to refuse to marry the daughter of a *brāhmaṇa*; only with the special permission of the *brāhmaṇa* could they marry. Intercaste marriage, therefore, was not prohibited in the olden days, many millions of years ago, but there was a regular system of social behavior.

TEXT 29

या त आत्मभृतं वीर्यं नवधा प्रसविष्यति ।
वीर्ये त्वदीये ऋषय आधास्यन्त्यञ्जसाऽऽत्मनः ॥२९॥

*yā ta ātma-bhṛtam vīryam
navadhā prasaviṣyati
vīrye tvadīye ṛṣaya
ādhāsyanty añjasātmanah*

yā—she; *te*—by you; *ātma-bhṛtam*—sown in her; *vīryam*—the seed; *nava-dhā*—nine daughters; *prasaviṣyati*—will bring forth; *vīrye tvadīye*—in the daughters begotten by you; *ṛṣayaḥ*—the sages; *ādhāsyanti*—will beget; *añjasā*—in total; *ātmanah*—children.

TRANSLATION

She will bring forth nine daughters from the seed sown in her by you, and through the daughters you beget, the sages will duly beget children.

TEXT 30

त्वं च सम्यगनुष्ठाय निदेशं म उशत्तमः ।
मयि तीर्थीकृताशेषक्रियार्थो मां प्रपत्स्यसे ॥३०॥

*tvam ca samyag anuṣṭhāya
nideśam ma uśattamaḥ
mayi tīrthīkṛtāśeṣa-
kriyārtho mām prapatsyase*

tvam—you; *ca*—and; *samyak*—properly; *anuṣṭhāya*—having carried out; *nideśam*—command; *me*—My; *uśattamaḥ*—completely cleansed; *mayi*—unto Me; *tīrthī-kṛta*—having resigned; *āśeṣa*—all; *kriyā*—of actions; *arthaḥ*—the fruits; *mām*—to Me; *prapatsyase*—you will attain.

TRANSLATION

With your heart cleansed by properly carrying out My command, resigning to Me the fruits of all your acts, you will finally attain to Me.

PURPORT

Here the words *tīrthīkṛtāśeṣa-kriyārthaḥ* are significant. *Tīrthī* means a sanctified place where charity is given. People used to go to places of pilgrimage and give munificently in charity. This system is still current. Therefore the Lord said, “In order to sanctify your activities and the results of your actions, you will offer everything unto Me.” This is also confirmed in *Bhagavad-gītā*: “Whatever you do, whatever you eat, whatever you sacrifice, the result should be given to Me only.” In another place in *Bhagavad-gītā* the Lord said, “I am the enjoyer of all sacrifices, all penances and everything done for the welfare of mankind or society.” All activities, therefore, whether for the welfare of family, society, country or humanity at large, must be performed in Kṛṣṇa consciousness. That is the instruction given by the Lord to Kardama Muni. Mahārāja Yudhiṣṭhira welcomed Nārada Muni: “Wherever you are present, that place becomes sanctified because the Lord Himself is always seated in your heart.” Similarly, if we act in Kṛṣṇa consciousness under the direction of the Lord and His representative, then everything is sanctified. This is the indication given to Kardama Muni, who acted on it and therefore received the most excellent wife and child, as will be disclosed in later verses.

TEXT 31

कृत्वा दयां च जीवेषु दत्त्वा चाभयमात्मवान् ।
मय्यात्मानं सह जगद् द्रक्ष्यस्यात्मनि चापि माम् ॥३१॥

kṛtvā dayāṁ ca jīveṣu
dattvā cābhayam ātmavān
mayy ātmānaṁ saha jagat
drakṣyasi ātmani cāpi mām

kṛtvā—having shown; *dayāṁ*—compassion; *ca*—and; *jīveṣu*—towards living beings; *dattvā*—having given; *ca*—and; *abhayam*—assurance of safety; *ātmavān*—self-realized; *mayi*—in Me; *ātmānaṁ*—yourself; *saha jagat*—along with the universe; *drakṣyasi*—you will perceive; *ātmani*—in yourself; *ca*—and; *api*—also; *mām*—Me.

TRANSLATION

Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.

PURPORT

The simple process of self-realization for every living entity is described here. The first principle to be understood is that this world is a product of the supreme will. There is an identity of this world with the Supreme Lord. This identity is accepted in a misconceived way by the impersonalists; they say that the Supreme Absolute Truth, transforming Himself into the universe, loses His separate existence. Thus they accept the world and everything in it to be the Lord. That is pantheism, wherein everything is considered to be the Lord. This is the view of the impersonalist. But those who are personal devotees of the Lord take everything to be the property of the Supreme Lord. Everything, whatever we see, is the manifestation of the Supreme Lord; therefore, everything should be engaged in the service of the Lord. This is oneness. The difference between the impersonalist and the personalist is that the impersonalist does not accept the separate existence of the Lord, but the personalist accepts the Lord; he understands that although He distributes Himself in so many ways, He has His separate personal existence. This is described in *Bhagavad-gītā*: “I am spread all over the universe in My impersonal form. Everything is resting on Me, but I am not present.” There is a nice example regarding the sun and the sunshine. The sun, by its sunshine, is spread all over the universe, and all the planets rest on the sunshine. But all the planets are different from the sun planet; one cannot say that because the planets are resting on the sunshine, these planets are also the sun. Similarly, the impersonal or pantheistic view that everything is God is not a very intelligent proposal. The real position, as explained by the Lord Himself, is that although nothing can exist without Him, it is not a fact that everything is Him. He is different from everything. So here also the Lord says: “You will see everything in the world to be nondifferent from Me.” This means that everything should be considered a product of the Lord’s energy, and therefore everything should be employed in the service of the Lord. One’s energy should be utilized for one’s self-interest. That is the perfection of the energy.

This energy can be utilized for real self-interest if one is compassionate. A person in Kṛṣṇa consciousness, a devotee of the Lord, is always compassionate. He is not satisfied that only he himself is a devotee, but he tries to distribute the knowledge of devotional service to everyone. There are many devotees of the Lord who faced many risks in distributing the devotional service of the Lord to people in general. That should be done.

It is also said that a person who goes to the temple of the Lord and worships with great devotion, but who does not show sympathy to people

in general or show respect to other devotees, is considered to be a third-class devotee. The second-class devotee is he who is merciful and compassionate to the fallen soul. The second-class devotee is always cognizant of his position as an eternal servant of the Lord; he therefore makes friendships with devotees of the Lord, acts compassionately towards the general public in teaching them devotional service, and refuses to cooperate or associate with nondevotees. As long as one is not compassionate to people in general in his devotional service to the Lord, he is a third-class devotee. The first-class devotee gives assurance to every living being that there is no fear of this material existence: “Let us live in Kṛṣṇa consciousness and conquer the nescience of material existence.”

It is indicated here that Kardama Muni was directed by the Lord to be very compassionate and liberal in his householder life and to give assurance to the people in his renounced life. A *sannyāsī*, one in the renounced order of life, is meant to give enlightenment to the people. He should travel, going from home to home to enlighten. The householder, by the spell of *māyā*, becomes absorbed in family affairs and forgets his relationship with Kṛṣṇa. If he dies in forgetfulness, like the cats and dogs, then his life is spoiled. It is the duty of a *sannyāsī*, therefore, to go and awaken the forgetful souls with enlightenment of their eternal relationship with the Lord and to engage them in devotional service. The devotee should show mercy to the fallen souls and also give them the assurance of fearlessness. As soon as one becomes a devotee of the Lord, he is convinced that he is protected by the Lord. Fear itself is afraid of the Lord; therefore, what has he to do with fearfulness?

To award fearlessness to the common man is the greatest act of charity. A *sannyāsī*, or one who is in the renounced order of life, should wander from door to door, from village to village, from town to town and from country to country, all over the world as far as he is able to travel, and enlighten the householders about Kṛṣṇa consciousness. A person who is a householder but is initiated by a *sannyāsī* has the duty to spread Kṛṣṇa consciousness at home; as far as possible, he should call his friends and neighbors to his house and hold classes in Kṛṣṇa consciousness. Holding a class means chanting the holy name of Kṛṣṇa and speaking from *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*. There are immense literatures for spreading Kṛṣṇa consciousness, and it is the duty of each and every householder to learn about Kṛṣṇa from his *sannyāsī* spiritual master. There is a division of labor in the Lord’s service. The householder’s duty is to earn money because a *sannyāsī* is not supposed to earn money; he is completely dependent on the householder. The householder should earn money by

business or by profession and spend at least fifty percent of his income to spread Kṛṣṇa consciousness; twenty-five percent he can spend for his family, and twenty-five percent he should save to meet emergencies. This example was shown by Rūpa Gosvāmī, so devotees should follow it.

Actually, to be one with the Supreme Lord means to be one with the interest of the Lord. Becoming one with the Supreme Lord does not imply becoming as great as the Supreme Lord. It is impossible. The part is never equal to the whole. The living entity is always a minute part. Therefore his oneness with the Lord is that he is interested in the one interest of the Lord. The Lord wants every living entity to always think about Him, to be His devotee and always worship Him. This is clearly stated in *Bhagavad-gītā: man-manā bhava mad-bhaktah*. Kṛṣṇa wants everyone to always think of Him. Everyone should always offer obeisances to Kṛṣṇa. This is the will of the Supreme Lord, and devotees should try to fulfill His desire. Since the Lord is unlimited, His desire is also unlimited. There is no stoppage, and therefore the service of the devotee is also unlimited. In the transcendental world there is unlimited competition between the Lord and the servitor. The Lord wants to fulfill His desires unlimitedly, and the devotee also serves Him to fulfill His unlimited desires. There is an unlimited oneness of interest between the Lord and His devotee.

TEXT 32

सहाहं स्वांशकलया त्वद्वीर्येण महामुने ।
तव क्षेत्रे देवहृत्यां प्रणेष्ये तत्त्वसंहिताम् ॥३२॥

sahāham svāṁśa-kalayā
tvad-vīryeṇa mahā-mune
tava kṣetre devahūtyām
praṇeṣye tattva-saṁhitām

saha—with; *aham*—I; *sva-āṁśa-kalayā*—My own plenary portion; *tvad-vīryeṇa*—by your semen; *mahā-mune*—O great sage; *tava kṣetre*—in your wife; *devahūtyām*—in Devahūti; *praṇeṣye*—I shall instruct; *tattva*—of the ultimate principles; *saṁhitām*—the doctrine.

TRANSLATION

O great sage, I shall manifest My own plenary portion through your wife, Devahūti, along with your nine daughters, and I shall instruct her in

the system of philosophy that deals with the ultimate principles or categories.

PURPORT

Herein the word *svāmśa-kalayā* indicates that the Lord would appear as the son of Devahūti and Kardama Muni as Kapiladeva, the first propounder of the *sāṅkhya* philosophy which is mentioned here as *tattva-saṁhitā*. The Lord foretold to Kardama Muni that He would appear in His incarnation of Kapiladeva and would propagate the philosophy of *sāṅkhya*. *Sāṅkhya* philosophy is very well known in the world as propagated by another Kapiladeva, but that *sāṅkhya* philosophy is different from the *sāṅkhya* which was propounded by the Lord Himself. There are two kinds of *sāṅkhya* philosophy: one is godless *sāṅkhya* philosophy, another godly *sāṅkhya* philosophy. The *sāṅkhya* propagated by Kapiladeva, son of Devahūti, is godly philosophy.

There are different manifestations of the Lord. He is one, but He has become many. He divides Himself into two different expansions, one called *kalā* and the other *vibhinnāmśa*. Ordinary living entities are called *vibhinnāmśa* expansions, and the unlimited expansions of *viṣṇu-tattva*, such as Vāmana, Govinda, Nārāyaṇa, Pradyumna, Vāsudeva and Ananta, are called *svāmśa-kalā*. *Svāmśa* refers to a direct expansion, and *kalā* denotes an expansion from the expansion of the original Lord. Baladeva is an expansion of Kṛṣṇa, and from Baladeva the next expansion is Saṅkarṣaṇa; thus Saṅkarṣaṇa is *kalā*, but Baladeva is *svāmśa*. There is no difference however, among Them. This is very nicely explained in the *Brahma-saṁhitā* (Bs. 5.46): *dīpārcir eva hi daśāntaram abhyupetya*. With one candle one may light a second candle, with the second a third and then a fourth, and in this way one can light up thousands of candles, and no candle is inferior to another in distributing light. Every candle has the full potential candle power, but there is still the distinction that one candle is the first, another the second, another the third and another the fourth. Similarly, there is no difference between the immediate expansion of the Lord and His secondary expansion. The Lord's names are considered in exactly the same way; since the Lord is absolute, His name, His form, His pastimes, His paraphernalia and His quality all have the same potency. In the absolute world, the name Kṛṣṇa is the transcendental sound representation of the Lord. There is no potential difference between His quality, name, form, etc. If we chant the name of the Lord, Hare Kṛṣṇa, that has as much potency as the Lord Himself. There is no potential difference between the form of the Lord whom we worship and the form of the Lord in the

temple. One should not think that he is worshiping a doll or statue of the Lord, even if others consider it to be a statue. Because there is no potential difference, one gets the same result by worshiping the statue of the Lord or the Lord Himself. This is the science of Kṛṣṇa consciousness.

TEXT 33

मै त्रेय उवाच

एवं तमनुभाष्यथ भगवान् प्रत्यगक्षजः ।

जगाम बिन्दुसरसः सरस्वत्या परिश्रितात् ॥३३॥

maitreya uvāca
evam tam anubhāṣyātha
bhagavān pratyag-akṣajaḥ
jagāma bindusarasaḥ
sarasvatyā pariśritāt

maitreyaḥ uvāca—the great sage Maitreya said; *evam*—thus; *tam*—to him; *anubhāṣya*—having spoken; *atha*—then; *bhagavān*—the Lord; *pratyak*—directly; *akṣa*—by senses; *jaḥ*—who is perceived; *jagāma*—went away; *bindusarasaḥ*—from Lake Bindu-sarovara; *sarasvatyā*—by the River Sarasvatī; *pariśritāt*—encircled.

TRANSLATION

Maitreya went on: Thus having spoken to Kardama Muni, the Lord, who reveals Himself only when the senses are in Kṛṣṇa consciousness, departed from that lake called Bindu-sarovara, which was encircled by the River Sarasvatī.

PURPORT

One word in this verse is very significant. The Lord is stated here to be *pratyag-akṣaja*. He is imperceptible by material senses, but still He can be seen. This appears to be contradictory. We have material senses, but how can we see the Supreme Lord? He is called *adhokṣaja*, which means that He cannot be seen by the material senses. *Akṣaja* means knowledge perceived by material senses. Because the Lord is not an object that can be understood by speculation with our material senses, He is also called *ajita*; He will conquer, but no one can conquer Him. What does it mean, then, that still He can be seen? It is explained that no

one can hear the transcendental name of Kṛṣṇa, no one can understand His transcendental form, and no one can assimilate His transcendental pastimes. It is not possible. Then how is it possible that He can be seen and understood? When one is trained in devotional service and renders service unto Him, gradually one's senses are purified of material contamination. When one's senses are thus purified, then one can see, one can understand, one can hear and so on. The purification of the material senses and perception of the transcendental form, name and quality of Kṛṣṇa are combined together in one word, *pratyag-akṣaja*, which is used here.

TEXT 34

निरीक्षतस्तस्य ययावशेष-
सिद्धेश्वराभिष्टुतसिद्धमार्गः ।
आकर्णयन् पत्ररथेन्द्रपक्षै-
रुच्चरितं स्तोममुदीर्णसाम ॥३४॥

*nirīkṣatas tasya yayāv aśeṣa-
siddheśvarābhiṣṭuta-siddha-mārgaḥ
ākaraṇayan patra-rathendra-pakṣair
uccāritam stomam udīrṇa-sāma*

nirīkṣataḥ tasya—while he was looking on; *yayau*—He left; *aśeṣa*—all; *siddha-iśvara*—by liberated souls; *abhiṣṭuta*—is praised; *siddha-mārgaḥ*—the way to the spiritual world; *ākaraṇayan*—hearing; *patra-ratha-indra*—of Garuḍa (king of birds); *pakṣaiḥ*—by the wings; *uccāritam*—vibrated; *stomam*—hymns; *udīrṇa-sāma*—forming the *Sāma Veda*.

TRANSLATION

While the sage stood looking on, the Lord left by the pathway leading to *Vaikuṅṭha*, a path extolled by all great liberated souls. The sage stood listening as the hymns forming the basis of the *Sāma Veda* were vibrated by the flapping wings of the Lord's carrier, *Garuḍa*.

PURPORT

In the Vedic literature it is stated that the two wings of the transcendental bird *Garuḍa*, who carries the Lord everywhere, are two divisions of the *Sāma Veda* known as *bṛhat* and *rathāntara*. *Garuḍa* works as the carrier of

the Lord; therefore he is considered the transcendental prince of all carriers. With his two wings Garuḍa began to vibrate the *Sāma Veda*, which is chanted by great sages to pacify the Lord. The Lord is worshiped by Brahmā, by Lord Śiva, by Garuḍa and other demigods with selected poems, and great sages worship Him with the hymns of Vedic literatures, such as the *Upaniṣads* and *Sāma Veda*. These *Sāma Veda* utterances are automatically heard by the devotee when another great devotee of the Lord, Garuḍa, flaps his wings.

It is clearly stated here that the sage Kardama Muni began to look to the path by which the Lord was being carried to Vaikuṅṭha. It is thus confirmed that the Lord descends from His abode, Vaikuṅṭha, in the spiritual sky, and is carried by Garuḍa. The path which leads to Vaikuṅṭha is not worshiped by the ordinary class of transcendentalists. Only those who are already liberated from material bondage can become devotees of the Lord. Those who are not liberated from material bondage cannot understand transcendental devotional service. In *Bhagavad-gītā* it is clearly stated, *yatatām api siddhānām*. There are many persons who are trying to attain perfection by striving for liberation from material bondage, and those who are actually liberated are called *brahma-bhūta* or *siddha*. Only the *siddhas*, or persons liberated from material bondage, can become devotees. This is also confirmed in *Bhagavad-gītā*: anyone who is engaged in Kṛṣṇa consciousness or devotional service is already liberated from the influence of the modes of material nature. Here it is also confirmed that the path of devotional service is worshiped by liberated persons, not the conditioned souls. The conditioned soul cannot understand the devotional service of the Lord. Kardama Muni was a liberated soul who saw the Supreme Lord in person, face to face. There was no doubt that he was liberated, and thus he could see Garuḍa carrying the Lord on the way to Vaikuṅṭha and hear the flapping of his wings vibrating the sound of Hare Kṛṣṇa, the essence of the *Sāma Veda*.

TEXT 35

अथ सम्प्रस्थिते शुक्ले कर्दमो भगवानृषिः ।

आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन् ॥३५॥

*atha samprasthite śukle
kardamo bhagavān ṛṣiḥ
āste sma bindusarasi
taṁ kālaṁ pratipālayan*

atha—then; *samprasthite śukle*—when the Lord had gone; *kardamaḥ*—Kardama Muni; *bhagavān*—the greatly powerful; *ṛṣiḥ*—sage; *āste sma*—stayed; *bindusarasi*—on the bank of Lake Bindu-sarovara; *tam*—that; *kālam*—time; *pratipālayan*—awaiting.

TRANSLATION

Then, after the departure of the Lord, the worshipful sage Kardama stayed on the bank of Bindu-sarovara, awaiting the time of which the Lord had spoken.

TEXT 36

मनुः स्यन्दनमास्थाय शतकौम्भपरिच्छदम् ।
आरोप्य स्वां दुहितरं सभार्यः पर्यटन्महीम् ॥३६॥

manuḥ syandanam āsthāya
śāta-kaumbha-paricchadam
āropya svām duhitaram
sa-bhāryaḥ paryaṭan mahīm

manuḥ—Svāyambhuva Manu; *syandanam*—the chariot; *āsthāya*—having mounted; *śāta-kaumbha*—made of gold; *paricchadam*—the outer cover; *āropya*—putting on; *svām*—his own; *duhitaram*—daughter; *sa-bhāryaḥ*—along with his wife; *paryaṭan*—traveling all over; *mahīm*—the globe.

TRANSLATION

Svāyambhuva Manu, with his wife, mounted his chariot, which was decorated with golden ornaments. Placing his daughter on it with him, he began traveling all over the earth.

PURPORT

The Emperor Manu, as the great ruler of the world, could have engaged an agent to find a suitable husband for his daughter, but because he loved her just as a father should, he himself left his state on a golden chariot with only his wife, to find her a suitable husband.

TEXT 37

तस्मिन् सुधन्वन्नहनि भगवान् यत्समादिशत् ।
उपायादाश्रमपदं मुनेः शान्त्रव्रतस्य तत् ॥३७॥

*tasmin sudhanvan ahani
bhagavān yat samādiśat
upāyād āsrama-padam
muneḥ śānta-vratasya tat*

tasmin—on that; *sudhanvan*—O great bowman Vidura; *ahani*—on the day; *bhagavān*—the Lord; *yat*—which; *samādiśat*—foretold; *upāyāt*—he reached; *āsrama-padam*—the holy hermitage; *muneḥ*—of the sage; *śānta*—completed; *vratasya*—whose vows of austerity; *tat*—that.

TRANSLATION

O Vidura, they reached the hermitage of the sage, who had just completed his vows of austerity on the very day foretold by the Lord.

TEXTS 38-39

यस्मिन् भगवतो नेत्रान्यपतन्नश्रुबिन्दवः ।
कृपया सम्परीतस्य प्रपन्नेऽर्पितया भृशम् ॥३८॥
तद्वै बिन्दुसरो नाम सरस्वत्या परिप्लुतम् ।
पुष्यं शिवामृतजलं महर्षिगणसेवितम् ॥३९॥

*yasmin bhagavato netrān
nyapatann aśru-bindavaḥ
kṛpayā samparītasya
prapanne ʼrpitayā bhṛśam*

*tad vai bindusaro nāma
sarasvatyā pariplutam
puṣyam śivāmṛta-jalam
maharṣi-gaṇa-sevitam*

yasmin—in which; *bhagavataḥ*—of the Lord; *netrāt*—from the eye; *nyapatan*—fell down; *aśru-bindavaḥ*—teardrops; *kṛpayā*—by compassion; *samparītasya*—who was overwhelmed; *prapanne*—on the surrendered soul (Kardama); *arpitayā*—placed upon; *bhṛśam*—extremely; *tat*—that; *vai*—indeed; *bindu-saraḥ*—lake of tears; *nāma*—called; *sarasvatyā*—by the River Sarasvatī; *pariplutam*—overflowed; *puṣyam*—holy; *śiva*—auspicious; *amṛta*—nectar; *jalam*—water; *mahā-ṛṣi*—of great sages; *gaṇa*—by hosts; *sevitam*—served.

TRANSLATION

The holy Lake Bindu-sarovara, flooded by the waters of the River Sarasvatī, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection.

PURPORT

Kardama underwent austerities to gain the causeless mercy of the Lord, and when the Lord arrived there He was so compassionate that in pleasure He shed tears, which became Bindu-sarovara. Bindu-sarovara, therefore, is worshiped by great sages and learned scholars because, according to the philosophy of the Absolute Truth, the Lord and the tears from His eyes are not different. Just as drops of perspiration which fell from the toe of the Lord became the sacred Ganges, so teardrops from the transcendental eyes of the Lord became Bindu-sarovara. Both are transcendental entities and are worshiped by great sages and scholars. The water of Bindu-sarovara is described here as *śivāmṛta-jala*. *Śiva* means curing. Anyone who drinks the water of Bindu-sarovara is cured of all material diseases; similarly, anyone who takes his bath in the Ganges also is relieved of all material diseases. These claims are accepted by great scholars and authorities and are still being acted upon even in this fallen age of Kali.

TEXT 40

पुण्यद्रुमलताजालैः कूजत्पुण्यमृगद्विजैः ।
सर्वतुफलपुष्पाढ्यं वनराजिश्रियान्वितम् ॥४०॥

puṇya-druma-latā-jālaiḥ
kūjat-puṇya-mṛga-dvijaiḥ
sarvartu-phala-puṣpāḍhyam
vana-rāji-śriyānvitam

puṇya—pious; *druma*—of trees; *latā*—of creepers; *jālaiḥ*—with clusters; *kūjat*—uttering cries; *puṇya*—pious; *mṛga*—animals; *dvijaiḥ*—with birds; *sarva*—in all; *ṛtu*—seasons; *phala*—in fruits; *puṣpa*—in flowers; *āḍhyam*—rich; *vana-rāji*—of groves of trees; *śriyā*—by the beauty; *anvitam*—adorned.

TRANSLATION

The shore of the lake was surrounded by clusters of pious trees and creepers, rich in fruits and flowers of all seasons, that afforded shelter to pious animals and birds, which uttered various cries. It was adorned by the beauty of groves of forest trees.

PURPORT

It is stated here that Bindu-sarovara was surrounded by pious trees and birds. As there are different classes of men in human society, some pious and virtuous and some impious and sinful, so also among trees and birds there are the pious and the impious. Trees which do not bear nice fruit or flowers are considered impious, and birds which are very nasty, such as crows, are considered impious. In the land surrounding Bindu-sarovara there was not a single impious bird or tree. Every tree bore fruits and flowers, and every bird sang the glories of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 41

मत्तद्विजगणैर्घुष्टं मत्तभ्रमरविभ्रमम् ।
मत्तबर्हिन्नाटोपमाह्वयन्मत्तकोकिलम् ॥४१॥

matta-dviḡa-gaṇair ghuṣṭam
matta-bhramara-vibhramam
matta-barhi-naṭāṭopam
āhvayan-matta-kokilam

matta—overjoyed; *dviḡa*—of birds; *gaṇaiḥ*—by flocks; *ghuṣṭam*—resounded; *matta*—intoxicated; *bhramara*—of bees; *vibhramam*—wandering; *matta*—maddened; *barhi*—of peacocks; *naṭa*—of dancers; *āṭopam*—pride; *āhvayat*—calling one another; *matta*—merry; *kokilam*—cuckoos.

TRANSLATION

The area resounded with the notes of overjoyed birds. Intoxicated bees wandered there, intoxicated peacocks proudly danced, and merry cuckoos called one another.

PURPORT

The beauty of the pleasant sounds heard in the area surrounding Lake Bindu-sarovara is described here. After drinking honey, the black bees became maddened, and they hummed in intoxication. Merry peacocks danced just like actors and actresses, and merry cuckoos called their mates very nicely.

TEXTS 42-43

कदम्बचम्पकाशोककरञ्जबकुलासनैः ।
 कुन्दमन्दारकुटजैश्चूतपोतरैलङ्कृतम् ॥४२॥
 कारण्डवैः पुवैर्हंसैः कुररैर्जलकुक्कुटैः ।
 सारसैश्चक्रवाकैश्च चकोरैर्वल्गु कूजितम् ॥४३॥

*kadamba-campakāśoka-
 karañja-bakulāsanaiḥ
 kunda-mandāra-kuṭajaiś
 cūta-potair alaṅkṛtam*

*kāraṇḍavaiḥ plavair haṁsaiḥ
 kurarair jala-kukkuṭaiḥ
 sārasaiś cakravākaiś ca
 cakorair valgu kūjitam*

kadamba—kadamba flowers; campaka—campaka flowers; aśoka—aśoka flowers; karañja—karañja flowers; bakula—bakula flowers; āsanaiḥ—by āsana trees; kunda—kunda; mandāra—mandāra; kuṭajaiḥ—and by kuṭaja trees; cūta-potaiḥ—by young mango trees; alaṅkṛtam—adorned; kāraṇḍavaiḥ—by kāraṇḍava ducks; plavaiḥ—by plavas; haṁsaiḥ—by swans; kuraraiḥ—by ospreys; jala-kukkuṭaiḥ—by water fowl; sārasaiḥ—by cranes; cakravākaiḥ—by cakravāka birds; ca—and; cakoraiḥ—by cakora birds; valgu—pleasing; kūjitam—vibration of birds' sounds.

TRANSLATION

Lake Bindu-sarovara was adorned by flowering trees such as kadamba, campaka, aśoka, karañja, bakula, āsana, kunda, mandāra, kuṭaja and young mango trees. The air was filled with the pleasing notes of kāraṇḍava ducks, plavas, swans, ospreys, water fowl, cranes, cakravākas and cakoras.

PURPORT

For most of the trees, flowers, fruits and birds mentioned here as surrounding Bindu-sarovara Lake, English synonyms cannot be found. All the trees mentioned are very pious in that they produce a nice aromatic flower, such as the *campaka*, *kadamba* and *bakula*. The sweet sounds of water fowl and cranes made the surrounding area as pleasant as possible and created a very suitable spiritual atmosphere.

TEXT 44

तथैव हरिणैः क्रोडैः श्वाविद्रवयकुञ्जरैः ।
गोपुच्छैर्हरिभिर्मकैर्नकुलैर्नाभिभिर्वृतम् ॥४४॥

tathaiva hariṇaiḥ kroḍaiḥ
śvāvid-gavaya-kuñjaraiḥ
gopucchair haribhir markair
nakulair nābhibhir vṛtam

tathā eva—likewise; *hariṇaiḥ*—by deer; *kroḍaiḥ*—by boars; *śvāvit*—porcupines; *gavaya*—a wild animal closely resembling the cow; *kuñjaraiḥ*—by elephants; *gopucchaiḥ*—by baboons; *haribhiḥ*—by lions; *markaiḥ*—by monkeys; *nakulaiḥ*—by mongooses; *nābhibhiḥ*—by musk deer; *vṛtam*—surrounded.

TRANSLATION

Its shores abounded with deer, boars, porcupines, gavayas, elephants, baboons, lions, monkeys, mongooses and musk deer.

PURPORT

Musk deer are not found in every forest, but only in places like Bindu-sarovara. They are always intoxicated by the aroma of musk secreted from their navels. *Gavayas*, the species of cow mentioned herein, bear a bunch of hair at the end of their tails. This bunch of hair is used in temple worship to fan the Deities. *Gavayas* are sometimes called *camarīs*, and they are considered very sacred. In India there are still gypsies or forest mercantile people who flourish by trading *kastūrī*, or musk, and the bunches of hair from the *camarīs*. These are always in great demand for the higher classes of Hindu population, and such business still goes on in large cities and villages in India.

TEXTS 45-47

प्रविश्य तत्तीर्थवरमादिराजः सहात्मजः ।
 ददर्श मुनिमासीनं तस्मिन् हुतहुताशनम् ॥४५॥
 विद्योतमानं वपुषा तपस्युग्रयुजा चिरम् ।
 नातिक्रामं भगवतः स्निग्धापाङ्गावलोकनात् ।
 तद्दद्याहतामृतकलापीयूषश्रवणेन च ॥४६॥
 प्रांशुं पद्मपलाशाक्षं जटिलं चीरवाससम् ।
 उपसंश्रित्य मलिनं यथार्हणमसंस्कृतम् ॥४७॥

praviśya tat tīrtha-varam
ādi-rājaḥ sahātmajaḥ
dadarśa munim āsīnam
tasmin huta-hutāśanam

vidyotamānaṁ vapuṣā
tapasy ugra-yujā ciram
nātikṣāmaṁ bhagavataḥ
snigdha-pāṅgāvalokanāt
tat-vyāhṛtāmṛta-kalā-
pīyūṣa-śravaṇena ca

prāṁśum padma-palāśākṣam
jaṭilam cīra-vāsasam
upasaṁśritya malinaṁ
yathārhaṇam asaṁskṛtam

praviśya—entering; *tat*—that; *tīrtha-varam*—best of sacred places; *ādi-rājaḥ*—the first monarch (Svāyambhuva Manu); *saha-ātmajaḥ*—along with his daughter; *dadarśa*—saw; *munim*—the sage; *āsīnam*—sitting; *tasmin*—in the hermitage; *huta*—being offered oblations; *huta-śanam*—the sacred fire; *vidyotamānam*—shining brilliantly; *vapuṣā*—by his body; *tapasi*—in penance; *ugra*—terribly; *yujā*—engaged in *yoga*; *ciram*—for a long time; *na*—not; *atikṣāmaṁ*—very emaciated; *bhagavataḥ*—of the Lord; *snigdha*—affectionate; *pāṅga*—sidelong; *avalokanāt*—from the glance; *tat*—of Him; *vyāhṛta*—from the words; *amṛta-kalā*—moonlike; *pīyūṣa*—the nectar; *śravaṇena*—by hearing; *ca*—and; *prāṁśum*—tall; *padma*—lotus flower; *palāśa*—petal; *akṣam*—eyes; *jaṭilam*—matted locks; *cīra-vāsasam*—having rags for clothes;

upasam̐sṛitya—having approached; *malinam*—soiled; *yathā*—like; *arhaṇam*—gem; *asaṁskṛtam*—unpolished.

TRANSLATION

Entering that most sacred spot with his daughter and going near the sage, the first monarch, Svāyambhuva Manu, saw the sage sitting in his hermitage, having just propitiated the sacred fire by pouring oblations into it. His body shone most brilliantly; though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord. The sage was tall, his eyes were large, like the petals of a lotus, and he had matted locks on his head. He was clad in rags. Svāyambhuva Manu approached and saw him to be somewhat soiled, like an unpolished gem.

PURPORT

Here are some descriptions of a *brahmacārī yogī*. In the morning, the first duty of a *brahmacārī* seeking spiritual elevation is *huta-hutāśana*, to offer sacrificial oblations to the Supreme Lord. Those engaged in *brahmacarya* cannot sleep until seven or nine o'clock in the morning. They must rise early in the morning, at least one and a half hours before the sun rises, and offer oblations, or in this age, they must chant the holy name of the Lord, Hare Kṛṣṇa. As referred to by Lord Caitanya, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā*: There is no other alternative, no other alternative, no other alternative, in this age, to chanting the holy name of the Lord. The *brahmacārī* must rise early in the morning and, after placing himself, should chant the holy name of the Lord. From the very features of the sage, it appeared that he had undergone great austerities; that is the sign of one observing *brahmacarya*, the vow of celibacy. If one lives otherwise, it will be manifest in the lust visible in his face and body. The word *vidyotamānam* indicates that the *brahmacārī* feature showed in his body. That is the certificate that one has undergone great austerity in *yoga*. A drunkard or smoker or sex-monger can never be eligible to practice *yoga*. Generally *yogīs* look very skinny because of their not being comfortably situated, but Kardama Muni was not emaciated because he had seen the Supreme Personality of Godhead face to face. Here the word *snigdhāpāṅgavalokanāt* means that he was fortunate enough to see the Supreme Lord face to face. He looked healthy because he had directly received the nectarean sound vibrations from the lotus lips of the

Personality of Godhead. Similarly, one who hears the transcendental sound vibration of the holy name of the Lord, Hare Kṛṣṇa, also improves in health. We have actually seen that many *brahmacārīs* and *grhasthas* connected with the International Society for Krishna Consciousness have improved in health, and a luster has come to their faces. It is essential that a *brahmacārī* engaged in spiritual advancement look very healthy and lustrous. The comparison of the sage to an unpolished gem is very appropriate. Even if a gem just taken from a mine looks unpolished, the luster of the gem cannot be stopped. Similarly, although Kardama was not properly dressed and his body was not properly cleansed, his overall appearance was gemlike.

TEXT 48

अथोऽजमुपायातं नृदेवं प्रणतं पुरः ।
सपर्यया पर्यगृह्णात्प्रतिनन्द्यानुरूपया ॥४८॥

athoṭajam upāyātam
nṛdevam praṇatam puraḥ
saparyayā paryagrṇhāt
pratinandyānurūpayā

atha—then; *uṭajam*—the hermitage; *upāyātam*—approached; *nṛdevam*—the monarch; *praṇatam*—bowed down; *puraḥ*—in front; *saparyayā*—with honor; *paryagrṇhāt*—received him; *pratinandya*—greeting him; *anurūpayā*—befitting the King's position.

TRANSLATION

Seeing that the monarch had come to his hermitage and was bowing before him, the sage greeted him with benediction and received him with due honor.

PURPORT

Emperor Svāyambhuva Manu not only approached the cottage of dried leaves possessed by the hermit Kardama, but he offered his respectful obeisances unto him. Similarly, it was the duty of the hermit to offer blessings to kings who used to approach his hermitage in the jungle.

TEXT 49

गृहीतार्हणमासीनं संयतं प्रीणयन्मुनिः ।
सरन् भगवदादेशमित्याह श्लक्ष्णया गिरा ॥४९॥

*gṛhītārhaṇam āsīnam
 saṁyataṁ prīṇayan muniḥ
 smaran bhagavad-ādeṣam
 ity āha ślakṣṇayā girā*

gṛhīta—received; *arhaṇam*—honor; *āsīnam*—seated; *saṁyataṁ*—remained silent; *prīṇayan*—delighting; *muniḥ*—the sage; *smaran*—remembering; *bhagavat*—of the Lord; *ādeṣam*—the order; *iti*—thus; *āha*—spoke; *ślakṣṇayā*—sweet; *girā*—with a voice.

TRANSLATION

After receiving the sage's attention, the King sat down and was silent. Recalling the instructions of the Lord, Kardama then spoke to the King as follows, delighting him with his sweet accents.

TEXT 50

नूनं चङ्क्रमणं देव सतां संरक्षणाय ते ।
 वधाय चासतां यस्त्वं हरेः शक्तिर्हि पालिनी ॥५०॥

*nūnam caṅkramaṇam deva
 satām saṁrakṣaṇāya te
 vadhāya cāsatām yas tvam
 hareḥ śaktir hi pālīnī*

nūnam—surely; *caṅkramaṇam*—the tour; *deva*—O lord; *satām*—of the virtuous; *saṁrakṣaṇāya*—for the protection; *te*—your; *vadhāya*—for killing; *ca*—and; *asatām*—of the demons; *yaḥ*—the person who; *tvam*—you; *hareḥ*—of the Supreme Personality of Godhead; *śaktiḥ*—the energy; *hi*—since; *pālīnī*—protecting.

TRANSLATION

The tour you have undertaken, O lord, is surely intended to protect the virtuous and kill the demons, since you embody the protecting energy of Śrī Hari.

PURPORT

It appears from many Vedic literatures, especially histories like *Śrīmad-Bhāgavatam* and the *Purāṇas*, that the pious kings of old used to tour their kingdoms in order to give protection to the pious citizens and to chastise or kill the impious. Sometimes they used to kill animals in the

forests to practice the killing art because without such practice they would not be able to kill the undesirable elements. *Kṣatriyas* are allowed to commit violence in that way because violence for a good purpose is a part of their duty. Here two terms are clearly mentioned: *vadhāya*, for the purpose of killing, and *asatām*, those who are undesirable. The protecting energy of the king is supposed to be the energy of the Supreme Lord. In *Bhagavad-gītā* (Bg. 4.8) the Lord says, *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*. The Lord descends to give protection to the pious and to kill the demons. The potency, therefore, to give protection to the pious and kill the demons or undesirables is directly an energy from the Supreme Lord, and the king or the chief executive of the state is supposed to possess such energy. In this age it is very difficult to find such a head of state who is expert in killing the undesirables. Modern heads of state sit very nicely in their palaces and try without reason to kill innocent persons.

TEXT 51

योऽर्केन्द्रग्नीन्द्रवायूनां यमधर्मप्रचेतसाम् ।

रूपाणि स्थान आधत्से तस्मै शुक्लाय ते नमः ॥५१॥

yo 'rkendv-agnīndra-vāyūnām
yama-dharma-pracetasām
rūpāṇi sthāna ādhatse
tasmai śuklāya te namaḥ

yaḥ—you who; *arka*—of the sun; *indu*—of the moon; *agni*—of Agni, the fire-god; *indra*—of Indra, the lord of heaven; *vāyūnām*—of Vāyu, the wind-god; *yama*—of Yama, the god of punishment; *dharma*—of Dharma, the god of piety; *pracetasām*—and of Varuṇa, the god of the waters; *rūpāṇi*—the forms; *sthāne*—when necessary; *ādhatse*—you assume; *tasmai*—unto Him; *śuklāya*—unto Lord Viṣṇu; *te*—unto you; *namaḥ*—obeisances.

TRANSLATION

You assume, when necessary, the part of the sun-god; the moon-god; Agni, the god of fire; Indra, the lord of paradise; Vāyu, the wind-god; Yama, the god of punishment; Dharma, the god of piety; and Varuṇa, the god presiding over the waters. All obeisances to you, who are none other than Lord Viṣṇu!

PURPORT

Since sage Kardama was a *brāhmaṇa* and Svāyambhuva was a *kṣatriya*, the sage was not supposed to offer obeisances to the King because socially his position was greater than the King's. But he offered his obeisances to Svāyambhuva Manu because as Manu, King and Emperor, he was the representative of the Supreme Lord. The Supreme Lord is always worshipable, regardless of whether one is a *brāhmaṇa*, a *kṣatriya* or a *śūdra*. As the representative of the Supreme Lord, the King deserved respectful obeisances from everyone.

TEXTS 52-54

न यदा रथमास्थाय जैत्रं मणिगणार्पितम् ।
 विस्फूर्जच्चण्डकोदण्डो रथेन त्रासयन्नघान् ॥५२॥
 स्वसैन्यचरणक्षुण्णं वेपयन्मण्डलं भुवः ।
 विकर्षन् बृहतीं सेनां पर्यटस्यंशुमानिव ॥५३॥
 तदैव सेतवः सर्वे वर्णाश्रमनिबन्धनाः ।
 भगवद्रचिता राजन् भिघेरन् वत दस्युभिः ॥५४॥

*na yadā ratham āsthāya
 jaitraṁ maṇi-gaṇārpitam
 visphūrjac-caṇḍa-kodaṇḍo
 rathena trāsayan aghān*

*sva-sainya-carāṇa-kṣuṇṇaṁ
 vepayan maṇḍalaṁ bhuvaḥ
 vikarṣan bṛhatīm senāṁ
 paryaṭasy aṁśumān iva*

*tadaiva setavaḥ sarve
 varṇāśrama-nibandhanāḥ
 bhagavad-racitā rājan
 bhidyeran bata dasyubhiḥ*

na—not; *yadā*—when; *ratham*—the chariot; *āsthāya*—having mounted; *jaitram*—victorious; *maṇi*—of jewels; *gaṇa*—with clusters; *arpitam*—bedecked; *visphūrjat*—twanging; *caṇḍa*—a fearful sound just to punish the criminals; *kodaṇḍaḥ*—bow; *rathena*—by the presence of such a chariot; *trāsayan*—

threatening; *aghān*—all the culprits; *sva-sainya*—of your soldiers; *caraṇa*—by the feet; *kṣuṇṇam*—trampled; *vepayan*—causing to tremble; *maṇḍalam*—the globe; *bhuvah*—of the earth; *vikarṣan*—leading; *bṛhatīm*—huge; *senām*—army; *paryaṭasi*—you roam about; *aṁśumān*—the brilliant sun; *iva*—like; *tadā*—then; *eva*—certainly; *setavaḥ*—religious codes; *sarve*—all; *varṇa*—of *varṇas*; *āśrama*—of *āśramas*; *nibandhanāḥ*—obligations; *bhagavat*—by the Lord; *racitāḥ*—created; *rājan*—O King; *bhidyeran*—they would be broken; *bata*—alas; *dasyubhiḥ*—by rogues.

TRANSLATION

If you did not mount your victorious jeweled chariot, whose mere presence threatens culprits, if you did not produce fierce sounds by the twanging of your bow, and if you did not roam about the world like the brilliant sun, leading a huge army whose trampling feet cause the globe of the earth to tremble, then all the moral laws governing the *varṇas* and *āśramas* created by the Lord Himself would be broken by the rogues and rascals.

PURPORT

It is the duty of a responsible king to protect the social and spiritual orders in human society. The spiritual orders are divided into four *āśramas*—*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*—and the social orders, according to work and qualification, are made up of the *brāhmaṇas*, the *kṣatriyas*, the *vaiśyas* and the *śūdras*. These social orders, according to different grades of work and qualification, are described in *Bhagavad-gītā*. Unfortunately, for want of proper protection by responsible kings, the system of social and spiritual orders has now become a hereditary caste system. But this is not the actual system. Human society means that society which is making progress toward spiritual realization. The most advanced human society was known as *ārya*; *ārya* refers to those who are advancing. So the question is, “Which society is advancing?” Advancement does not mean creating material “necessities” unnecessarily and thus wasting human energy in aggravation over so-called material comforts. Real advancement is advancement towards spiritual realization, and the community which acted towards this end was known as the Āryan civilization. The intelligent men, the *brāhmaṇas*, as exemplified by Kardama Muni, were engaged in advancing the spiritual cause, and *kṣatriyas* like Emperor Svāyambhuva used to rule the country and insure that all facilities for spiritual realization were nicely provided. It is the duty of the king to travel all over the country and see that everything is in order. Indian

civilization on the basis of the four *varṇas* and *āśramas* deteriorated because of her dependency on foreigners, or those who did not follow the civilization of *varṇāśrama*. Thus the *varṇāśrama* system has now been degraded into the caste system.

The institution of four *varṇas* and four *āśramas* is confirmed herewith to be *bhagavad-racīta*, which means designed by the Supreme Personality of Godhead. In *Bhagavad-gītā* this is also confirmed: *cātur-varṇyam mayā sṛṣṭam*. The Lord says that the institution of four *varṇas* and four *āśramas* “is created by Me.” Anything created by the Lord cannot be closed or covered. The divisions of *varṇas* and *āśramas* will continue to exist, either in their original form or in degraded form, but because they are created by the Lord, the Supreme Personality of Godhead, they cannot be extinguished. They are like the sun, a creation of God, and therefore will remain. Either covered by clouds or in a clear sky, the sun will continue to exist. Similarly, when the *varṇāśrama* system becomes degraded, it appears as a hereditary caste system, but in every society there is an intelligent class of men, a martial class, a mercantile class and a laborer class. When they are regulated for cooperation among communities according to the Vedic principles, then there is peace and spiritual advancement. But when there is hatred and malpractice and mutual mistrust in the caste system, the whole system becomes degraded, and, as stated herein, it creates a deplorable state. At the present moment, the entire world is in this deplorable condition because of giving rights to so many interests. This is due to the degradation of the four castes of *varṇas* and *āśramas*.

TEXT 55

अधर्मश्च समधेत लोलुपैर्व्यङ्कुशैर्नृभिः ।

शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनङ्क्ष्यति ॥५५॥

adharmas ca samedheta

lolupair vyaṅkuśair nṛbhiḥ

śayāne tvayi loko 'yam

dasyu-grasto vinakṣyati

adharmas—unrighteousness; *ca*—and; *samedheta*—would flourish; *lolupaiḥ*—simply hankering after money; *vyaṅkuśaiḥ*—uncontrolled; *nṛbhiḥ*—by men; *śayāne tvayi*—when you lie down for rest; *lokaḥ*—world; *ayam*—this; *dasyu*—by the miscreants; *grastas*—attacked; *vinakṣyati*—it will perish.

TRANSLATION

If you gave up all thought of the world's situation, unrighteousness would flourish, for men who hanker only after money would be unopposed. Such miscreants would attack, and the world would perish.

PURPORT

Because the scientific division of four *varṇas* and four *āśramas* is now being extinguished, the entire world is being governed by unwanted men who have no training in religion, politics or social order, and it is in a very deplorable condition. In the institution of four *varṇas* and four *āśramas* there are regular training principles for the different classes of men. Just as, in the modern age, there is a necessity for engineers, medical practitioners and electricians and they are properly trained in different scientific institutions, similarly, in former times, the higher social orders, namely the intelligent class (the *brāhmaṇas*), the ruling class (the *kṣatriyas*), and the mercantile class (the *vaiśyas*), were properly trained. *Bhagavad-gītā* describes the duties of the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*. When there is no such training, one simply claims that because he is born in a *brāhmaṇa* or *kṣatriya* family, he is therefore a *brāhmaṇa* or a *kṣatriya*, even though he performs the duties of a *śūdra*. Such undue claims to being a higher caste man make the system of scientific social orders into a caste system, completely degrading the original system. Thus society is now in chaos, and there is neither peace nor prosperity. It is clearly stated herein that unless there is the vigilance of a strong king, impious, unqualified men will claim a certain status in society, and that will make the social order perish.

TEXT 56

अथापि पृच्छे त्वां वीर यदर्थं त्वमिहागतः ।
तद्वयं निर्व्यलीकेन प्रतिपद्यामहे हृदा ॥५६॥

athāpi pṛcche tvāṁ vīra
yad-arthaṁ tvam ihāgataḥ
tad vayaṁ nirvyalīkena
pratipadyāmahe hṛdā

athāpi—in spite of all this; *pṛcche*—I ask; *tvāṁ*—you; *vīra*—O valiant King; *yad-arthaṁ*—the purpose; *tvam*—you; *ihā*—here; *āgataḥ*—have come; *tad*—that; *vayaṁ*—we; *nirvyalīkena*—without reservation; *pratipadyāmahe*—we shall carry out; *hṛdā*—with heart and soul.

TRANSLATION

In spite of all this, I ask you, O valiant King, the purpose for which you have come here. Whatever it may be, we shall carry it out without reservation.

PURPORT

When a guest comes to a friend's house, it is understood that there is some special purpose. Kardama Muni could understand that such a great king as Svāyambhuva, although traveling to inspect the condition of his kingdom, must nevertheless have had some special purpose to come to his hermitage. Thus he prepared himself to fulfill the King's desire. Formerly it was customary that the sages used to go to the kings and the kings used to visit the sages in their hermitages; each was glad to fulfill the other's purpose. This reciprocal relationship is called *bhakti-kārya*. There is a nice verse describing the relationship of mutual beneficial interest between the *brāhmaṇa* and the *kṣatriya* (*kṣatram dvijatvam*). *Kṣatram* means the royal order, and *dvijatvam* means the brahminical order. The two were meant for mutual interest. The royal order would give protection to the *brāhmaṇas* for the cultivation of spiritual advancement in society, and the *brāhmaṇas* would give their valuable instruction to the royal order on how the state and the citizens can gradually be elevated in spiritual perfection.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Conversation Between Manu and Kardama."

TRANSLATION

Śrī Maitreya said: After describing the greatness of the Emperor's manifold qualities and activities, the sages became silent, and the Emperor, feeling modesty, addressed him as follows.

TEXT 2

पुरुषाय

मन्नाद्युपल्लभुषतो बुभुक्षान्तात्परिप्लवा ।

उन्दीयसत्परिचायोमपुस्तानलम्पदाद् ॥ २ ॥

manuḥ uvāca

brāhmarṣyaḥ su-mukhata

uṇḍīyasaṁparīcāyāḥ

CHAPTER TWENTY-TWO

The Marriage of Kardama Muni and Devahūti

TEXT 1

मैत्रेय उवाच

एवमाविष्कृताशेषगुणकर्मोदयो मुनिम् ।
सव्रीड इव तं सम्राडुपारतमुवाच ह ॥ १ ॥

maitreya uvāca
evam āviṣkṛtāśeṣa-
guṇa-karmodayo munim
savrīḍa iva taṁ samrāt
upāratam uvāca ha

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *evam*—thus; *āviṣkṛta*—having been described; *śeṣa*—all; *guṇa*—of the virtues; *karma*—of the activities; *udayaḥ*—the greatness; *munim*—the great sage; *sa-vrīḍaḥ*—feeling modest; *iva*—as though; *taṁ*—him (Kardama); *samrāt*—Emperor Manu; *upāratam*—silent; *uvāca ha*—addressed.

TRANSLATION

Śrī Maitreya said: After describing the greatness of the Emperor's manifold qualities and activities, the sage became silent, and the Emperor, feeling modesty, addressed him as follows.

TEXT 2

मनुरुवाच

ब्रह्मासृजत्स्वमुखतो युष्मानात्मपरीप्सया ।
छन्दोमयस्तपोविद्यायोगयुक्ताबलम्परात् ॥ २ ॥

manur uvāca
brahmāsṛjat sva-mukhato
yuṣmān ātma-parīpsayā

*chandomayas tapo-vidyā-
yoga-yuktān alampaṭān*

manuḥ—Manu; *uvāca*—said; *brahmā*—Lord Brahmā; *asṛjat*—created; *sva-mukhataḥ*—from his face; *yuṣmān*—you (*brāhmaṇas*); *ātma-parīpsayā*—to protect himself by expanding; *chandaḥ-mayaḥ*—the form of the *Vedas*; *tapāḥ-vidyā-yoga-yuktān*—full of austerity, knowledge and mystic power; *alampaṭān*—averse to sense gratification.

TRANSLATION

Manu replied: To expand himself in Vedic knowledge, Lord Brahmā, the personified Veda, from his face created you, the *brāhmaṇas*, who are full of austerity, knowledge and mystic power and are averse to sense gratification.

PURPORT

The purpose of the *Vedas* is to propagate the transcendental knowledge of the Absolute Truth. The *brāhmaṇas* were created from the mouth of the Supreme Person, and therefore they are meant to spread the knowledge of the *Vedas* in order to spread the glories of the Lord. In *Bhagavad-gītā* also Lord Kṛṣṇa says that all the *Vedas* are meant for understanding the Supreme Personality of Godhead. It is especially mentioned here (*yoga-yuktān alampaṭān*) that *brāhmaṇas* are full of mystic power and are completely averse to sense gratification. Actually there are two kinds of occupations. One occupation, in the material world, is sense gratification, and the other occupation is spiritual activity—to satisfy the Lord by His glorification. Those who engage in sense gratification are called demons, and those who spread the glorification of the Lord or satisfy the transcendental senses of the Lord are called demigods. It is specifically mentioned here that the *brāhmaṇas* are created from the face of the cosmic personality or *virāṭa-puruṣa*; similarly the *kṣatriyas* are said to be created from His arms, the *vaiśyas* are created from His waist, and the *śūdras* are created from His legs. *Brāhmaṇas* are especially meant for austerity, learning and knowledge and are averse to all kinds of sense gratification.

TEXT 3

तत्राणायामुज्जासान्दोःसहस्रात्सहस्रपात् ।

हृदयं तस्य हि ब्रह्म क्षत्रमङ्गं प्रचक्षते ॥ ३ ॥

*tat-trāṇāyāsṛjac cāsmān
doḥ-sahasrāt sahasra-pāt
hṛdayam tasya hi brahma
kṣatram aṅgam pracakṣate*

tat-trāṇāya—for the protection of the *brāhmaṇas*; *asṛjat*—created; *ca*—and; *asmān*—us (*kṣatriyas*); *doḥ-sahasrāt*—from His thousand arms; *sahasra-pāt*—the thousand-legged Supreme Being (the universal form); *hṛdayam*—heart; *tasya*—His; *hi*—for; *brahma*—*brāhmaṇas*; *kṣatram*—the *kṣatriyas*; *aṅgam*—arms; *pracakṣate*—are spoken of.

TRANSLATION

For the protection of the *brāhmaṇas*, the thousand-legged Supreme Being created us, the *kṣatriyas*, from His thousand arms. Hence the *brāhmaṇas* are said to be His heart and the *kṣatriyas* His arms.

PURPORT

Kṣatriyas are specifically meant to maintain the *brāhmaṇas* because if the *brāhmaṇas* are protected, then the head of civilization is protected. *Brāhmaṇas* are supposed to be the head of the social body; if the head is clear and has not gone mad, then everything is in proper position. The Lord is described thus: *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. The purport of this prayer is that the Lord specifically protects the *brāhmaṇas* and the cows, and then He protects all other members of society (*jagat-hitāya*). It is His will that universal welfare work depends on the protection of cows and *brāhmaṇas*; thus brahminical culture and cow protection are the basic principles for human civilization. *Kṣatriyas* are especially meant to protect the *brāhmaṇas*, as is the supreme will of the Lord: *go-brāhmaṇa-hitāya ca*. As, within the body, the heart is a very important part, so the *brāhmaṇas* are also the important element in human society. The *kṣatriyas* are more like the whole body; even though the whole body is bigger than the heart, the heart is more important.

TEXT 4

अतो ह्यन्योन्यमात्मानं ब्रह्म क्षत्रं च रक्षतः ।
रक्षति साव्ययो देवः स यः सदसदात्मकः ॥ ४ ॥

*ato hy anyonyam ātmānaṁ
brahma kṣatram ca rakṣataḥ*

*rakṣati smāvyayo devaḥ
sa yaḥ sad-asad-ātmakaḥ*

ataḥ—hence; *hi*—certainly; *anyonyam*—each other; *ātmānam*—the self; *brahma*—the *brāhmaṇas*; *kṣatram*—the *kṣatriyas*; *ca*—and; *rakṣataḥ*—protect; *rakṣati sma*—protects; *avyayaḥ*—immutable; *devaḥ*—the Lord; *saḥ*—He; *yaḥ*—who; *sat-asat-ātmakaḥ*—the form of the cause and effect.

TRANSLATION

That is why the *brāhmaṇas* and *kṣatriyas* protect each other, as well as themselves; and the Lord Himself, who is both the cause and effect and is yet immutable, protects them through each other.

PURPORT

The entire social structure of *varṇa* and *āśrama* is a cooperative system meant to uplift all to the highest platform of spiritual realization. The *brāhmaṇas* are intended to be protected by the *kṣatriyas*, and the *kṣatriyas* also are intended to be enlightened by the *brāhmaṇas*. When the *brāhmaṇas* and *kṣatriyas* cooperate nicely, the other subordinate divisions, the *vaiśyas*, or mercantile people, and the *śūdras*, or laborer class, automatically flourish. The entire elaborate system of Vedic society was therefore based on the importance of the *brāhmaṇas* and *kṣatriyas*. The Lord is the real protector, but He is unattached to the affairs of protection. He creates *brāhmaṇas* for the protection of the *kṣatriyas*, and *kṣatriyas* are created for the protection of the *brāhmaṇas*. He remains aloof from all activities; therefore, He is called *nirvikāra*, without activity. He has nothing to do. He is so great that He does not perform action personally, but His energies act. The *brāhmaṇas* and *kṣatriyas*, and anything that we see, are different energies acting upon one another.

Although individual souls are all different, the Superself or Supersoul is the Supreme Personality of Godhead. Individually one's self may differ from others in certain qualities and may engage in different activities, such as those of a *brāhmaṇa*, *kṣatriya* or *vaiśya*, but when there is complete cooperation among different individual souls, the Supreme Personality of Godhead as Supersoul, *Paramātmā*, being one in every individual soul, is pleased and gives them all protection. As stated before, the *brāhmaṇas* are produced from the mouth of the Lord, and the *kṣatriyas* are produced from the chest or arms of the Lord. If the different castes or social sections, although apparently differently occupied in different activities, nevertheless act in full cooperation, then the Lord is pleased. This is the idea of the

institution of four *varṇas* and four *āśramas*. If the members of different *āśramas* and *varṇas* cooperate fully in Kṛṣṇa consciousness, then society is well protected by the Lord, without doubt.

In *Bhagavad-gītā* it is stated that the Lord is the proprietor of all different bodies. The individual soul is the proprietor of his individual body, but the Lord clearly states, “My dear Bhārata, you must know that I am also *kṣetra-jñā*.” *Kṣetra-jñā* means the knower or proprietor of the body. The individual soul is the proprietor of the individual body, but the Supersoul, the Personality of Godhead, Kṛṣṇa, is the proprietor of all bodies everywhere. He is the proprietor not only of human bodies, but of birds, beasts and all other entities, not only on this planet but on other planets also. He is the supreme proprietor; therefore He does not become divided by protecting the different individual souls. He remains one and the same. That the sun appears on top of everyone’s head when at the meridian does not imply that the sun becomes divided. One man thinks that the sun is on his head only, whereas 5,000 miles away another man is thinking that the sun is only on his head. Similarly, the Supersoul, the Supreme Personality of Godhead, is one, but He appears to individually oversee each individual soul. This does not mean that the individual soul and the Supersoul are one. They are one in quality, as spirit soul, but the individual soul and Supersoul are different.

TEXT 5

तव सन्दर्शनादेवच्छिन्ना मे सर्वसंशयाः ।
यत्स्वयं भगवान् प्रीत्या धर्ममाह रिरक्षिषोः ॥ ५ ॥

*tava sandarśanād eva
cchinnā me sarva-saṁśayāḥ
yat svayaṁ bhagavān prītyā
dharmam āha rirakṣiṣoḥ*

tava—your; *sandarśanāt*—by sight; *eva*—only; *cchinnāḥ*—resolved; *me*—my; *sarva-saṁśayāḥ*—all doubts; *yat*—inasmuch as; *svayam*—personally; *bhagavān*—Your Lordship; *prītyā*—lovingly; *dharmam*—duty; *āha*—explained; *rirakṣiṣoḥ*—of a king anxious to protect his subjects.

TRANSLATION

Now I have resolved all my doubts simply by meeting you, for Your Lordship has very kindly and clearly explained the duty of a king who desires to protect his subjects.

PURPORT

Manu described herewith the result of seeing a great saintly person. Lord Caitanya says that one should always try to associate with saintly persons because if one establishes a proper association with a saintly person, even for a moment, he attains all perfection. Somehow or other, if one meets a saintly person and achieves his favor, then the entire mission of his human life is fulfilled. In our personal experience we have actual proof of this statement of Manu. Once we had the opportunity to meet Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and on first sight he requested this humble self to preach his message in the Western countries. There was no preparation for this, but somehow or other he desired it, and by his grace we are now engaged in executing his order, which has given us a transcendental occupation and has saved and liberated us from the occupation of material activities. Thus it is actually a fact that if one meets a saintly person completely engaged in transcendental duties and achieves his favor, then one's life mission becomes complete. What is not possible to achieve in thousands of lives can be achieved in one moment if there is an opportunity to meet a saintly person. It is therefore enjoined in Vedic literature that one should always try to associate with saintly persons and try to disassociate oneself from the common man because by one word of a saintly person one can be liberated from material entanglement. A saintly person has the power, because of his spiritual advancement, to give immediate liberation to the conditioned soul. Here Manu admits that all his doubts are now over because Kardama has very kindly described the different duties of individual souls.

TEXT 6

दिष्ट्या मे भगवान् दृष्टो दुर्दर्शो योऽकृतात्मनाम् ।
दिष्ट्या पादरजः स्पृष्टं शीर्ष्णा मे भवतः शिवम् ॥६॥

*diṣṭyā me bhagavān dr̥ṣṭo
durdar̥ṣo yo 'kṛtātmanām
diṣṭyā pāda-rajah spr̥ṣṭam
śīr̥ṣṇā me bhavataḥ śivam*

diṣṭyā—by good fortune; *me*—my; *bhagavān*—all-powerful; *dr̥ṣṭaḥ*—is seen; *durdar̥ṣaḥ*—not easily seen; *yaḥ*—who; *akṛta-ātmanām*—of those who have not controlled the mind and senses; *diṣṭyā*—by my good fortune; *pāda-*

rajaḥ—the dust of the feet; *spr̥ṣtam*—is touched; *śir̥ṣṇā*—by the head; *me*—my; *bhavataḥ*—your; *śivam*—causing all auspiciousness.

TRANSLATION

It is my good fortune that I have been able to see you because you cannot easily be seen by persons who have not subdued the mind or controlled the senses. I am all the more fortunate to have touched with my head the blessed dust of your feet.

PURPORT

The perfection of transcendental life can be achieved simply by touching the holy dust of the lotus feet of a holy man. In the *Bhāgavatam* it is said, *mahat-pāda-rajo 'bhiṣekam*, which means to be blessed by the holy dust of the lotus feet of a *mahat*, a great devotee. As stated in *Bhagavad-gītā*, *mahātmānas tu*: Those who are great souls are under the spell of spiritual energy, and their symptom is that they fully engage in Kṛṣṇa consciousness for the service of the Lord. Therefore they are called *mahat*. Unless one is fortunate enough to have the dust of the lotus feet of a *mahātmā* on his head, there is no possibility of perfection in spiritual life.

The *paramparā* system of disciplic succession is very important as a means of spiritual success. One becomes a *mahat* by the grace of his *mahat* spiritual master. If one takes shelter of the lotus feet of a great soul, there is every possibility of his also becoming a great soul. When Mahārāja Rahūgaṇa asked Jaḍa Bharata about his wonderful achievement of spiritual success, he replied to the King that spiritual success is not possible simply by following the rituals of religion or simply by converting oneself into a *sannyāsī* or offering sacrifices as recommended in the scriptures. These methods are undoubtedly helpful for spiritual realization, but the real effect is brought about by the grace of a *mahātmā*. In Viśvanātha Cakravartī Ṭhākura's eight stanzas of prayer to the spiritual master, it is clearly stated that simply by satisfying the spiritual master one can achieve the supreme success in life, and in spite of executing all ritualistic performances, if one cannot satisfy the spiritual master, he has no access to spiritual perfection. Here the word *akṛtātmanām* is very significant. *Ātmā* means body, soul, or mind, and *akṛtātmā* means the common man, who cannot control the senses or the mind. Because the common man is unable to control the senses and the mind, it is therefore his duty to seek the shelter of a great soul or a great devotee of the Lord and just try to please him. That will make his life perfect. A common man cannot

rise to the topmost stage of spiritual perfection simply by following the rituals and religious principles. He has to take shelter of a bona fide spiritual master and work under his direction faithfully and sincerely; then he becomes perfect, without a doubt.

TEXT 7

दिष्टया त्वयानुशिष्टोऽहं कृतश्चानुग्रहो महान् ।
अपाप्तुतैः कर्णरन्ध्रैर्जुष्टा दिष्टयोऽतीर्गिरः ॥ ७ ॥

*diṣṭyā tvayānuśiṣṭo 'haṁ
kṛtaś cānugraho mahān
apāvṛtaiḥ karṇa-randhrair
juṣṭā diṣṭyo'satīr girah*

diṣṭyā—luckily; *tvayā*—by you; *anuśiṣṭaḥ*—instructed; *ahaṁ*—I; *kṛtaḥ*—bestowed; *ca*—and; *anugrahaḥ*—favor; *mahān*—great; *apāvṛtaiḥ*—open; *karṇa-randhrāiḥ*—with the holes of the ears; *juṣṭāḥ*—received; *diṣṭyā*—by good fortune; *uśatīḥ*—pure; *giraḥ*—words.

TRANSLATION

I have fortunately been instructed by you, and thus great favor has been bestowed upon me. I thank God that I have listened with open ears to your pure words.

PURPORT

Śrīla Rūpa Gosvāmī has given directions, in his *Bhakti-rasāmṛta-sindhu*, on how to accept a bona fide spiritual master and how to deal with him. First, the desiring candidate must find a bona fide spiritual master, and then he must very eagerly receive instructions from him and execute them. This is reciprocal service. A bona fide spiritual master or saintly person always desires to elevate a common man who comes to him. Because everyone is under the delusion of *māyā* and is forgetful of his prime duty, Kṛṣṇa consciousness, a saintly person always desires that everyone become a saintly person. It is the function of a saintly person to invoke Kṛṣṇa consciousness in every forgetful common man.

Manu said that since he was advised and instructed by Kardama Muni, he was very much favored. He considered himself lucky to receive the message by aural reception. It is especially mentioned here that one should be very inquisitive to hear with open ears from the authorized source of

the bona fide spiritual master. How is one to receive? One should receive the transcendental message by aural reception. The word *karṇa-randhraiḥ* means through the holes of the ears. The favor of the spiritual master is not received through any other part of the body but the ears. This does not mean, however, that the spiritual master gives a particular type of *mantra* through the ears in exchange for some dollars and if the man meditates on that then he achieves perfection and becomes God within six months. Such reception through the ears is bogus. The real fact is that a bona fide spiritual master knows the nature of a particular man and what sort of duties he can perform in Kṛṣṇa consciousness, and he instructs him in that way. He instructs him through the ear, not privately, but publicly. “You are fit for such and such work in Kṛṣṇa consciousness. You can act in this way.” One person is advised to act in Kṛṣṇa consciousness by working in the Deities’ room, another is advised to act in Kṛṣṇa consciousness by performing editorial work, another is advised to do preaching work, and another is advised to carry out Kṛṣṇa consciousness in the cooking department. There are different departments of activity in Kṛṣṇa consciousness, and a spiritual master, knowing the particular ability of a particular man, trains him in such a way that by his tendency to act he becomes perfect. *Bhagavad-gītā* makes it clear that one can attain the highest perfection of spiritual life simply by offering service according to his ability, just as Arjuna served Kṛṣṇa by his ability in the military art. Arjuna offered his service fully as a military man, and he became perfect. Similarly, an artist can attain perfection simply by performing artistic work under the direction of the spiritual master. If one is a literary man, he can write articles and poetry for the service of the Lord under the direction of the spiritual master. One has to receive the message of the spiritual master regarding how to act in one’s capacity, for the spiritual master is expert in giving such instructions.

This combination, the instruction of the spiritual master and the faithful execution of the instruction by the disciple, makes the entire process perfect. Śrīla Viśvanātha Cakravartī Ṭhākura describes in his explanation of the verse in *Bhagavad-gītā*, *vyavasāyātmikā buddhiḥ*, that one who wants to be certain to achieve spiritual success must take the instruction from the spiritual master as to what his particular function is. He should faithfully try to execute that particular instruction and should consider that his life and soul. The faithful execution of the instruction which he receives from the spiritual master is the only duty of a disciple, and that will bring him perfection. One should be very careful to receive the message from the spiritual master through the ears and execute it faithfully. That will make one’s life successful.

TEXT 8

स भवान्दुहित्स्नेहपरिक्लिष्टात्मनो मम ।
भोतुमर्हसि दीनस्य भावितं कृपया मुने ॥ ८ ॥

*sa bhavān duhitṛ-sneha-
parikliṣṭātmano mama
śrotum arhasi dīnasya
śrāvitam kṛpayā mune*

saḥ—yourself; *bhavān*—Your Honor; *duhitṛ-sneha*—by affection for my daughter; *parikliṣṭa-ātmanah*—whose mind is agitated; *mama*—my; *śrotum*—to listen; *arhasi*—be pleased; *dīnasya*—of my humble self; *śrāvitam*—to the prayer; *kṛpayā*—graciously; *mune*—O sage.

TRANSLATION

O great sage, graciously be pleased to listen to the prayer of my humble self, for my mind is troubled by affection for my daughter.

PURPORT

When a disciple is perfectly in consonance with the spiritual master, having received his message and executed it perfectly and sincerely, he has a right to ask a particular favor from the spiritual master. Generally a pure devotee of the Lord or a pure disciple of a bona fide spiritual master does not ask any favor either from the Lord or the spiritual master, but even if there is a need to ask a favor from the spiritual master, one cannot ask that favor without satisfying him fully. Svāyambhuva Manu wanted to disclose his mind regarding the function he wanted to execute due to affection for his daughter.

TEXT 9

प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम ।
अन्विच्छति पतिं युक्तं वयःशीलगुणादिभिः ॥ ९ ॥

*priyavratottānapadoḥ
svaseyaṁ duhitā mama
anvicchati patim yuktam
vayaḥ-śīla-guṇādibhiḥ*

priyavrata-uttānapadoḥ—of Priyavrata and Uttānapāda; *svasā*—sister; *iyam*—this; *duhitā*—daughter; *mama*—my; *anvicchati*—is seeking; *patim*—husband; *yuktam*—suited; *vayaḥ-śīla-guṇa-ādibhiḥ*—by age, character, good qualities, etc.

TRANSLATION

My daughter is the sister of Priyavrata and Uttānapāda. She is seeking a suitable husband in terms of age, character and good qualities.

PURPORT

The grown-up daughter of Svāyambhuva Manu, Devahūti, had good character and was well qualified; therefore she was searching for a suitable husband just befitting her age, qualities and character. The purpose of Manu's introducing his daughter as the sister of Priyavrata and Uttānapāda, two great kings, was to convince the sage that the girl came from a great family. She was his daughter and at the same time the sister of *kṣatriyas*; she did not come from a lower class family. Manu therefore offered her to Kardama as just suitable for his purpose. It is clear that although the daughter was mature in age and qualities, she did not go out and find her husband independently. She expressed her desire for a suitable husband corresponding to her character, age and quality, and the father himself, out of affection for his daughter, took charge of finding such a husband.

TEXT 10

यदा तु भवतः शीलश्रुतरूपवयोगुणान् ।
अमृणोन्नारदादेशा त्वय्यासीत्कृतनिश्चया ॥१०॥

*yadā tu bhavataḥ śīla-
śruta-rūpa-vayo-guṇān
aśṛṇon nāradād eṣā
tvayy āsīt kṛta-niścayā*

yadā—when; *tu*—but; *bhavataḥ*—your; *śīla*—noble character; *śruta*—learning; *rūpa*—beautiful appearance; *vayaḥ*—youth; *guṇān*—virtues; *aśṛṇot*—heard; *nāradāt*—from Nārada Muni; *eṣā*—Devahūti; *tvayi*—in you; *āsīt*—became; *kṛta-niścayā*—fixed in determination.

TRANSLATION

The moment she heard from the sage Nārada of your noble character, learning, beautiful appearance, youth and other virtues, she fixed her mind upon you.

PURPORT

The girl Devahūti did not personally see Kardama Muni, nor did she personally experience his character or qualities, since there was no social intercourse by which she could gain such understanding. But she heard about Kardama Muni from the authority of Nārada Muni. Hearing from an authority is a better experience than gaining personal understanding. She heard from Nārada Muni that Kardama Muni was just fit to be her husband; therefore she became fixed in her heart that she would marry him, and she expressed her desire to her father, who therefore brought her before him.

TEXT 11

तत्प्रतीच्छ द्विजाग्रयेमां श्रद्धयोपहृतां मया ।
सर्वात्मनानुरूपां ते गृहमेधिषु कर्मसु ॥११॥

*tat pratīccha dvijāgryemām
śraddhayopahṛtām mayā
sarvātmanānurūpām te
gṛhamedhiṣu karmasu*

tat—therefore; *pratīccha*—please accept; *dvija-agrya*—O best of the *brāhmaṇas*; *imām*—her; *śraddhayā*—with faith; *upahṛtām*—offered as a presentation; *mayā*—by me; *sarva-ātmanā*—in every way; *anurūpām*—suitable; *te*—for you; *gṛha-medhiṣu*—in the household; *karmasu*—duties.

TRANSLATION

Therefore please accept her, O chief of the *brāhmaṇas*, for I offer her with faith and she is in every respect fit to be your wife and take charge of your household duties.

PURPORT

The words *gṛhamedhiṣu karmasu* mean in household duties. Another word is also used here: *sarvātmanānurūpām*. The purport is that a wife

should not only be equal to her husband in age, character and qualities, but she must be helpful to him in his household duties. The household duty of a man is not to satisfy his sense gratification, but to remain with a wife and children and at the same time attain advancement in spiritual life. One who does not do so is not a householder but a *grhamedhī*. Two words are used in Sanskrit literature; one is *grhastha*, and the other is *grhamedhī*. The difference between *grhamedhī* and *grhastha* is that *grhastha* is also an *āśrama*, or spiritual order, but if one simply satisfies his senses as a householder, then he is a *grhamedhī*. For a *grhamedhī*, to accept a wife means to satisfy the senses, but for a *grhastha* a qualified wife is an assistant in every respect for advancement in spiritual activities. It is the duty of the wife to take charge of household affairs and not to compete with the husband. A wife is meant to help, but she cannot help her husband unless he is completely equal to her in age, character and quality.

TEXT 12

उद्यतस्य हि कामस्य प्रतिवादो न शस्यते ।
अपि निर्मुक्तसङ्गस्य कामरक्तस्य किं पुनः ॥१२॥

*udyatasya hi kāmasya
prativādo na śasyate
api nirmukta-saṅgasya
kāma-raktasya kiṁ punaḥ*

udyatasya—which has come of itself; *hi*—in fact; *kāmasya*—of material desire; *prativādaḥ*—the denial; *na*—not; *śasyate*—to be praised; *api*—even; *nirmukta*—of one who is free; *saṅgasya*—from attachment; *kāma*—to sensual pleasures; *raktasya*—of one addicted; *kiṁ punaḥ*—how much less.

TRANSLATION

To deny an offering that has come of itself is not commendable even for one absolutely free from all attachment, much less one addicted to sensual pleasure.

PURPORT

In material life everyone is desirous of sense gratification; therefore, a person who gets an object of sense gratification without endeavor should

not refuse to accept it. Kardama Muni was not meant for sense gratification, yet he aspired to marry and prayed to the Lord for a suitable wife. This was known to Svāyambhuva Manu. He indirectly convinced Kardama Muni: “You desire a suitable wife like my daughter, and she is now present before you. You should not reject the fulfillment of your prayer; you should accept my daughter.”

TEXT 13

य उद्यतमनादस्य कीनाशमभियाचते ।
क्षीयते तद्यशः स्फीतं मानश्चावज्ञया हतः ॥१३॥

*ya udyatam anādṛtya
kīnāśam abhiyācate
kṣīyate tad-yaśaḥ sphītaṁ
mānaś cāvajñayā hataḥ*

yaḥ—who; *udyatam*—an offering; *anādṛtya*—rejecting; *kīnāśam*—from a miser; *abhiyācate*—begs; *kṣīyate*—is lost; *tat*—his; *yaśaḥ*—reputation; *sphītaṁ*—widespread; *mānaḥ*—honor; *ca*—and; *avajñayā*—by neglectful behavior; *hataḥ*—destroyed.

TRANSLATION

One who rejects an offering that comes of its own accord but later begs a boon from a miser thus loses his widespread reputation, and his pride is humbled by the neglectful behavior of others.

PURPORT

The general procedure of Vedic marriage is that a father offers his daughter to a suitable boy. That is a very respectable marriage. A boy should not go to the girl’s father and ask for the hand of his daughter in marriage. That is considered to be humbling one’s respectable position. Svāyambhuva Manu wanted to convince Kardama Muni, since he knew that the sage wanted to marry a suitable girl: “I am offering just such a suitable wife. Do not reject the offer, or else, because you are in need of a wife, you will have to ask for such a wife from someone else, who may not behave with you so well. In that case your position will be humbled.”

Another feature of this incident is that Svāyambhuva Manu was the Emperor, but he went to offer his qualified daughter to a poor *brāhmaṇa*.

Kardama Muni had no worldly possessions—he was a hermit living in the forest—but he was advanced in culture. Therefore, in offering one's daughter to a person, the culture and quality are counted as prominent, not wealth or any other material consideration.

TEXT 14

अहं त्वाभृणवं विद्वन् विवाहार्थं समुद्यतम् ।
अतस्त्वमुपकुर्वाणः प्रत्तां प्रतिगृहाण मे ॥१४॥

*aham tvāśṛṇavam vidvan
vivāhārtham samudyatam
ataḥ tvam upakurvāṇaḥ
prattām pratighāṇa me*

aham—I; *tvā*—you; *aśṛṇavam*—heard; *vidvan*—O wise man; *vivāha-artham*—for the sake of marriage; *samudyatam*—prepared; *ataḥ*—hence; *tvam*—you; *upakurvāṇaḥ*—not taken a vow of perpetual celibacy; *prattām*—offered; *pratighāṇa*—please accept; *me*—of me.

TRANSLATION

Svāyambhuva Manu continued: O wise man, I heard that you were prepared to marry. Please accept her hand, which is being offered to you by me, since you have not taken a vow of perpetual celibacy.

PURPORT

The principle of *brahmacarya* is celibacy. There are two kinds of *brahmacārīs*. One is called *naiṣṭhika-brahmacārī*, which means one who takes a vow of celibacy for his whole life, whereas the other, the *upakurvāṇa-brahmacārī*, is a *brahmacārī* who takes the vow of celibacy up to a certain age. For example, he may take the vow to remain celibate up to twenty-five years of age; then, with the permission of his spiritual master, he enters married life. *Brahmacarya* is student life, the beginning of life in the spiritual orders, and the principle of *brahmacarya* is celibacy. Only a householder can indulge in sense gratification or sex life, not a *brahmacārī*. Svāyambhuva Manu requested Kardama Muni to accept his daughter, since Kardama had not taken the vow of *naiṣṭhika-brahmacarya*. He was willing to marry, and the suitable daughter of a high royal family was presented.

TEXT 15

ऋषिरुवाच

बाढमुद्दोदुकाढोऽहढप्रत्ता च तवात्मजा ।

आवयोऱनुरूपोऽसावाद्यो वैवाहिको विधिः ॥१५॥

*ṛṣir uvāca**bāḍham udvoḍhu-kāmo 'ham**aprattā ca tavātmajā**āvayor anurūpo 'sāv**ādyo vaivāhiko vidhiḥ*

ṛṣiḥ—the great sage Kardama; *uvāca*—said; *bāḍham*—very well; *udvoḍhu-kāmaḥ*—desirous to marry; *aham*—I; *aprattā*—not promised to anyone else; *ca*—and; *tava*—your; *ātma-jā*—daughter; *āvayoḥ*—of us two; *anurūpaḥ*—proper; *asau*—this; *ādyoḥ*—first; *vaivāhikaḥ*—of marriage; *vidhiḥ*—ritualistic ceremony.

TRANSLATION

The great sage replied: Certainly I have a desire to marry, and your daughter has not yet married or given her word to anyone. Therefore our marriage according to the Vedic system can take place.

PURPORT

There were many considerations by Kardama Muni before accepting the daughter of Svāyambhuva Manu. Most important is that Devahūti had first of all fixed her mind on marrying him. She did not choose to have any other man as her husband. That is a great consideration because female psychology dictates that when a woman offers her heart to a man for the first time, it is very difficult for her to take it back. Also, she had not married before; she was a virgin girl. All these considerations convinced Kardama Muni to accept her. Therefore he said, “Yes, I shall accept your daughter under religious regulations of marriage.” There are different kinds of marriages, of which the first-class marriage is held by inviting a suitable bridegroom for the daughter and giving her in charity, well dressed and well decorated with ornaments, along with a dowry according to the means of the father. There are other kinds of marriage, such as *gāndharva* marriage and marriage by love, which are also accepted as marriage. Even

if one is forcibly kidnapped and later on accepted as a wife, that is also accepted. But Kardama Muni accepted the first-class way of marriage because the father was willing and the daughter was qualified. She had never offered her heart to anyone else. All these considerations made Kardama Muni agree to accept the daughter of Svāyambhuva Manu.

TEXT 16

कामः स भूयान्नरदेव तेऽस्याः

पुत्र्याः समाम्नायविधौ प्रतीतः ।

क एव ते तनयां नाद्रियेत

स्वयैव कान्त्या क्षिपतीमिव श्रियम् ॥१६॥

*kāmaḥ sa bhūyān naradeva te 'syāḥ
putryāḥ samāmnāya-vidhau pratītaḥ
ka eva te tanayām nādriyeta
svayaiva kāntyā kṣipatīm iva śriyam*

kāmaḥ—desire; *saḥ*—that; *bhūyāt*—let it be fulfilled; *nara-deva*—O King; *te*—your; *asyāḥ*—this; *putryāḥ*—of the daughter; *samāmnāya-vidhau*—in the process of the Vedic scriptures; *pratītaḥ*—recognized; *kaḥ*—who; *eva*—in fact; *te*—your; *tanayām*—daughter; *na ādriyeta*—would not adore; *svayā*—by her own; *eva*—alone; *kāntyā*—bodily luster; *kṣipatīm*—excelling; *iva*—as if; *śriyam*—ornaments.

TRANSLATION

Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments.

PURPORT

Kardama Muni wanted to marry Devahūti in the recognized manner of marriage prescribed in the scriptures. As stated in the Vedic scriptures, the first-class process is to call the bridegroom to the home of the bride and hand her to him in charity with a dowry of necessary ornaments, gold, furniture and other household paraphernalia. This form of marriage is prevalent among higher class Hindus even today and is declared in the *śāstras* to confer great religious merit on the bride's father. To give a

daughter in charity to a suitable son-in-law is considered to be one of the pious activities of a householder. There are eight forms of marriage mentioned in the scripture *Manu-smṛti*, but only one process of marriage, *brāhma* or *rājasika* marriage, is now current. Other kinds of marriage, by love, by exchange of garlands or by kidnapping the bride, are now forbidden in this Kali Age. Formerly, *kṣatriyas* would, at their pleasure, kidnap a princess from another royal house, and there would be a fight between the *kṣatriya* and the girl's family; then, if the kidnapper was the winner, the girl would be offered to him for marriage. Even Kṛṣṇa married Rukmīṇī by that process, and some of His sons and grandsons also married by kidnapping. Kṛṣṇa's grandson kidnapped Duryodhana's daughter, which caused a fight between the Kuru and Yadu families. Afterwards, an adjustment was made by the elderly members of the Kuru family. Such marriages were current in bygone ages, but at the present moment they are not possible because the strict principles of *kṣatriya* life have practically been abolished. Since India has become dependent on foreign countries, the particular influences of her social orders have been lost; now, according to the scriptures, everyone is a *śūdra*. The so-called *brāhmaṇas*, *kṣatriyas* and *vaiśyas* have forgotten their traditional activities, and in the absence of these activities they are called *śūdras*. It is said in the scriptures, *kalau śūdra-sambhava*. In the age of Kali everyone will be like *śūdras*. The traditional social customs are not followed in this age, although formerly they were followed strictly.

TEXT 17

यां हर्म्यपृष्ठे कणदङ्घ्रिशोभां
 विक्रीडतीं कन्दुकविह्वलाक्षीम् ।
 विश्वासुर्न्यपतत्स्वाद्विमाना-
 द्विलोक्य सम्मोहविमूढचेताः ॥१७॥

yām harmya-prṣṭhe kvaṇat-aṅghri-śobhām
 vikrīḍatīm kanduka-vihvalākṣīm
 viśvāvasur nyapatat svād vimānād
 vilokya sammoha-vimūḍha-cetāḥ

yām—whom; *harmya-prṣṭhe*—on the roof of the palace; *kvaṇat-aṅghri-śobhām*—whose beauty was heightened by the tinkling ornaments on her feet; *vikrīḍatīm*—playing; *kanduka-vihvala-akṣīm*—with eyes bewildered,

following her ball; *viśvāvasuḥ*—Viśvāvasu; *nyapatat*—fell down; *svāt*—from his own; *vimānāt*—from the airplane; *vilokya*—seeing; *sammoha-vimūḍha-cetāḥ*—whose mind was stupefied.

TRANSLATION

I have heard that Viśvāvasu, the great Gandharva, his mind stupefied with infatuation, fell from his airplane after seeing your daughter playing with a ball on the roof of the palace, for she was indeed beautiful with her tinkling ankle bells and her eyes moving to and fro.

PURPORT

It is understood that not only at the present moment but in those days also there were skyscrapers. Herein we find the word *harmya-prṣṭhe*. *Harmya* means a very big palatial building. *Svād vimānād* means “from his own airplane.” It is suggested that private airplanes or helicopters were also current in those days. The Gandharva Viśvāvasu, while flying in the sky, could see Devahūti playing ball on the roof of the palace. Ball playing was also current, but aristocratic girls would not play in a public place. Ball playing and other such pleasures were not meant for ordinary women and girls; only princesses like Devahūti could indulge in such sports. It is described here that she was seen from the flying airplane. This indicates that the palace was very high, otherwise how could one see her from an airplane? The vision was so distinct that the Gandharva Viśvāvasu was bewildered by her beauty and by hearing the sound of her ankle bangles, and, being captivated by the sound and beauty, he fell down. Kardama Muni mentioned the incident as he had heard it.

TEXT 18

तां प्रार्थयन्तीं ललनाललाम-
मसेवितश्रीचरणैरदृष्टाम् ।
वत्सां मनोरुच्यपदः खसारं
को नानुमन्येत बुधोऽभियाताम् ॥१८॥

*tām prārthayantīm lalanā-lalām
asevita-śrī-caraṇair adṛṣṭām
vatsām manoruccyapadaḥ svasāraṃ
ko nānumanyeta budho bhīyātām*

tām—her; *prārthayantīm*—seeking; *lalanā-lalāmam*—the ornament of women; *asevita-śrī-caraiṇi*—by those who have not worshiped the feet of Lakṣmī; *adṛṣtām*—not seen; *vatsām*—beloved daughter; *manoḥ*—of Svāyambhuva Manu; *uccapadaḥ*—of Uttānapāda; *svasāram*—sister; *kaḥ*—what; *na anumanyeta*—would not welcome; *budhaḥ*—wise man; *abhiyātām*—who has come of her own accord.

TRANSLATION

What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Svāyambhuva Manu and sister of Uttānapāda? Those who have not worshiped the gracious feet of the goddess of fortune cannot even perceive her, yet she has come of her own accord to seek my hand.

PURPORT

Kardama Muni praised the beauty and qualification of Devahūti in different ways. Devahūti was actually the ornament of all ornamented beautiful girls. A girl becomes beautiful by putting ornaments on her body, but Devahūti was more beautiful than the ornaments; she was considered the ornament of the ornamented beautiful girls. Demigods and Gandharvas were attracted by her beauty. Kardama Muni, although a great sage, was not a denizen of the heavenly planets, but it is mentioned in the previous verse that Viśvāvasu, who came from heaven, was also attracted by the beauty of Devahūti. Besides her personal beauty, she was the daughter of Emperor Svāyambhuva and sister of King Uttānapāda. Who could refuse the hand of such a girl?

TEXT 19

अतो भजिष्ये समयेन सार्धं
यावत्तेजो बिभृयादात्मनो मे ।
अतो धर्मान् पारमहंसमुख्यान्
शुक्लप्रोक्तान् बहु मन्येऽविहिंसान् ॥१९॥

ato bhajīṣye samayena sādhvīm
yāvat tejo bibhṛyād ātmano me
ato dharmān pāramahaṁsya-mukhyān
śukla-proktān bahu manye 'vihīnsān

ataḥ—therefore; *bhajiṣye*—I shall accept; *samayena*—on the conditions; *sādhvīm*—the chaste girl; *yāvat*—until; *tejaḥ*—semina; *bibhṛyāt*—may bear; *ātmanaḥ*—from my body; *me*—my; *ataḥ*—thereafter; *dharmān*—the duties; *pāramahaṁsya-mukhyān*—of the best of the *paramahaṁsas*; *śukla-proktān*—spoken by Lord Viṣṇu; *bahu*—much; *manye*—I shall consider; *avihiṁsrān*—free from envy.

TRANSLATION

Therefore I shall accept this chaste girl as my wife, on the condition that after she bears semina from my body, I shall accept the life of devotional service accepted by the most perfect human beings. That process was described by Lord Viṣṇu. It is free from envy.

PURPORT

Kardama Muni expressed his desire for a very beautiful wife to Emperor Svāyambhuva, and he accepted his daughter for marriage. He was in the hermitage practicing complete celibacy as a *brahmacārī*, and although he had the desire to marry, he did not want to be a householder for the whole span of his life because he was conversant with the Vedic principles of human life. According to Vedic principles, the first part of life should be utilized in *brahmacarya* for the development of character and spiritual qualities. In the next part of life, one may accept a wife and beget children, but one should not beget children like cats and dogs.

Kardama Muni desired to beget a child who would be a ray of the Supreme Personality of Godhead. One should beget a child who can perform the duties of Viṣṇu, otherwise there is no need to produce children. There are two kinds of children born of good fathers: one is educated in Kṛṣṇa consciousness so that he can be delivered from the clutches of *māyā* in that very life, and the other is a ray of the Supreme Personality of Godhead and teaches the world the ultimate goal of life. As will be described in later chapters, Kardama Muni begot such a child—Kapila, the incarnation of the Personality of Godhead who enunciated the philosophy of *sāṅkhya*. Great householders pray to God to send His representative so that there may be an auspicious movement in human society. This is one reason to beget a child. Another reason is that a highly enlightened parent can train a child in Kṛṣṇa consciousness so that the child will not have to come back again to this miserable world. Parents should see to it that the child born of them does not enter the womb of a mother again. Unless one can train a child for liberation in that

life, there is no need to marry or produce children. If human society produces children like cats and dogs for the disturbance of social order, then the world becomes hellish, as it has in this age of Kali. In this age, neither parents nor their children are trained; both are animalistic and simply eat, sleep, mate, defend and gratify their senses. This disorder in social life cannot bring peace to human society. Kardama Muni explains beforehand that he would not associate with the girl Devahūti for the whole duration of his life. He would simply associate with her until she had a child. In other words, sex life should be utilized only to produce a nice child, not for any other purpose. Human life is especially meant for complete devotion to the service of the Lord. That is the philosophy of Lord Caitanya.

After fulfilling his responsibility to produce a nice child, one should take *sannyāsa* and engage in the perfectional *paramahamṣa* stage. *Paramahamṣa* refers to the most highly elevated perfectional stage of life. There are four stages within *sannyāsa* life, and *paramahamṣa* is the highest order. The *Śrīmad-Bhāgavatam* is called the *Paramahamṣa-saṁhitā*, the treatise for the highest class of human beings. The *paramahamṣa* is free from envy. In other stages, even in the householder stage of life, there is competition and envy, but since the activities of the human being in the *paramahamṣa* stage are completely engaged in Kṛṣṇa consciousness or devotional service, there is no scope for envy. In the same order as Kardama Muni, about 100 years ago, Ṭhākura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teaching of Lord Caitanya to the fullest extent. By his prayers to the Lord he had as his child Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his bona fide disciples.

TEXT 20

यतोऽभवद्विश्वमिदं विचित्रं
 संस्थास्यते यत्र च वावतिष्ठते ।
 प्रजापतीनां पतिरेष मह्यं
 परं प्रमाणं भगवाननन्तः ॥२०॥

yato 'bhavad viśvam idaṁ vicitraṁ
 saṁsthāsyate yatra ca vāvatiṣṭhate
 prajāpatiṅāṁ patir eṣa mahyaṁ
 paraṁ pramaṇaṁ bhagavān anantaḥ

yataḥ—from whom; *abhavat*—emanated; *viśvam*—creation; *idam*—this; *vicitram*—wonderful; *saṁsthāsyate*—will dissolve; *yatra*—in whom; *ca*—and; *vā*—or; *avatiṣṭhate*—presently exists; *prajā-patīnām*—of the *prajāpatis*; *patiḥ*—the Lord; *eṣaḥ*—this; *mahyam*—to me; *param*—highest; *pramāṇam*—authority; *bhagavān*—Supreme Lord; *anantaḥ*—unlimited.

TRANSLATION

The highest authority for me is the unlimited Supreme Personality of Godhead, from whom this wonderful creation emanates and in whom its sustenance and dissolution rest. He is the origin of all *prajāpatis*, the personalities meant to produce living entities in this world.

PURPORT

Kardama Muni was ordered by his father, *Prajāpati*, to produce children. In the beginning of creation the *prajāpatis* were meant to produce the large population which was to reside in the planets of the gigantic universe. But Kardama Muni said that although his father was *Prajāpati*, who desired him to produce children, actually his origin was the Supreme Personality of Godhead, *Viṣṇu*, because *Viṣṇu* is the origin of everything; He is the actual creator of this universe, He is the actual maintainer, and when everything is annihilated, it rests in Him only. That is the conclusion of *Śrīmad-Bhāgavatam*. For creation, maintenance and annihilation there are the three deities *Brahmā*, *Viṣṇu* and *Maheśvara* (*Śiva*), but *Brahmā* and *Maheśvara* are qualitative expansions of *Viṣṇu*. *Viṣṇu* is the central figure. *Viṣṇu*, therefore, takes charge of maintenance. No one can maintain the whole creation but Him. There are innumerable entities, and they have innumerable demands; no one but *Viṣṇu* can fulfill the innumerable demands of all the innumerable living entities. *Brahmā* is ordered to create, and *Śiva* is ordered to annihilate. The middle function, maintenance, is taken charge of by *Viṣṇu*. Kardama Muni knew very well, by his power in progressive spiritual life, that *Viṣṇu*, the Personality of Godhead, was his worshipable Deity. Whatever *Viṣṇu* desired was his duty, and nothing else. He was not prepared to beget a number of children. He would beget only one child, who would help the mission of *Viṣṇu*. As stated in *Bhagavad-gītā*, whenever there is a discrepancy in the discharge of religious principles, the Lord descends on the surface of the earth to protect religious principles and to annihilate the miscreants.

Marrying and begetting a child is considered to liquidate one's debts to the family in which one is born. There are many debts which are imposed

upon a child just after his birth. There are debts to the family in which one is born, debts to the demigods, debts to the *pitās*, debts to the *ṛsis*, etc. But if someone engages only in the service of the Supreme Lord, the Personality of Godhead, who is actually worshipable, then even without trying to liquidate other debts, one becomes free from all obligations. Kardama Muni preferred to devote his life as a servant of the Lord in *paramahansa* knowledge and to beget a child only for that purpose, not to beget numberless children to fill up the vacancies in the universe.

TEXT 21

मैत्रेय उवाच

स उग्रधन्वस्यदेवावभाषे
 आसीच्च तूष्णीमरविन्दनाभम् ।
 धियोपगृह्णन् सितशोभितेन
 मुखेन चेतो लुलुभे देवहृत्याः ॥२१॥

*maitreya uvāca**sa ugradhanvann iyad evābabhāṣe**āsīc ca tūṣṇīm aravinda-nābham**dhiyopagṛhṇan smita-śobhitena**mukhena ceto lulubhe devahūtyāḥ*

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *saḥ*—he (Kardama); *ugra-dhanvan*—O great warrior Vidura; *iyat*—this much; *eva*—only; *ābabhāṣe*—spoke; *āsīt*—became; *ca*—and; *tūṣṇīm*—silent; *aravinda-nābham*—Lord Viṣṇu (whose navel is adorned by a lotus); *dhiyā*—by thought; *upagṛhṇan*—seizing; *smita-śobhitena*—beautified by his smile; *mukhena*—by his face; *cetaḥ*—the mind; *lulubhe*—was captivated; *devahūtyāḥ*—of Devahūti.

TRANSLATION

Śrī Maitreya said: O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshipable Lord Viṣṇu, who has a lotus on His navel. As he silently smiled, his face captured the mind of Devahūti, who began to meditate upon the great sage.

PURPORT

It appears that Kardama Muni was fully absorbed in Kṛṣṇa consciousness because as soon as he became silent, he at once began to think of Lord

Viṣṇu. That is the way of Kṛṣṇa consciousness. Pure devotees are so absorbed in thought of Kṛṣṇa that they have no other engagement; although they may seem to think or act otherwise, they are always thinking of Kṛṣṇa. The smile of such a Kṛṣṇa conscious person is so attractive that simply by smiling he wins so many admirers, disciples and followers.

TEXT 22

सोऽनु ज्ञात्वा व्यवसितं महिष्या दुहितुः स्फुटम् ।
तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ॥२२॥

*so 'nu jñātvā vyavasitaṁ
mahiṣyā duhituḥ sphuṭam
tasmai guṇa-gaṇāḍhyāya
dadau tulyāṁ praharṣitaḥ*

saḥ—he (Emperor Manu); *anu*—afterwards; *jñātvā*—having known; *vyavasitam*—the fixed decision; *mahiṣyāḥ*—of the Queen; *duhituḥ*—of his daughter; *sphuṭam*—clearly; *tasmai*—to him; *guṇa-gaṇa-āḍhyāya*—who was endowed with a host of virtues; *dadau*—gave away; *tulyāṁ*—who was equal (in good qualities); *praharṣitaḥ*—extremely pleased.

TRANSLATION

After having unmistakably known the decision of the Queen, as well as that of Devahūti, the Emperor most gladly gave his daughter to the sage, whose host of virtues was equaled by hers.

TEXT 23

शतरूपा महाराज्ञी पारिवर्हान्महाधनान् ।
दम्पत्योः पर्यदात्प्रीत्या भूषावासः परिच्छदान् ॥२३॥

*śatarūpā mahā-rājñī
pāribarhān mahā-dhanān
dampatyoḥ paryadāt prītyā
bhūṣā-vāsaḥ paricchadān*

śatarūpā—Empress Śatarūpā; *mahā-rājñī*—the Empress; *pāribarhān*—dowry; *mahā-dhanān*—valuable presents; *dampatyoḥ*—to the bride and

bridegroom; *pariyadāt*—gave; *prītyā*—out of affection; *bhūṣā*—ornaments; *vāsaḥ*—clothes; *paricchadān*—articles for household use.

TRANSLATION

Empress Śatarūpā lovingly gave most valuable presents, suitable for the occasion, such as jewelry, clothes and household articles, in dowry to the bride and bridegroom.

PURPORT

The custom of giving one's daughter in charity with a dowry is still current in India. The gifts are given according to the position of the father of the bride. *Pāribarhān mahā-dhanān* means the dowry which must be awarded to the bridegroom at the time of marriage. Here *mahā-dhanān* means greatly valuable gifts befitting the dowry of an empress. The words *bhūṣā-vāsaḥ paricchadān* also appear here. *Bhūṣā* means ornaments, *vāsaḥ* means clothing, and *paricchadān* means various household articles. All things befitting the marriage ceremony of an emperor's daughter were awarded to Kardama Muni, who was until now observing celibacy as a *brahmacārī*. The bride, Devahūti, was very richly dressed with ornaments and clothing.

In this way Kardama Muni was married with full opulence to a qualified wife and was endowed with the necessary paraphernalia for household life. In the Vedic way of marriage such a dowry is still given to the bridegroom by the father of the bride; even in poverty-stricken India there are marriages where hundreds and thousands of rupees are spent for a dowry. The dowry system is not illegal, as some have tried to prove. The dowry is a gift given to the daughter by the father to show good will, and it is compulsory. In rare cases where the father is completely unable to give a dowry, it is enjoined that he must at least give a fruit and a flower. As stated in *Bhagavad-gītā*, God can also be pleased even by a fruit and a flower. When there is financial inability and no question of accumulating a dowry by another means, one can give a fruit and flower for the satisfaction of the bridegroom.

TEXT 24

प्रत्तां दुहितरं सम्राट् सदृक्षाय गतव्यथः ।

उपगुह्य च बाहुभ्यामोत्कृष्योन्मथिताशयः ॥२४॥

prattām duhitarām samrāṭ
sadrkṣāya gata-vyathāḥ

*upaguhya ca bāhubhyām
autkaṅṭhyonmathitāśayaḥ*

prattām—who was given; *duhitaram*—daughter; *samrāṭ*—the Emperor (Manu); *sadrkṣāya*—unto a suitable person; *gata-vyathaḥ*—relieved of his responsibility; *upaguhya*—embracing; *ca*—and; *bāhubhyām*—with his two arms; *autkaṅṭhya-unmathita-āśayaḥ*—having an anxious and agitated mind.

TRANSLATION

Thus relieved of his responsibility by handing over his daughter to a suitable man, Svāyambhuva Manu, his mind agitated by feelings of separation, embraced his affectionate daughter with both his arms.

PURPORT

A father always remains in anxiety until he can hand over his grown-up daughter to a suitable boy. A father and mother's responsibility for children continues until they marry them to suitable spouses; when the father is able to perform that duty, he is relieved of his responsibility.

TEXT 25

अशक्नुवंस्तद्विरहं मुञ्चन् बाष्पकलां मुहुः ।
आसिञ्चदम्ब वत्सेति नेत्रोदैर्दुहितुः शिखाः ॥२५॥

*aśaknuvaṁs tad-virahaṁ
muñcan bāṣpa-kalām muhuḥ
āsiñcad amba vatseti
netrodair duhituḥ śikhāḥ*

aśaknuvan—being unable to bear; *tad-viraham*—separation from her; *muñcan*—shedding; *bāṣpa-kalām*—tears; *muhuḥ*—again and again; *āsiñcat*—he drenched; *amba*—my dear mother; *vatsa*—my dear daughter; *iti*—thus; *netra-udaiḥ*—by the water from his eyes; *duhituḥ*—of his daughter; *śikhāḥ*—the locks of hair.

TRANSLATION

The Emperor was unable to bear the separation of his daughter. Therefore tears poured from his eyes again and again, drenching his daughter's head as he cried, "My dear mother! My dear daughter!"

PURPORT

The word *amba* is significant. A father sometimes addresses his daughter in affection as “Mother” and sometimes as “my darling.” The feeling of separation occurs because until the daughter is married she remains the daughter of the father, but after her marriage she is no longer claimed as a daughter in the family; she must go to the husband’s house, for after marriage she becomes the property of the husband. According to *Manu-saṁhitā*, a woman is never independent. She must remain the property of the father while she is not married, and she must remain the property of the husband until she is elderly and has grown-up children of her own. In old age, when the husband has taken *sannyāsa* and left home, she remains the property of the sons. A woman is always dependent, either upon the father, husband or elderly sons. That will be exhibited in the life of Devahūti. Devahūti’s father handed over responsibility for her to the husband, Kardama Muni, and, in the same way, Kardama Muni also left home, giving the responsibility to his son, Kapiladeva. This narration will describe these events one after another.

TEXTS 26-27

आमन्त्र्य तं मुनिवरमनुज्ञातः सहानुगः ।

प्रतस्थे रथमारुह्य सभार्यः स्वपुरं नृपः ॥२६॥

उभयोर्दृष्टिकृत्यायाः सरस्वत्याः सुरोधसोः ।

श्रीषीणामुपशान्तानां पश्यन्नाश्रमसम्पदः ॥२७॥

*āmantrya taṁ muni-varam
anujñātaḥ sahānugaḥ
pratasthe ratham āruhya
sabhāryaḥ sva-puraṁ nṛpaḥ*

*ubhayor ṛṣi-kulyāyāḥ
sarasvatyāḥ surodhasoḥ
ṛṣīṇām upaśāntānām
paśyann āśrama-sampadaḥ*

āmantrya—taking permission to go; *taṁ*—from him (Kardama); *muni-varam*—from the best of sages; *anujñātaḥ*—being permitted to leave; *sahānugaḥ*—along with his retinue; *pratasthe*—started for; *ratham āruhya*—

mounting his chariot; *sa-bhāryaḥ*—along with his wife; *sva-puram*—his own capital; *nṛpaḥ*—the Emperor; *ubhayaḥ*—on both; *ṛṣi-kulyāyāḥ*—agreeable to the sages; *sarasvatyāḥ*—of the River Sarasvatī; *su-rodhasoḥ*—the charming banks; *ṛṣīṇām*—of the great sages; *upaśāntānām*—tranquil; *paśyan*—seeing; *āśrama-sampadaḥ*—the prosperity of the beautiful hermitages.

TRANSLATION

After asking and obtaining the great sage's permission to leave, the monarch mounted his chariot with his wife and started for his capital, followed by his retinue. Along the way he saw the prosperity of the tranquil seers' beautiful hermitages on both the charming banks of the Sarasvatī, the river so agreeable to saintly persons.

PURPORT

As cities are constructed in the modern age with great engineering and architectural craftsmanship, so in days gone by there were neighborhoods called *ṛṣi-kulas* where great saintly persons resided. In India there are still many magnificent places for spiritual understanding; there are many *ṛṣis* and saintly persons living in nice cottages on the banks of the Ganges and Yamunā for purposes of spiritual cultivation. While passing through the *ṛṣi-kulas* the King and his party were very much satisfied with the beauty of the cottages and hermitages. It is stated here, *paśyann āśrama-sampadaḥ*. The great sages had no skyscrapers, but the hermitages were so beautiful that the King was very much pleased at the sight.

TEXT 28

तमायान्तमभिप्रेत्य ब्रह्मावर्तात्प्रजाः पतिम् ।
गीतसंस्तुतिवादित्रैः प्रत्युदीयुः प्रहर्षिताः ॥२८॥

tam āyāntam abhipretya
brahmāvartāt prajāḥ patim
gīta-saṁstuti-vāditraiḥ
pratyudīyuh praharṣitāḥ

tam—him; *āyāntam*—who was arriving; *abhipretya*—knowing of; *brahmāvartāt*—from Brahmāvarta; *prajāḥ*—his subjects; *patim*—their lord; *gīta-saṁstuti-vāditraiḥ*—with songs, praise and instrumental music; *pratyudīyuh*—came forward to greet; *praharṣitāḥ*—overjoyed.

TRANSLATION

Overjoyed to know of his arrival, his subjects came forth from Brahmāvarta to greet their returning lord with songs, prayers and musical instruments.

PURPORT

It is the custom of the citizens of a kingdom's capital to receive the king when he returns from a tour. There is a similar description when Kṛṣṇa returned to Dvārakā after the Battle of Kurukṣetra. At that time He was received by all classes of citizens at the gate of the city. Formerly, capital cities were surrounded by walls, and there were different gates for regular entrance. Even in Delhi today there are old gates, and some other old cities have such gates where citizens would gather to receive the king. Here also the citizens of Barhiṣmatī, the capital of Brahmāvarta, the kingdom of Svāyambhuva, came nicely dressed to receive the Emperor with decorations and musical instruments.

TEXTS 29-30

बर्हिष्मती नाम पुरी सर्वसम्पत्समन्विता ।

न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः ॥२९॥

कुशाः काशास्त एवासन् शश्वद्वरितवर्चसः ।

ऋषयो यैः परामान्य यज्ञघ्नान् यज्ञमीजिरे ॥३०॥

barhiṣmatī nāma purī
sarva-sampat-samanvitā
nyapatan yatra romāṇi
yajñasyāṅgaṁ vidhunvataḥ

kuśāḥ kāsāś ta evāsan
śaśvad-dharita-varcasaḥ
ṛṣayo yaiḥ parābhāvya
yajña-ghnān yajñam ijire

barhiṣmatī—Barhiṣmatī; *nāma*—named; *purī*—city; *sarva-sampat*—all kinds of wealth; *samanvitā*—full of; *nyapatan*—fell down; *yatra*—where; *romāṇi*—the hairs; *yajñasya*—of Lord Boar; *aṅgam*—His body; *vidhunvataḥ*—shaking; *kuśāḥ*—*kuśa* grass; *kāsāḥ*—*kāśa* grass; *te*—they; *eva*—certainly; *āsan*—became; *śaśvat-dharita*—of evergreen; *varcasaḥ*—having the color; *ṛṣayaḥ*—

the sages; *yaiḥ*—by which; *parābhāvya*—defeating; *yajña-ghnān*—the disturbers of the sacrificial performances; *yajñam*—Lord Viṣṇu; *ījire*—they worshiped.

TRANSLATION

The city of Barhiṣmatī, rich in all kinds of wealth, was so called because Lord Viṣṇu's hair dropped there from His body when He manifested Himself as Lord Boar. As He shook His body, this very hair fell and turned into blades of evergreen kuśa grass and kāśa [another kind of grass used for mats], by means of which the sages worshiped Lord Viṣṇu after defeating the demons who had interfered with the performance of their sacrifices.

PURPORT

Any place directly connected with the Supreme Lord is called *pīṭha-sthāna*. Barhiṣmatī, the capital of Svāyambhuva Manu, was exalted not because the city was very rich in wealth and opulence, but because the hairs of Lord Varāha fell at this very spot. These hairs of the Lord later grew as green grass, and the sages used to worship the Lord with that grass after the time when the Lord killed the demon Hiraṇyākṣa. *Yajña* means Viṣṇu, the Supreme Personality of Godhead. In *Bhagavad-gītā*, *karma* is described as *yajñārtha*. *Yajñārtha-karma* means work done only for the satisfaction of Viṣṇu. If something is done for sense gratification or any other purpose, then it will be binding upon the worker. If one wants to be freed from the reaction of his work, he must perform everything for the satisfaction of Viṣṇu, or Yajña. In the capital of Svāyambhuva Manu, Barhiṣmatī, these particular functions were being performed by the great sages and saintly persons.

TEXT 31

कुशकाशमयं बहिरास्तीर्य भगवान्मनुः ।
अयजद्यज्ञपुरुषं लब्धा स्यान् यतो भुवम् ॥३१॥

*kuśa-kāśa-mayaṁ barhiṣmatīrya bhagavān manuḥ
ayajat yajña-puruṣaṁ
labdhā sthānaṁ yato bhuvam*

kuśa—of kuśa grass; *kāśa*—and of kāśa grass; *mayam*—made; *barhiḥ*—a seat; *āstīrya*—having spread; *bhagavān*—the greatly fortunate; *manuḥ*—Svāyambhuva Manu; *ayajat*—worshiped; *yajña-puruṣam*—Lord Viṣṇu;

labdhā—had achieved; *sthānam*—the abode; *yataḥ*—from whom; *bhuvam*—the earth.

TRANSLATION

Manu spread a seat of kuśas and kāśas and worshiped the Lord, the Personality of Godhead, by whose grace he had obtained the rule of the terrestrial globe.

PURPORT

Manu is the father of mankind, and therefore from “Manu” comes the word “man,” or, in Sanskrit, “*manuṣya*.” Those who are in a better position in the world, having sufficient wealth, should especially take lessons from Manu, who acknowledged his kingdom and opulence to be gifts from the Supreme Personality of Godhead and thus always engaged in devotional service. Similarly, the descendants of Manu, or human beings, especially those who are situated in a well-to-do condition, must consider that whatever riches they have are gifts from the Supreme Personality of Godhead. Those riches should be utilized for the service of the Lord in sacrifices performed to please Him. That is the way of utilizing wealth and opulence. No one can achieve wealth, opulence, good birth, a beautiful body or nice education without the mercy of the Supreme Lord. Therefore, those who are in possession of such valuable facilities must acknowledge their gratefulness to the Lord by worshiping Him and offering what they have received from Him. When such acknowledgment is given, either by a family, nation or society, their abode becomes almost like *Vaikuṅṭha*, and it becomes free from the operation of the threefold miseries of this material world. In the modern age the mission of Kṛṣṇa consciousness is for everyone to acknowledge the supremacy of Lord Kṛṣṇa; whatever one has in his possession must be considered a gift by the grace of the Lord. Everyone, therefore, should engage in devotional service through Kṛṣṇa consciousness. If one wants to be happy and peaceful in his position, either as a householder or citizen or member of human society, one must promote devotional service for the pleasure of the Lord.

TEXT 32

बर्हिष्मतीं नाम विभुर्या निर्विश्व समावसत् ।
तस्यां प्रविष्टो भवनं तापत्रयविनाशनम् ॥३२॥

*barhiṣmatīm nāma vibhur
yām nirviśya samāvasat*

*tasyām praviṣṭo bhavanam
tāpa-traya-vināśanam*

barhiṣmatīm—the city Barhiṣmatī; *nāma*—named; *vibhuḥ*—the very powerful Svāyambhuva Manu; *yām*—which; *nirviśya*—having entered; *samāvasat*—he lived in previously; *tasyām*—in that city; *praviṣṭaḥ*—entered; *bhavanam*—the palace; *tāpa-traya*—the threefold miseries; *vināśanam*—destroying.

TRANSLATION

Having entered the city of Barhiṣmatī, in which he had previously lived, Manu entered his palace, which was filled with an atmosphere that eradicated the three miseries of material existence.

PURPORT

The material world, or material existential life, is filled with threefold miseries: miseries pertaining to the body and mind, miseries pertaining to natural disturbances, and miseries inflicted by other living entities. Human society is meant to create a spiritual atmosphere by spreading the spirit of Kṛṣṇa consciousness. The miseries of material existence cannot affect the status of Kṛṣṇa consciousness. It is not that the miseries of the material world completely vanish when one takes to Kṛṣṇa consciousness, but for one who is Kṛṣṇa conscious the miseries of material existence have no effect. We cannot stop the miseries of the material atmosphere, but Kṛṣṇa consciousness is the antiseptic method to protect us from being affected by the miseries of material existence. For a Kṛṣṇa conscious person, both living in heaven and living in hell are equal. How Svāyambhuva Manu created an atmosphere wherein he was not affected by material miseries is explained in the following verses.

TEXT 33

सभार्यः सप्रजः कामान् बुभुजेऽन्याविरोधतः ।
सङ्गीयमानसत्कीर्तिः सखीभिः सुरगायकैः ।
प्रत्यूषेष्वनुबद्धेन हृदा मृष्वन् हरेः कथाः ॥३३॥

*sabhāryaḥ saprajaḥ kāmān
bubhuje 'nyāvirodhataḥ
saṅgīyamāna-sat-kīrtiḥ
sastrībhiḥ sura-gāyakaḥ*

*pratyūṣeṣu anubaddhena
hṛdā śṛṇvan hareḥ kathāḥ*

sa-bhāryaḥ—along with his wife; *sa-prajaḥ*—along with his subjects; *kāmān*—the necessities of life; *bubhuje*—he enjoyed; *anya*—from others; *avirodhataḥ*—without disturbance; *saṅgīyamāna*—being praised; *sat-kīrtiḥ*—reputation for pious activities; *sa-strībhīḥ*—along with their wives; *sura-gāyakaiḥ*—by celestial musicians; *pratyūṣeṣu*—at every dawn; *anubaddhena*—being attached; *hṛdā*—with the heart; *śṛṇvan*—listening to; *hareḥ*—of Lord Hari; *kathāḥ*—the topics.

TRANSLATION

Emperor Svāyambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion. Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor, and early in the morning, every day, he used to listen to the pastimes of the Supreme Personality of Godhead with a loving heart.

PURPORT

Human society is actually meant for realization of perfection in Kṛṣṇa consciousness. There is no restriction against living with a wife and children, but life should be so conducted that one may not go against the principles of religion, economic development, regulated sense enjoyment and, ultimately, liberation from material existence. The Vedic principles are designed in such a way that the conditioned souls who have come to this material existence may be guided in fulfilling their material desires and at the same time be liberated and go back to Godhead, back home.

It is understood that Emperor Svāyambhuva Manu enjoyed his household life by following these principles. It is stated here that early in the morning there were musicians who used to sing with musical instruments about the glories of the Lord, and the Emperor, with his family, personally used to hear about the pastimes of the Supreme Person. This custom is still prevalent in India in some of the royal families and temples. Professional musicians sing with *shanis*, and the sleeping members of the house gradually get up from their beds in a pleasing atmosphere. During bedtime also the singers sing songs in relationship with the pastimes of the Lord, with *shani* accompaniment, and the householders gradually fall asleep remembering the glories of the Lord. In every house, in addition to the singing program, there is an arrangement for *Bhāgavatam* lectures in the evening; family

members sit down, hold Hare Kṛṣṇa *kīrtana*, hear narrations from *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* and enjoy music before going to bed. The atmosphere created by this *saṅkīrtana* movement lives in their hearts, and while sleeping they also dream of the singing and glorification of the Lord. In such a way perfection of Kṛṣṇa consciousness can be attained. This practice is very old, as learned from this verse of *Śrīmad-Bhāgavatam*; millions of years ago, Svāyambhuva Manu used to avail himself of this opportunity to live householder life in the peace and prosperity of a Kṛṣṇa consciousness atmosphere.

As far as temples are concerned, in each and every royal palace or rich man's house, inevitably there is a nice temple, and the members of the household rise early in the morning and go to the temple to see the *maṅgalārātri* ceremony. The *maṅgalārātri* ceremony is the first worship of the morning. In the *ārātri* ceremony a light is offered in circles before the Deities with a conchshell and flowers and a fan. The Lord is supposed to rise early in the morning and take some light refreshment and give audience to the devotees. The devotees then go back to the house or sing the glories of the Lord in the temple. The early morning ceremony still takes place in Indian temples and palaces. Temples are meant for the assembly of the general public. Temples within palaces are especially for the royal families, but in many of these palace temples the public is also allowed to visit. The temple of the King of Jaipur is situated within the palace, but the public is allowed to assemble; if one goes there, he will see that the temple is always crowded with at least 500 devotees. After the *maṅgalārātri* ceremony they sit down together and sing the glories of the Lord with musical instruments and thus enjoy life. Temple worship by the royal family is also mentioned in *Bhagavad-gītā*, where it is stated that those who fail to achieve success in the *bhakti-yoga* principles within one life are given a chance to take birth in the next life in the family of rich men or in a royal family or family of learned *brāhmaṇas* or devotees. If anyone gets the opportunity to take birth in these families, he can achieve the facilities of a Kṛṣṇa conscious atmosphere without difficulty. A child born in that Kṛṣṇa atmosphere is sure to develop Kṛṣṇa consciousness. The perfection which he failed to attain in his last life is again offered in this life, and he can make himself perfect without fail.

TEXT 34

निष्णतं योगमायासु मुनिं स्वायम्भुवं मनुम् ।

यदाश्रंसयितुं भोगा न शेकुर्भगवत्परम् ॥३४॥

*niṣṇātām yogamāyāsu
 muniṁ svāyambhuvaṁ manum
 yad ābhraṁśayitum bhogā
 na śekur bhagavat-param*

niṣṇātām—absorbed; *yoga-māyāsu*—in temporary enjoyment; *muniṁ*—who was equal to a saint; *svāyambhuvaṁ*—Svāyambhuva; *manum*—Manu; *yat*—from which; *ābhraṁśayitum*—to cause to deviate; *bhogāḥ*—material enjoyments; *na*—not; *śekuḥ*—were able; *bhagavat-param*—who was a great devotee of the Supreme Personality of Godhead.

TRANSLATION

Thus Svāyambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to the lowest grade of life, for he always enjoyed his material happiness in a Kṛṣṇa conscious atmosphere.

PURPORT

The kingly happiness of material enjoyment generally drags one to the lowest grade of life, namely degradation to animal life, because of unrestricted sense enjoyment. But Svāyambhuva Manu was considered as good as a saintly sage because the atmosphere created in his kingdom and home was completely Kṛṣṇa conscious. The case is similar with the conditioned souls in general; they have come into this material life for sense gratification, but if they are able to create a Kṛṣṇa conscious atmosphere, as depicted here or as prescribed in revealed scriptures, by temple worship and household Deity worship, then in spite of their material enjoyment they can make advancement in pure Kṛṣṇa consciousness without a doubt. At the present moment, modern civilization is too much attached to the material way of life, or sense gratification. Therefore, the Kṛṣṇa consciousness movement can give the people in general the best opportunity to utilize their human life in the midst of material enjoyment. Kṛṣṇa consciousness does not stop them in their propensity for material enjoyment, but simply regulates their habits in the life of sense enjoyment. In spite of their enjoying the material advantages, they can be liberated in this very life by practicing Kṛṣṇa consciousness by the simple method of chanting the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 35

अयातयामास्रस्यासन् यामाः स्वान्तरयापनाः ।

शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः ॥३५॥

*ayāta-yāmās tasyāsan
yāmāḥ svāntara-yāpanāḥ
śṛṇvato dhyāyato viṣṇoḥ
kurvato bruvataḥ kathāḥ*

ayāta-yāmāḥ—time never lost; *tasya*—of Manu; *āsan*—were; *yāmāḥ*—the hours; *sva-antara*—his duration of life; *yāpanāḥ*—bringing to an end; *śṛṇvataḥ*—hearing; *dhyāyataḥ*—contemplating; *viṣṇoḥ*—of Lord Viṣṇu; *kurvataḥ*—acting; *bruvataḥ*—speaking; *kathāḥ*—the topics.

TRANSLATION

Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara Era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.

PURPORT

As freshly prepared food is very tasteful but if kept for three or four hours becomes stale and tasteless, so the existence of material enjoyment can endure as long as life is fresh, but at the fag end of life everything becomes tasteless, and everything appears to be vain and painful. The life of Emperor Svāyambhuva Manu, however, was not tasteless; as he grew older, his life remained as fresh as in the beginning because of his continued Kṛṣṇa consciousness. The life of a man in Kṛṣṇa consciousness is always fresh. It is said that the sun rises in the morning and sets in the evening and its business is to reduce the duration of everyone's life. But the sunrise and sunset cannot diminish the life of he who engages in Kṛṣṇa consciousness. Svāyambhuva Manu's life did not become stale after some time because he engaged himself always in chanting about and meditating upon Lord Viṣṇu. He was the greatest *yogī* because he never wasted his time. It is especially mentioned here, *viṣṇoḥ kurvato bruvataḥ kathāḥ*. When he talked, he talked only of Kṛṣṇa and Viṣṇu, the Personality of Godhead; when he heard something, it was about Kṛṣṇa; when he meditated, it was upon Kṛṣṇa and His activities.

It is stated that his life was very long, seventy-one *yugas*. One *yuga* is completed in 4,320,000 years, seventy-one of such *yugas* is the duration of the life of a Manu, and fourteen such Manus come and go in one day of Brahmā. For the entire duration of his life—4,320,000 times 71 years—Manu engaged in Kṛṣṇa consciousness by chanting, hearing, talking about and meditating upon Kṛṣṇa. Therefore, his life was not wasted, nor did it become stale.

TEXT 36

स एवं खान्तरं निन्ये युगानामेकसप्ततिम् ।
वासुदेवप्रसङ्गेन परिभूतगतित्रयः ॥३६॥

*sa evaṁ svāntaraṁ ninye
yugānām eka-saptatim
vāsudeva-prasaṅgena
paribhūta-gati-trayaḥ*

saḥ—he (Svāyambhuva Manu); *evaṁ*—thus; *sva-antaram*—his own period; *ninye*—passed; *yugānām*—of the cycles of four ages; *eka-saptatim*—seventy-one; *vāsudeva*—with Vāsudeva; *prasaṅgena*—by topics connected; *paribhūta*—transcended; *gati-trayaḥ*—the three destinations.

TRANSLATION

He passed his time, which lasted seventy-one cycles of the four ages [71 x 4,320,000 years], always thinking of Vāsudeva and always engaged in matters regarding Vāsudeva. Thus he transcended the three destinations.

PURPORT

The three destinations are meant for persons who are under the control of the three modes of material nature. These destinations are sometimes described as the awakened, dreaming and unconscious stages. In *Bhagavad-gītā* the three destinations are described as the destinations of persons in the modes of goodness, passion and ignorance. It is stated in the *Gītā* that those who are in the mode of goodness are promoted to better living conditions in higher planets and those who are in the mode of passion remain within this material world on the earth or on heavenly planets, but those who are in the mode of ignorance are degraded to an animal life on planets where life is lower than human. But one who is Kṛṣṇa conscious is

above these three modes of material nature. It is stated in *Bhagavad-gītā* that anyone who engages in devotional service to the Lord automatically becomes transcendental to the three destinations of material nature and is situated in the *brahma-bhūta* or self-realized stage. Although Svāyambhuva Manu, the ruler of this material world, appeared to be absorbed in material happiness, he was neither in the mode of goodness, nor in the modes of passion or ignorance, but in the transcendental stage.

Therefore, one who fully engages in devotional service is always liberated. Bilvamaṅgala Ṭhākura, a great devotee of the Lord, stated: “If I have unflinching devotion to the lotus feet of Kṛṣṇa, then Mother Liberation is always engaged in my service. Complete perfection of material enjoyment, religion and economic development are at my command.” People are after *dharma*, *artha*, *kāma* and *mokṣa*. Generally they perform religious activities to achieve some material gain, and they engage in material activity for sense gratification. After being frustrated in material sense gratification, one wants to be liberated and become one with the Absolute Truth. These four principles form the transcendental path for the less intelligent. Those who are actually intelligent engage in Kṛṣṇa consciousness, not caring for these four principles of the transcendental method. They at once elevate themselves to the transcendental platform which is above liberation. Liberation is not a very great achievement for a devotee, to say nothing of the results of ritualistic performances in religion, economic development, or the materialistic life of sense gratification. Devotees do not care for these. They are situated always on the transcendental platform of the *brahma-bhūta* stage of self-realization.

TEXT 37

शरीरा मानसा दिव्या वैयासे ये च मानुषाः ।

भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम् ॥३७॥

śārīrā mānasā divyā

vaiyāse ye ca mānuṣāḥ

bhautikāś ca katharṁ kleśā

bādhante hari-saṁśrayam

śārīrāḥ—pertaining to the body; *mānasāḥ*—pertaining to the mind; *divyāḥ*—pertaining to supernatural powers (demigods); *vaiyāse*—O Vidura; *ye*—those; *ca*—and; *mānuṣāḥ*—pertaining to other men; *bhautikāḥ*—pertain-

ing to other living beings; *ca*—and; *katham*—how; *kleśāḥ*—miseries; *bādhante*—can trouble; *hari-saṁśrayam*—one who has taken shelter of Lord Kṛṣṇa.

TRANSLATION

Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?

PURPORT

Every living entity within this material world is always afflicted by some kind of miseries, pertaining either to the body, the mind, or natural disturbances. Distresses due to cold in winter and severe heat in summer always inflict miseries on the living entities in this material world, but one who has completely taken shelter of the lotus feet of the Lord in Kṛṣṇa consciousness is in the transcendental stage; he is not disturbed by any miseries, either due to the body, the mind, or natural disturbances of summer and winter. He is transcendental to all these miseries.

TEXT 38

यः पृष्टो मुनिभिः प्राह धर्मान्नाविधाञ्छुभान् ।
 नृणां वर्णाश्रमाणां च सर्वभूतहितः सदा ॥३८॥

yaḥ pṛṣṭo munibhiḥ prāha
dharmān nānā-vidhān chubhān
nṛṇām varṇāśramāṇām ca
sarva-bhūta-hitaḥ sadā

yaḥ—who; *pṛṣṭaḥ*—being questioned; *munibhiḥ*—by the sages; *prāha*—spoke; *dharmān*—the duties; *nānā-vidhān*—many varieties; *śubhān*—auspicious; *nṛṇām*—of human society; *varṇa-āśramāṇām*—of the *varṇas* and *āśramas*; *ca*—and; *sarva-bhūta*—for all living beings; *hitaḥ*—who does welfare; *sadā*—always.

TRANSLATION

In reply to questions asked by certain sages, he [Svāyambhuva Manu], out of compassion for all living entities, taught the diverse sacred duties of men in general and the different *varṇas* and *āśramas*.

TEXT 39

एतच्च आदिराजस्य मनोश्चरितमद्भुतम् ।
वर्णितं वर्णनीयस्य तदपत्योदयं शृणु ॥३९॥

*etat ta ādi-rājasya
manoś caritam adbhutam
varṇitaṁ varṇanīyasya
tat-apatya-odayaṁ śṛṇu*

etat—this; *te*—unto you; *ādi-rājasya*—of the first Emperor; *manoḥ*—of Svāyambhuva Manu; *caritam*—the character; *adbhutam*—wonderful; *varṇitaṁ*—described; *varṇanīyasya*—whose reputation is worthy of description; *tat-apatya*—of his daughter; *odayaṁ*—to the flourishing; *śṛṇu*—please listen.

TRANSLATION

I have spoken to you of the wonderful character of Svāyambhuva Manu, the original King, whose reputation is worthy of description. Please hear as I speak of the flourishing of his daughter Devahūti.

Thus end the Bhaktivedānta purports of the Third Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled “The Marriage of Kardama Muni and Devahūti.”

TRANSLATION

Naitreya continued: After the departure of her parents, the chaste woman Devahūti, who could understand the desires of her husband, served him constantly with great love, as Bhavāni, the wife of Lord Śiva, serves her husband.

PURPORT

The example of Bhavāni is very significant. Bhavāni means the wife of Śiva, or Lord Śiva. Bhavāni, or Pārvatī, the daughter of the King of the mountains, selected Lord Śiva, who appears to be just like a beggar; and in spite of her being a princess, she undertook all kinds of hardships with Lord Śiva, who did not even have a house, but was living in the forest, the trees and passing his time in meditation.

CHAPTER TWENTY-THREE

Devahūti's Lamentation

TEXT 1

मैत्रेय उवाच

पितृभ्यां प्रस्थिते साध्वी पतिभिर्ज्ञितकोविदा ।

नित्यं पर्यचरत्प्रीत्या भवानीव भवं प्रभुम् ॥ १ ॥

maitreya uvāca

pitṛbhyāṃ prasthite sādhvī

patim iṅgita-kovidā

nityaṃ paryacarat prītyā

bhavānīva bhavaṃ prabhum

maitreyaḥ uvāca—Maitreya said; *pitṛbhyām*—by the parents; *prasthite*—at the departure; *sādhvī*—the chaste woman; *patim*—her husband; *iṅgita-kovidā*—understanding the desires; *nityam*—constantly; *paryacarat*—she served; *prītyā*—with great love; *bhavānī*—the goddess Pārvatī; *iva*—like; *bhavam*—Lord Śiva; *prabhum*—her lord.

TRANSLATION

Maitreya continued: After the departure of her parents, the chaste woman Devahūti, who could understand the desires of her husband, served him constantly with great love, as Bhavānī, the wife of Lord Śiva, serves her husband.

PURPORT

The specific example of Bhavānī is very significant. Bhavānī means the wife of Bhava, or Lord Śiva. Bhavānī, or Pārvatī, the daughter of the King of the Himalayas, selected Lord Śiva, who appears to be just like a beggar, as her husband. In spite of her being a princess, she undertook all kinds of tribulations to associate with Lord Śiva, who did not even have a house but was sitting underneath the trees and passing his time in meditation.

Although Bhavānī was the daughter of a very great king, she used to serve Lord Śiva just like a poor woman. Similarly, Devahūti was the daughter of an emperor, Svāyambhuva Manu, yet she preferred to accept Kardama Muni as her husband. She served him with great love and affection, and she knew how to please him. Therefore, she is designated here as *sādhvī*, which means a chaste, faithful wife. Her rare example is the ideal of Vedic civilization. Every woman is expected to be as good and chaste as Devahūti or Bhavānī. Today in Hindu society, unmarried girls are still taught to worship Lord Śiva with the idea that they may get husbands like him. Lord Śiva is the ideal husband, not in the sense of riches or sense gratification, but because he is the greatest of all devotees. *Vaiṣṇavānām yathā śambhuḥ*: Śambhu, or Lord Śiva, is the ideal Vaiṣṇava. He constantly meditates upon Lord Rāma and chants Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Śiva has a Vaiṣṇava *sampradāya* which is called the Viṣṇuvāmi-sampradāya. Unmarried girls worship Lord Śiva so that they can expect a husband who is as good a Vaiṣṇava as he. The girls are not taught to select a husband who is very rich or very opulent for material sense gratification, but if a girl is fortunate enough to get a husband as good as Lord Śiva in devotional service, then her life becomes perfect. The wife is dependent on the husband, and if the husband is a Vaiṣṇava, then naturally she shares the devotional service of the husband because she renders him service. This reciprocation of service and love between husband and wife is the ideal of a householder's life.

TEXT 2

विश्रम्भेणात्मशौचेन गौरवेण दमेन च ।

शुश्रूषया सौहृदेन वाचा मधुरया च भोः ॥ २ ॥

viśrambheṇātmāśaucena

gauraveṇa damena ca

śuśrūṣayā sauhṛdena

vācā madhurayā ca bhōḥ

viśrambheṇa—with intimacy; *ātma-śaucena*—with purity of mind and body; *gauraveṇa*—with great respect; *damena*—with control of the senses; *ca*—and; *śuśrūṣayā*—with service; *sauhṛdena*—with love; *vācā*—with words; *madhurayā*—sweet; *ca*—and; *bhōḥ*—O Vidura.

TRANSLATION

O Vidura, Devahūti served her husband with intimacy and great respect, with control of the senses, with love and with sweet words.

PURPORT

Here two words are very significant. Devahūti served her husband in two ways, *viśrambheṇa* and *gauraveṇa*. These are two important processes in serving the husband or the Supreme Personality of Godhead. *Viśrambheṇa* means with intimacy, and *gauraveṇa* means with great reverence. The husband is a very intimate friend; therefore, the wife must render service just like an intimate friend, and at the same time she must understand that the husband is superior in position, and thus she must offer him all respect. A man's psychology and woman's psychology are different. As constituted by bodily frame, a man always wants to be superior to his wife, and a woman, as bodily constituted, is naturally inferior to her husband. Thus the natural instinct is that the husband wants to post himself as superior to the wife, and this must be observed. Even if there is some wrong on the part of the husband, the wife must tolerate it, and thus there will be no misunderstanding between husband and wife. *Viśrambheṇa* means with intimacy, but it must not be familiarity that breeds contempt. According to the Vedic civilization, a wife cannot call her husband by name. In the present civilization the wife calls her husband by name, but in Hindu civilization she does not. Thus the inferiority and superiority complexes are recognized. *Damena ca*: a wife has to learn to control herself even if there is a misunderstanding. *Sauhrdena vācā madhurayā* means always desiring good for the husband and speaking to him with sweet words. A person becomes agitated by so many material contacts in the outside world; therefore, in his home life he must be treated by his wife with sweet words.

TEXT 3

विसृज्य कामं दम्भं च द्वेषं लोभमर्घं मदम् ।
अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत् ॥ ३ ॥

*visṛjya kāmam dambham ca
dveṣam lobham agham madam
apramattodyatā nityam
tejīyāmsam atoṣayat*

visṛjya—giving up; *kāmam*—lust; *dambham*—pride; *ca*—and; *dveṣam*—envy; *lobham*—greed; *agham*—sinful activities; *madam*—vanity; *apramattā*—sane; *udyatā*—laboring diligently; *nityam*—always; *tejyāmsam*—her very powerful husband; *atoṣayat*—she pleased.

TRANSLATION

Working sanely and diligently, she pleased her very powerful husband, giving up all lust, pride, envy, greed, sinful activities and vanity.

PURPORT

Here are some of the qualities of a great husband's great wife. Kardama Muni is great by spiritual qualification. Such a husband is called *tejyāmsam*, most powerful. Although a wife may be equal to her husband in advancement in spiritual consciousness, she should not be vainly proud. Sometimes it happens that the wife comes from a very rich family, as did Devahūti, the daughter of Emperor Svāyambhuva Manu. She could have been very proud of her parentage, but that is forbidden. The wife should not be proud of her parental position. She must always be submissive to the husband and must give up all vanity. As soon as the wife becomes proud of her parentage, it creates great misunderstanding between the husband and wife, and their nuptial life is ruined. Devahūti was very careful about that, and therefore it is said here that she gave up pride completely. Devahūti was not unfaithful. The most sinful activity for a wife is to accept another husband or another lover. Cāṇakya Paṇḍita has described four kinds of enemies at home. If the father is in debt he is considered to be an enemy; if the mother has selected another husband in the presence of her grown-up children, she is considered to be an enemy; if a wife does not live well with her husband but deals very roughly, then she is an enemy; and if a son is a fool, he is also an enemy. In family life, father, mother, wife and children are assets, but if the wife or mother accepts another husband in the presence of her husband or son, then, according to Vedic civilization, she is considered an enemy. A chaste and faithful woman must not practice adultery—that is a greatly sinful act.

TEXTS 4-5

स वै देवर्षिवर्यस्तां मानवीं समनुव्रताम् ।
दैवाद्गरीयसः पत्युराशासानां महाशिषः ॥ ४ ॥

कालेन भूयसा क्षामां कर्षितां व्रतचर्याया ।
 प्रेमगद्गदया वाचा पीडितः कृपयाब्रवीत् ॥ ५ ॥

*sa vai devarṣi-varyas tām
 mānavīm samanuvratām
 daivād garīyasaḥ patyur
 āśāsānām mahāśiṣaḥ*

*kālena bhūyasā kṣāmām
 karṣitām vrata-caryayā
 prema-gadgadayā vācā
 pīḍitaḥ kṛpayābravīt*

saḥ—he (Kardama); *vai*—certainly; *deva-ṛṣi*—of the celestial sages; *varyaḥ*—the foremost; *tām*—her; *mānavīm*—the daughter of Manu; *samanuvratām*—fully devoted; *daivāt*—than providence; *garīyasaḥ*—who was greater; *patyur*—from her husband; *āśāsānām*—expecting; *mahā-āśiṣaḥ*—great blessings; *kālena bhūyasā*—for a long time; *kṣāmām*—weak; *karṣitām*—emaciated; *vrata-caryayā*—by religious observances; *prema*—with love; *gadgadayā*—stammering; *vācā*—with a voice; *pīḍitaḥ*—overcome; *kṛpayā*—with compassion; *abravīt*—he said.

TRANSLATION

The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love.

PURPORT

The wife is expected to be of the same category as the husband. She must be prepared to follow the principles of the husband, and then there will be happy life. If the husband is a devotee and the wife is materialistic, then there cannot be any peace in the home. The wife must see the tendencies of the husband and must be prepared to follow him. From *Mahābhārata* we learn that when Gāndhārī understood that her would-be husband, Dhṛtarāṣṭra, was blind, she immediately began to practice blindness herself. Thus she covered her eyes and played the part of a blind woman. She decided that since her husband was blind, she must also act

like a blind woman, otherwise she would be proud of her eyes, and her husband would be seen as inferior. The word *samanuvrata* indicates that it is the duty of a wife to adopt the special circumstances in which the husband is situated. Of course, if the husband is as great as Kardama Muni, then a very good result accrues from following him. But even if the husband is not a great devotee like Kardama Muni, it is the wife's duty to adapt herself according to his mentality. That makes married life very happy. It is also mentioned herein that by following the strict vows of a chaste woman, Princess Devahūti became very skinny, and therefore her husband became compassionate. He knew that she was the daughter of a great king and yet was serving him just like an ordinary woman. She was reduced in health by such activities, and he became compassionate and addressed her as follows.

TEXT 6

कर्म उवाच

तुष्टोऽहमद्य तव मानवि मानदायाः

शुश्रूषया परमया परया च भक्त्या ।

यो देहिनामयमतीव सुहृत्स देहो

नावेक्षितः समुचितः क्षपितुं मदर्थे ॥ ६ ॥

kardama uvāca

tuṣṭo 'ham adya tava mānavi mānadāyāḥ

śuśrūṣayā paramayā parayā ca bhaktyā

yo dehinām ayam atīva suhṛt sa deho

nāvekṣitaḥ samucitaḥ kṣapitum mad-arthe

kardamaḥ uvāca—the great sage Kardama said; *tuṣṭaḥ*—pleased; *aham*—I am; *adya*—today; *tava*—with you; *mānavi*—O daughter of Manu; *mānadāyāḥ*—who are respectful; *śuśrūṣayā*—by the service; *paramayā*—most excellent; *parayā*—highest; *ca*—and; *bhaktyā*—by the devotion; *yaḥ*—that which; *dehinām*—to the embodied; *ayam*—this; *atīva*—extremely; *suhṛt*—dear; *saḥ*—that; *dehaḥ*—body; *na*—not; *avekṣitaḥ*—taken care of; *samucitaḥ*—properly; *kṣapitum*—to expend; *mat-arthe*—on my account.

TRANSLATION

Kardama Muni said: O respectful daughter of Svāyambhuva Manu, today I am very much pleased with you for your great devotion and most excellent

loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf.

PURPORT

It is indicated here that one's body is very dear, yet Devahūti was so faithful to her husband that not only did she serve him with great devotion, service and respect, but she did not even care for her own health. That is called selfless service. It appears that Devahūti had no sense pleasure, even with her husband, otherwise she would not have deteriorated in health. Acting to facilitate Kardama Muni's engagement in spiritual elevation, she continually assisted him, not caring for bodily comfort. It is the duty of a faithful and chaste wife to help her husband in every respect, especially when the husband is engaged in Kṛṣṇa consciousness. In this case, the husband also amply rewarded the wife. This is not to be expected by a woman who is the wife of an ordinary person.

TEXT 7

ये मे स्वधर्मनिरतस्य तपःसमाधि-
 विद्यात्मयोगविजिता भगवत्प्रसादाः ।
 तानेव ते मदनुसेवनयावरुद्धान्
 दृष्टिं प्रपश्य वितराम्यभयानशोकान् ॥ ७ ॥

*ye me sva-dharma-niratasya tapaḥ-samādhi-
 vidyātma-yoga-vijitā bhagavat-prasādāḥ
 tān eva te mad-anusevanayāvaruddhān
 dr̥ṣṭim prapaśya vitarāmy abhayān aśokān*

ye—those which; *me*—by me; *sva-dharma*—own religious life; *niratasya*—fully occupied with; *tapaḥ*—in austerity; *samādhi*—in meditation; *vidyā*—in Kṛṣṇa consciousness; *ātma-yoga*—by fixing the mind; *vijitāḥ*—achieved; *bhagavat-prasādāḥ*—the blessings of the Lord; *tān*—them; *eva*—even; *te*—by you; *mat*—to me; *anusevanayā*—by devoted service; *avaruddhān*—obtained; *dr̥ṣṭim*—transcendental vision; *prapaśya*—just see; *vitarāmi*—I am giving; *abhayān*—which are free from fear; *aśokān*—which are free from lamentation.

TRANSLATION

Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Kṛṣṇa con-

sciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.

PURPORT

Devahūti engaged only in the service of Kardama Muni. She was not supposed to be so advanced in austerity, ecstasy, meditation or Kṛṣṇa consciousness, but, imperceptibly, she was sharing her husband's achievements, which she could neither see nor experience. Automatically she achieved these graces of the Lord.

What are the graces of the Lord? It is stated here that the graces of the Lord are *abhaya*, free from fearfulness. In the material world, if someone accumulates a million dollars, he is always full of fear because he is always thinking, "What if the money is lost?" But the benediction of the Lord, *bhagavat-prasāda*, is never to be lost. It is simply to be enjoyed. There is no question of loss. One simply gains and enjoys gaining. *Bhagavad-gītā* also confirms this: when one achieves the grace of the Lord, the result is that *sarva-duḥkhāni*, all distresses, are destroyed. When situated in the transcendental position, one is freed from the two kinds of material diseases, hankering and lamentation. This is also stated in *Bhagavad-gītā*. After devotional life begins, we can achieve the full result of love of Godhead. Love of Kṛṣṇa is the highest perfection of *bhagavat-prasāda*, or divine mercy. This transcendental achievement is so greatly valuable that no material happiness can compare to it. Prabodhānanda Sarasvatī said that if one achieves the grace of Lord Caitanya he becomes so great that he does not care a fig even for the demigods, he thinks of monism as hellish, and for him the perfection of controlling the senses is as easy as anything. Heavenly pleasures become to him no more than stories. Actually, there is no comparison between material happiness and transcendental happiness.

By the grace of Kardama Muni, Devahūti experienced actual realization simply by serving. We get a similar example in the life of Nārada Muni. In his previous life, Nārada was a maidservant's son, but his mother was engaged in the service of great devotees. He got the opportunity to serve the devotees, and simply by eating the remnants of their foodstuff and carrying out their orders he became so elevated that in his next life he became the great personality Nārada. For spiritual achievement the easiest path is to take shelter of a bona fide spiritual master and to serve

him with heart and soul. That is the secret of success. As stated by Viśvanātha Cakravartī Thākura in his eight stanzas of prayer to the spiritual master, *yasya prasādād bhagavat-prasādaḥ*. By serving or receiving the grace of the spiritual master, one receives the grace of the Supreme Lord. By serving her devotee-husband Kardama Muni, Devahūti shared in his achievements. Similarly, a sincere disciple, simply by serving a bona fide spiritual master, can achieve all the mercy of the Lord and the spiritual master simultaneously.

TEXT 8

अन्ये पुनर्भगवतो भ्रुव उद्विजृम्भ-
 विभ्रंशितार्थरचनाः किमुक्कमस्य ।
 सिद्धासि भुङ्क्स्व विभवान्निजधर्मदोहान्
 दिव्यान्नरैर्दुरधिगान्प्रविक्रियाभिः ॥ ८ ॥

*anye punar bhagavato bhruva udvijrmbha-
 vibhramṣītārtharacanāḥ kim urukramasya
 siddhāsi bhuñkṣva vibhavān nija-dharma-dohān
 divyān narair duradhigān nṛpa-vikriyābhiḥ*

anye—others; *punaḥ*—again; *bhagavataḥ*—of the Lord; *bhruvaḥ*—of the eyebrows; *udvijrmbha*—by the movement; *vibhramṣita*—annihilated; *artharacanāḥ*—material achievements; *kim*—what use; *urukramasya*—of Lord Viṣṇu (far-stepping); *siddhā*—successful; *asi*—you are; *bhuñkṣva*—enjoy; *vibhavān*—the gifts; *nija-dharma*—by your own principles of devotion; *dohān*—gained; *divyān*—transcendental; *naraiḥ*—by persons; *duradhigān*—difficult to obtain; *nṛpa-vikriyābhiḥ*—proud of aristocracy.

TRANSLATION

Kardama Muni continued: What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Viṣṇu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely obtained by persons proud of aristocracy and material possessions.

PURPORT

Lord Caitanya recommended that the greatest achievement of human life is to achieve the grace of the Lord, love of God. He said, *premā pumartho mahān*: To achieve love of Godhead is the highest perfection of life. The same perfection is recommended by Kardama Muni to his wife. His wife belonged to a very aristocratic royal family. Generally, those who are very materialistic or who possess material wealth and prosperity are unable to appreciate the value of transcendental love of God. Although Devahūti was a princess coming from a very great royal family, fortunately she was under the supervision of her great husband Kardama Muni, who offered her the best gift which can be bestowed in human life, the grace of the Lord, or love of God. This grace of the Lord was achieved by Devahūti by the good will and satisfaction of her husband. She served her husband, who was a great devotee and saintly person, with great sincerity, love, affection and service, and Kardama Muni was satisfied. He willingly gave love of God, and he recommended that she should accept it and enjoy it because he had already achieved it.

Love of God is not an ordinary commodity. Caitanya Mahāprabhu was worshiped by Rūpa Gosvāmī because He distributed love of God, *kṛṣṇa-premā*, to everyone. Rūpa Gosvāmī praised Him as *mahā-vadānya*, a greatly munificent personality, because He was freely distributing to everyone love of Godhead, which is achieved by wise men only after many, many births. *Kṛṣṇa-premā*, Kṛṣṇa consciousness, is the highest gift which can be bestowed on anyone whom we presume to love.

One word used in this verse, *nija-dharma-dohān*, is very significant. Devahūti, as the wife of Kardama Muni, achieved an invaluable gift from her husband because she was very faithful to him. For a woman the first principle of religion is to be faithful to her husband. If, fortunately, the husband is a great personality, then the combination is perfect, and the lives of both the wife and the husband are at once fulfilled.

TEXT 9

एवं ब्रुवाणमबलाखिलयोगमाया-
 विद्याविचक्षणमवेक्ष्य गताधिरासीत् ।
 सम्प्रश्रयप्रणयविह्वलया गिरेषद्-
 ब्रीडावलोकविलसद्द्रसिताननाऽऽह ॥ ९ ॥

*evam bruvāṇam abalākhila-yogamāyā-
vidyā-vicakṣaṇam avekṣya gatādhir āsīt
sampraśraya-praṇaya-vihvalayā gireṣad-
vrīḍāvaloka-vilasat-dhasitānanāha*

evam—thus; *bruvāṇam*—speaking; *abalā*—the woman; *akhila*—all; *yoga-māyā*—of transcendental science; *vidyā-vicakṣaṇam*—excelling in knowledge; *avekṣya*—after hearing; *gata-ādhiḥ*—satisfied; *āsīt*—she became; *sampraśraya*—with humility; *praṇaya*—and with love; *vihvalayā*—choked up; *girā*—with a voice; *iṣat*—slightly; *vrīḍā*—bashful; *avaloka*—with a glance; *vilasat*—shining; *hasita*—smiling; *ānanā*—her face; *āha*—she spoke.

TRANSLATION

Upon hearing the speaking of her husband, who excelled in knowledge of all kinds of transcendental science, innocent Devahūti was very satisfied. Her smiling face shining with a slightly bashful glance, she spoke in a choked voice because of great humility and love.

PURPORT

It is said that if anyone is already engaged in Kṛṣṇa consciousness and is rendering transcendental loving service to the Lord, then it can be supposed that he has finished all the recommended courses of austerity, penance, religion, sacrifice, mystic *yoga* and meditation. Devahūti's husband was so expert in the transcendental science that there was nothing for him to argue about, and when she heard him speak she was confident that since he was very much advanced in devotional service he had already surpassed all transcendental educational activities. She had no doubt about the gifts offered by her husband; she knew that he was expert in offering such gifts, and when she understood that he was offering the greatest gift, she was very satisfied. She was overwhelmed with ecstatic love, and therefore she could not reply; then, with faltering language, just like an attractive wife, she spoke the following words.

TEXT 10

देवहूतिरुवाच

राद्रं बत द्विजवृषैतदमोघयोग-
मायाधिपे त्वयि विभो तदत्रैमि भर्तः ।

यस्तेऽभ्यधायि समयः सकृदङ्गसङ्गो
भूयाद्दरीयसि गुणः प्रसवः सतीनाम् ॥१०॥

devahūtīr uvāca

*rāddham bata dvija-vṛṣaitad amogha-yoga-
māyādhipē tvayi vibho tad avaimi bhartaḥ
yas te 'bhya dhāyī samayaḥ sakṛd aṅga-saṅgo
bhūyād garīyasi guṇaḥ prasavaḥ satīnām*

devahūtīḥ uvāca—Devahūti said; *rāddham*—it has been achieved; *bata*—indeed; *dvija-vṛṣa*—O best of the *brāhmaṇas*; *etat*—this; *amogha*—infallible; *yoga-māyā*—of mystic powers; *adhipe*—the master; *tvayi*—in you; *vibho*—O great one; *tat*—that; *avaimi*—I know; *bhartaḥ*—O husband; *yaḥ*—that which; *te*—by you; *abhya dhāyī*—was given; *samayaḥ*—promise; *sakṛt*—once; *aṅga-saṅgaḥ*—bodily union; *bhūyāt*—may be; *garīyasi*—when very glorious; *guṇaḥ*—a great quality; *prasavaḥ*—progeny; *satīnām*—of chaste women.

TRANSLATION

Śrī Devahūti said: My dear husband, O best of *brāhmaṇas*, I know that you have achieved perfection and are the master of all the infallible mystic powers because you are under the protection of *yogamāyā*, the transcendental nature. But you once made a promise that our bodily union should now fulfill because children are a great quality for a chaste woman who has a glorious husband.

PURPORT

Devahūti expressed her happiness by uttering the word *bata*, for she knew that her husband was in a highly elevated transcendental position and was under the shelter of *yogamāyā*. As stated in *Bhagavad-gītā*, those who are great souls, *mahāt̥mās*, are not under the control of the material energy. The Supreme Lord has two energies, material and spiritual. The living entities are marginal energy. As marginal energy, a person may be under the control of the material energy or the spiritual energy (*yogamāyā*). Kardama Muni was a great soul, and therefore he was under the spiritual energy, which means that he was directly connected with the Supreme Lord. The symptom of this is Kṛṣṇa consciousness, constant engagement in devotional service. This was known to Devahūti, yet she was anxious to have a son by bodily union with the sage. She reminded

her husband of his promise to her parents: "I will remain only until the time of Devahūti's pregnancy." She reminded him that for a chaste woman to have a child by a great personality is most glorious. She wanted to be pregnant, and she prayed for that. The word *strī* means expansion. By bodily union of the husband and wife their qualities are expanded: children born of good parents are expansions of their personal qualifications. Both Kardama Muni and Devahūti were spiritually enlightened; therefore she desired from the beginning that first she be pregnant and then she be empowered with the achievement of God's grace and love of God. For a woman it is a great ambition to have a son of the same quality as a highly qualified husband. Since she had the opportunity to have Kardama Muni as her husband, she also desired to have a child by bodily union.

TEXT 11

तत्रेतिकृत्यमुपशिक्ष यथोपदेशं
 येनैष मे कर्षितोऽतिरिंसयाऽऽत्मा ।
 सिद्धयेत ते कृतमनोभवधर्षिताया
 दीनस्तदीश भवनं सदृशं विचक्ष्व ॥११॥

tatreti-kṛtyam upaśikṣa yathopadeśaṁ
yenaīṣa me karṣīto 'tiriraṁsayātmā
siddhyeta te kṛta-manobhava-dharṣitāyā
dīnaś tad īśa bhavanam sadṛśam vicakṣva

tatra—in that; *iti-kṛtyam*—what is necessary to be done; *upaśikṣa*—perform; *yathā*—according to; *upadeśam*—instruction in scripture; *yena*—by which; *eṣaḥ*—this; *me*—my; *karṣītaḥ*—emaciated; *atiriraṁsayā*—due to intense passion not being satisfied; *ātmā*—body; *siddhyeta*—it may be rendered fit; *te*—for you; *kṛta*—excited; *manaḥ-bhava*—by emotion; *dharṣitāyāḥ*—who am struck; *dīnaḥ*—poor; *tad*—therefore; *īśa*—O my dear lord; *bhavanam*—house; *sadṛśam*—suitable; *vicakṣva*—please think of.

TRANSLATION

Devahūti continued: My dear lord, I am struck by excited emotion for you. Therefore kindly make what arrangements must be made according to the scriptures so that my skinny body, emaciated through unsatisfied

passion, may be rendered fit for you. Also, my lord, please think of a suitable house for this purpose.

PURPORT

The Vedic literatures are not only full of spiritual instruction, but they are also instructive in how to prosecute material existence very nicely, with the ultimate aim of spiritual perfection. Devahūti asked her husband, therefore, how to prepare herself for sex life according to the Vedic instructions. Sex life is especially meant for having good children. The circumstances for creating good children are mentioned in *kāma-śāstra*, the scripture in which suitable arrangements are prescribed for factually glorious sex life. Everything needed is mentioned in the scriptures—what sort of house and decorations there should be, what sort of dress the wife should have, how she should be decorated with ointments, scents and other attractive features, etc. With these requisites fulfilled, the husband will be attracted by her beauty, and a favorable mental situation will be created. The mental situation at the time of sex life may then be transferred into the womb of the wife, and good children can come out of that pregnancy. Here is a special reference to Devahūti's bodily features. Because she had become skinny, she feared that her body might have no attraction for Kardama. She wanted to be instructed how to improve her bodily condition in order to attract her husband. Sexual intercourse in which the husband is attracted to the wife is sure to produce a male child, but sexual intercourse based on attraction of the wife for the husband may produce a girl. That is mentioned in the *Āyur Veda*. When the passion of the woman is greater, there is a chance of a girl's being born. When the passion of the man is greater, then there is the possibility of a son. Devahūti wanted the passion of her husband to be increased by the arrangement mentioned in the *kāma-śāstra*. She wanted him to instruct her in that way, and she also requested that he arrange for a suitable house because the hermitage in which Kardama Muni was living was very simple and completely in the mode of goodness, and there was less possibility of passion's being aroused in his heart.

TEXT 12

मैत्रेय उवाच

प्रियायाः प्रियमन्त्रिच्छन् कर्दमो योगमास्थितः ।

विमानं कामगं क्षत्तस्तर्ह्येवाविरचीकरत् ॥१२॥

maitreya uvāca
priyāyāḥ priyam anvicchan
kardamo yogam āsthitaḥ
vimānaṁ kāmagaṁ kṣattas
tarhy evāviraçikarat

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *priyāyāḥ*—of his beloved wife; *priyam*—the pleasure; *anvicchan*—seeking; *kardamaḥ*—the sage Kardama; *yogam*—yogic power; *āsthitaḥ*—exercised; *vimānam*—an airplane; *kāma-gam*—moving at will; *kṣattaḥ*—O Vidura; *tarhi*—instantly; *eva*—quite; *āviraçikarat*—he produced.

TRANSLATION

Maitreya continued: O Vidura, seeking to please his beloved wife, the sage Kardama exercised his yogic power and instantly produced an aerial mansion that could travel at his will.

PURPORT

Here the words *yogam āsthitaḥ* are significant. The sage Kardama was completely perfect in *yoga*. As the result of real *yoga* practice there are eight kinds of perfection: the *yogī* can become smaller than the smallest, greater than the greatest, or lighter than the lightest, he can achieve anything he likes, he can create even a planet, he can establish influence over anyone, etc. In this way yogic perfection is achieved, and after this one can achieve the perfection of spiritual life. Thus it was not very wonderful for Kardama Muni to create a mansion in the air, according to his own desire, to fulfill the desire of his beloved wife. He at once created the palace, which is described in the following verses.

TEXT 13

सर्वकामदुघं दिव्यं सर्वरत्नसमन्वितम् ।
 सर्वद्रव्यपचयोदर्कं मणिस्तम्भैरुपस्कृतम् ॥१३॥

sarva-kāma-dughaṁ divyaṁ
sarva-ratna-samanvitam
sarvaddhy-upacayodarkaṁ
maṇi-stambhair upaskṛtam

sarva—all; *kāma*—desires; *dugham*—yielding; *divyam*—wonderful; *sarva-ratna*—all sorts of jewels; *samanvitam*—bedecked with; *sarva*—all; *ṛddhi*—of wealth; *upacaya*—increase; *udarkam*—gradual; *maṇi*—of precious stones; *stambhaiḥ*—with pillars; *upaskṛtam*—adorned.

TRANSLATION

It was a wonderful structure, bedecked with all sorts of jewels, adorned with pillars of precious stones, and capable of yielding whatever one desired. It was equipped with every form of furniture and wealth, which tended to increase in the course of time.

PURPORT

The castle created in the sky by Kardama Muni may be called a “castle in the air,” but by his mystic power of *yoga* Kardama Muni actually constructed a huge castle in the air. To our feeble imagination, a castle in the sky is an impossibility, but if we scrutinizingly consider the matter we can understand that it is not impossible at all. If the Supreme Personality of Godhead can create so many planets, carrying millions of castles in the air, a perfect *yogī* like Kardama Muni can easily construct one castle in the air. The castle is described as *sarva-kāma-dugham*, yielding whatever one desired. It was full of jewels. Even the pillars were made of pearls and valuable stones. These valuable jewels and stones were not subject to deterioration, but were everlastingly and increasingly opulent. We sometimes hear of castles thus bedecked on the surface of this earth also. The castles constructed by Lord Kṛṣṇa for His 16,108 wives were so bedecked with jewels that there was no need of lamplight during the night.

TEXTS 14-15

दिव्योपकरणोपेतं सर्वकालमुखावहम् ।
 पट्टिकाभिः पताकाभिर्विचित्राभिरलंकृतम् ॥१४॥
 स्रग्मिविचित्रमाल्याभिर्मञ्जुशिञ्जत्षडङ्घ्रिभिः ।
 दुकूलक्षौमकौशेयैर्नानावस्त्रैर्विराजितम् ॥१५॥

divyopakaraṇopetaṁ
sarva-kāla-sukhāvaham
paṭṭikābhiḥ patākābhir
vicitrābhir alankṛtam

*sragbhir vicitra-mālyābhir
mañju-śiñjat-ṣaḍ-aṅghribhiḥ
dukūla-kṣauma-kaūśeyair
nānā-vastrair virājitam*

divya—wonderful; *upakarāṇa*—with paraphernalia; *upetam*—equipped; *sarva-kāla*—in all seasons; *sukha-āvaham*—bringing happiness; *paṭṭikābhiḥ*—with festoons; *patākābhiḥ*—with flags; *vicitrābhiḥ*—of various colors and fabrics; *alaṅkṛtam*—decorated; *sragbhiḥ*—with wreaths; *vicitra-mālyābhiḥ*—with charming flowers; *mañju*—sweet; *śiñjat*—humming; *ṣaṭ-aṅghribhiḥ*—with bees; *dukūla*—fine cloth; *kṣauma*—linen; *kaūśeyaiḥ*—of silk cloth; *nānā*—various; *vastraiḥ*—with tapestries; *virājitam*—embellished.

TRANSLATION

The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk and various other fabrics.

TEXT 16

उपर्युपरि विन्यस्तनिलयेषु पृथक्पृथक् ।
क्षिप्तैः कशिपुभिः कान्तं पर्यङ्कव्यजनासनैः ॥१६॥

*upary-upari vinyasta-
nilayeṣu pṛthak pṛthak
kṣiptaiḥ kaṣipubhiḥ kāntam
paryaṅka-vyajanaśanaiḥ*

upari-upari—one upon another; *vinyasta*—placed; *nilayeṣu*—in stories; *pṛthak pṛthak*—separately; *kṣiptaiḥ*—arranged; *kaṣipubhiḥ*—with beds; *kāntam*—charming; *paryaṅka*—couches; *vyajana*—fans; *āsanaiḥ*—with seats.

TRANSLATION

The palace looked charming, with beds, couches, fans and seats, all separately arranged in seven stories.

PURPORT

It is understood from this verse that the castle had many stories. The words *upary-upari vinyasta* indicate that skyscrapers are not newly invented. Even in those days, millions of years ago, the idea of building many-storied houses was current. They contained not merely one or two rooms, but many different apartments, and each was completely decorated with cushions, bedsteads, sitting places and carpets.

TEXT 17

तत्र तत्र विनिक्षिप्तनानाशिल्पोपशोभितम् ।
महामरकतस्थल्या जुष्टं विद्रुमवेदिभिः ॥१७॥

*latra latra vinikṣipta-
nānā-śilpoपाशobhitam
mahā-marakata-sthalyā
juṣṭam vidruma-vedibhiḥ*

latra latra—here and there; *vinikṣipta*—placed; *nānā*—various; *śilpa*—by artistic engravings; *upaśobhitam*—extraordinarily beautiful; *mahā-marakata*—of great emeralds; *sthalyā*—with a floor; *juṣṭam*—furnished; *vidruma*—of coral; *vedibhiḥ*—with raised platforms (daises).

TRANSLATION

Its beauty was enhanced by artistic engravings here and there on the walls. The floor was of emerald, with coral daises.

PURPORT

At the present moment people are very proud of their architectural art, yet floors are generally decorated with colored cement. It appears, however, that the castle constructed by the yogic powers of Kardama Muni had floors of coral and diamonds.

TEXT 18

द्वाःसु विद्रुमदेहल्या भातं वज्रकपाटवत् ।
शिवरेष्विन्द्रनीलेषु हेमकुम्भैरधिश्रितम् ॥१८॥

dvāhsu vidruma-dehalyā
bhātām vajra-kapāṭaval
śikhareṣu indranīleṣu
hema-kumbhair adhiśritam

dvāhsu—in the entrances; *vidruma*—of coral; *dehalyā*—with a threshold; *bhātām*—beautiful; *vajra*—bedecked with diamonds; *kapāṭa-val*—having doors; *śikhareṣu*—on the domes; *indra-nīleṣu*—of sapphires; *hema-kumbhair*—with gold pinnacles; *adhiśritam*—crowned.

TRANSLATION

The palace was very beautiful with its coral thresholds at the entrances and its doors bedecked with diamonds. Gold pinnacles crowned its domes of sapphire.

TEXT 19

चक्षुष्मत्पद्मरागाग्र्यैर्वज्रभित्तिषु निर्मितैः ।
 जुष्टं विचित्रवैतानैर्महाहैर्मतोरणैः ॥१९॥

caṅṣuṣmat padmarāgāgryair
vajra-bhittiṣu nirmitaiḥ
juṣṭam vicitra-vaitānaiḥ
mahārhair hema-toraṇaiḥ

caṅṣuḥ-mat—as if possessed of eyes; *padma-rāga*—with rubies; *agryaiḥ*—choicest; *vajra*—of diamond; *bhittiṣu*—on the walls; *nirmitaiḥ*—set; *juṣṭam*—furnished; *vicitra*—various; *vaitānaiḥ*—with canopies; *mahā-arhaiḥ*—greatly valuable; *hema-toraṇaiḥ*—with gates of gold.

TRANSLATION

With the choicest rubies set in its diamond walls, it appeared as though possessed of eyes. It was furnished with wonderful canopies and greatly valuable gates of gold.

PURPORT

Artistic jewelry and decorations giving the appearance of eyes are not imaginary. Even in recent times the Mogul emperors constructed their palaces with decorations of jeweled birds with eyes made of valuable

stones. The stones have been taken away by the authorities, but the decorations are still present in some of the castles constructed by the Mogul emperors in New Delhi. The royal palaces were built with jewels and rare stones like eyes, and thus at night they would give off reflective light without need of lamps.

TEXT 20

हंसपारावतव्रातैस्तत्र तत्र निकूजितम् ।
कृत्रिमान् मन्यमानैः स्वानधिरुह्याधिरुह्य च ॥२०॥

*haṁsa-pārāvata-vrātais
tatra tatra nikūjitam
kṛtrimān manyamānaiḥ svān
adhiruhyādhiruhya ca*

haṁsa—of swans; *pārāvata*—of pigeons; *vrātaiḥ*—with multitudes; *tatra tatra*—here and there; *nikūjitam*—vibrated; *kṛtrimān*—artificial; *manya-mānaiḥ*—thinking; *svān*—belonging to their own kind; *adhiruhya adhiruhya*—rising up repeatedly; *ca*—and.

TRANSLATION

Here and there in that palace were multitudes of live swans and pigeons, as well as artificial swans and pigeons so lifelike that the real swans rose above them again and again, thinking them live birds like themselves. Thus the palace vibrated with the sounds of these birds.

TEXT 21

विहारस्थानविश्रामसंवेशप्राङ्गणाजिरैः ।
यथोपजोषं रचितैर्विस्मापनमिवात्मनः ।२१॥

*vihāra-sthāna-viśrāma-
saṁveśa-prāṅgaṇājiraiḥ
yathopajoṣaṁ racitair
vismāpanam ivātmanaḥ*

vihāra-sthāna—pleasure grounds; *viśrāma*—resting chambers; *saṁveśa*—bedrooms; *prāṅgaṇa*—inner yards; *ajiraiḥ*—with outer yards; *yathā-upajoṣam*

—according to comfort; *racitaiḥ*—which were designed; *vismāpanam*—causing astonishment; *iva*—indeed; *ātmanaḥ*—to himself (Kardama).

TRANSLATION

The castle had pleasure grounds, resting chambers, bedrooms and inner and outer yards designed with an eye to comfort. All this caused astonishment to the sage himself.

PURPORT

Kardama Muni, being a saintly person, was living in a humble hermitage, but when he saw the palace constructed by his yogic powers, which was full of resting rooms, rooms for sex enjoyment, and inner and outer yards, he himself was astonished. That is the way of a God-gifted person. A devotee like Kardama Muni exhibited such opulence by his yogic power at the request of his wife, but when the opulence was produced, he himself could not understand how such manifestations could be possible. When a *yogī*'s power is exhibited, the *yogī* himself is sometimes astonished.

TEXT 22

ईदृग्गृहं तस्यश्यन्ती नातिप्रीतेन चेतसा ।
सर्वभूताशयामिज्ञः प्रावोचत्कर्दमः स्वयम् ॥२२॥

*īdṛg gṛhaṁ taś paśyantīm
nātiprīteṇa cetasā
sarva-bhūtāśayābhijñāḥ
prāvocat kardamaḥ svayam*

īdṛk—such; *gṛham*—house; *taś*—that; *paśyantīm*—looking at; *na atiprīteṇa*—not much pleased; *cetasā*—with a heart; *sarva-bhūta*—of everyone; *āśaya-abhijñāḥ*—understanding the heart; *prāvocat*—he addressed; *kardamaḥ*—Kardama; *svayam*—personally.

TRANSLATION

When he saw Devahūti looking at the gigantic, opulent palace with a displeased heart, Kardama Muni could understand her feelings because he could study the heart of anyone. Thus he personally addressed his wife as follows.

PURPORT

Devahūti had spent a long time in the hermitage, not taking much care of her body. She was covered with dirt, and her clothing was not very nice. Kardama Muni was surprised that he could produce such a palace, and similarly his wife Devahūti was also astonished. How could she live in that opulent palace? Kardama Muni could understand her astonishment, and thus he spoke as follows.

TEXT 23

निमज्ज्यासिन् हृदे भीरु बिमानमिदमारुह ।

इदं शुक्लकृतं तीर्थमाशिषां यापकं नृणाम् ॥२३॥

*nimajjyāsmiṅ hrade bhīru
vimānam idam āruha
idaṁ śukla-kṛtaṁ tīrtham
āśiṣāṁ yāpakam nṛṇām*

nimajjya—after bathing; *asmiṅ*—in this; *hrade*—in the lake; *bhīru*—O fearful one; *vimānam*—airplane; *idam*—this; *āruha*—ascend; *idam*—this; *śukla-kṛtam*—created by Lord Viṣṇu; *tīrtham*—sacred lake; *āśiṣām*—the desires; *yāpakam*—bestowing; *nṛṇām*—of human beings.

TRANSLATION

My dear Devahūti, you look very much afraid. First bathe in Lake Bindu-sarovara, created by Lord Viṣṇu Himself, which can grant all the desires of a human being, and then mount this airplane.

PURPORT

It is still the system to go to places of pilgrimage and take a bath in the water there. In Vṛndāvana the people take baths in the River Yamunā. In other places, such as Prayāga, they take baths in the River Ganges. The words *tīrtham āśiṣām yāpakam* mean the fulfillment of desires by bathing in a place of pilgrimage. Kardama Muni advised his good wife to bathe in Lake Bindu-sarovara so that she could revive the former beauty and luster of her body.

TEXT 24

सा तद्भर्तुः समादाय वचः कुवलयेक्षणा ।

सरजं विभ्रती वासो वेणीभृतांश्च मूर्धजान् ॥२४॥

*sā tad bhartuḥ samādāya
vacaḥ kuvalayekṣaṇā
sarajam bibhratī vāso
veṇī-bhūtāmś ca mūrdhajān*

sā—she; *tad*—then; *bhartuḥ*—of her husband; *samādāya*—accepting; *vacaḥ*—the words; *kuvalaya-ikṣaṇā*—the lotus-eyed; *sarajam*—dirty; *bibhratī*—wearing; *vāsaḥ*—clothing; *veṇī-bhūtān*—matted; *ca*—and; *mūrdha-jān*—hair.

TRANSLATION

The lotus-eyed Devahūti accepted the order of her husband. She did not look very attractive because of her dirty dress and the locks of matted hair on her head.

PURPORT

It appears that Devahūti's hair had remained uncombed for many years and had become complicated in tangles. In other words, she neglected her bodily dress and comforts to engage in the service of her husband.

TEXT 25

अङ्गं च मलपङ्केन संछन्नं शबलस्तनम् ।
आविवेश सरस्वत्याः सरः शिवजलाशयम् ॥२५॥

*aṅgam ca mala-paṅkena
sañchannam śabala-stanam
āviveśa sarasvatyāḥ
saraḥ śiva-jalāśayam*

aṅgam—body; *ca*—and; *mala-paṅkena*—with dirt; *sañchannam*—covered; *śabala*—discolored; *stanam*—breasts; *āviveśa*—she entered; *sarasvatyāḥ*—of the River Sarasvatī; *saraḥ*—the lake; *śiva*—sacred; *jala*—waters; *āśayam*—containing.

TRANSLATION

Her body was coated with a thick layer of dirt, and her breasts were discolored. She dove, however, into the lake, which contained the sacred waters of the Sarasvatī.

TEXT 26

सान्तःसरसि वेष्मस्याः शतानि दश कन्यकाः ।
सर्वाः किशोरवयसो ददशोत्पलगन्धयः ॥२६॥

sāntaḥ sarasi veśma-sthāḥ
śatāni daśa kanyakāḥ
sarvāḥ kiśora-vayasa
dadarśotpala-gandhayaḥ

sā—she; *antaḥ*—inside; *sarasi*—in the lake; *veśma-sthāḥ*—situated in a house; *śatāni daśa*—ten hundred; *kanyakāḥ*—girls; *sarvāḥ*—all; *kiśora-vayasaḥ*—in the prime of youth; *dadarśa*—she saw; *utpala*—like lotuses; *gandhayaḥ*—fragrant.

TRANSLATION

In a house inside the lake she saw one thousand girls, all in the prime of youth and fragrant like lotuses.

TEXT 27

तां दृष्ट्वा सहसोत्थाय प्रोचुः प्राञ्जलयः स्त्रियः ।
वयं कर्मकरीस्तुभ्यं शाधि नः करवाम किम् ॥२७॥

tām dṛṣṭvā sahasotthāya
procuḥ prāñjalayaḥ striyaḥ
vayaṁ karma-karīḥ tubhyam
śādhi naḥ karavāma kim

tām—her; *dṛṣṭvā*—seeing; *saḥasā*—suddenly; *utthāya*—rising up; *procuḥ*—they said; *prāñjalayaḥ*—with folded hands; *striyaḥ*—the damsels; *vayaṁ*—we; *karma-karīḥ*—maidservants; *tubhyam*—for you; *śādhi*—please tell; *naḥ*—us; *karavāma*—we can do; *kim*—what.

TRANSLATION

Seeing her, the damsels suddenly rose and said with folded hands, “We are your maidservants. Tell us what we can do for you.”

PURPORT

While Devahūti was thinking of what to do in that great palace in her dirty clothes, there were at once, by the yogic powers of Kardama Muni, one thousand maidservants prepared to serve her. They appeared before Devahūti within the water and presented themselves as her maidservants, simply awaiting her orders.

TEXT 28

स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम् ।
दुकूले निर्मले नूत्ने ददुरस्यै च मानदाः ॥२८॥

*snānena-tām mahārheṇa
snāpayitvā manasvinīm
dukūle nirmale nūtnē
dadur asyai ca mānadāḥ*

snānena—with bathing oils; *tām*—her; *mahā-arheṇa*—very costly; *snāpayitvā*—after bathing; *manasvinīm*—the virtuous wife; *dukūle*—in fine cloth; *nirmale*—spotless; *nūtnē*—new; *daduḥ*—they gave; *asyai*—to her; *ca*—and; *māna-dāḥ*—the respectful girls.

TRANSLATION

The girls, being very respectful to Devahūti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine new spotless cloth to cover her body.

TEXT 29

भूषणानि परार्च्यानि वरीयांसि द्युमन्ति च ।
अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् ॥२९॥

*bhūṣaṇāni parārdhyāni
varīyāṁsi dyumanti ca
annam sarva-guṇopetaṁ
pānam caivāmṛtāsavam*

bhūṣaṇāni—ornaments; *para-ardhyāni*—most valuable; *varīyāṁsi*—very excellent; *dyumanti*—splendid; *ca*—and; *annam*—food; *sarva-guṇa*—all good qualities; *upetaṁ*—containing; *pānam*—beverages; *ca*—and; *eva*—also; *amṛta*—sweet; *āsavam*—intoxicating.

TRANSLATION

They then decorated her with very excellent and valuable jewels, which shone brightly. Next they offered her food containing all good qualities, and a sweet, inebriating drink called *āsavam*.

PURPORT

Āsavam is an Āyur-vedic medical preparation; it is not a liquor. It is especially made from drugs and is meant to improve metabolism for the healthy condition of the body.

TEXT 30

अथादर्शे स्वमात्मानं स्रग्विणं विरजाम्बरम् ।
विरजं कृतस्वस्त्ययनं कन्याभिर्बहुमानितम् ॥३०॥

athādarśe svam ātmānaṁ
sragviṇaṁ virajāmbaram
virajaṁ kṛta-svasty-ayanam
kanyābhir bahu-mānitam

atha—then; *ādarśe*—in a mirror; *svam ātmānam*—her own reflection; *srag-viṇam*—adorned with a garland; *viraja*—unsullied; *ambaram*—robes; *virajaṁ*—freed from all bodily dirt; *kṛta-svasti-ayanam*—decorated with auspicious marks; *kanyābhiḥ*—by the maids; *bahu-mānitam*—very respectfully served.

TRANSLATION

Then in a mirror she beheld her own reflection. Her body was completely freed from all dirt, and she was adorned with a garland. Dressed in unsullied robes and decorated with auspicious marks of tilaka, she was served very respectfully by the maids.

TEXT 31

स्नातं कृतशिरःस्नानं सर्वाभरणभूषितम् ।
निष्कशीवं वलयिनं कूजत्काञ्चननूपुरम् ॥३१॥

snātam kṛta-śiraḥ-snānam
sarvābharaṇa-bhūṣitam
niṣka-grīvaṁ valayinaṁ
kūjat-kāñcana-nūpuram

snātam—bathed; *kṛta-śiraḥ*—including the head; *snānam*—bathing; *sarva*—all over; *ābharaṇa*—with ornaments; *bhūṣitam*—decorated; *niṣka*—a gold

necklace with a locket; *grīvam*—on the neck; *valayinam*—with bangles; *kūjat*—tinkling; *kāñcana*—made of gold; *nūpuram*—ankle bells.

TRANSLATION

Her entire body, including her head, was completely bathed, and she was decorated all over with ornaments. She wore a special necklace with a locket. There were bangles on her wrists and tinkling anklets of gold about her ankles.

PURPORT

The word *kṛta-śiraḥ-snānam* appears here. According to the *smṛti-śāstra*'s directions for daily duties, ladies are allowed to bathe daily up to the neck. The hair on the head does not necessarily have to be washed daily because the mass of wet hair may cause a cold. For ladies, therefore, taking a bath up to the neck is ordinarily prescribed, and they take a full bath only on certain occasions. On this occasion Devahūti took a full bath and washed her hair very nicely. When a lady takes an ordinary bath it is called *mala-snāna*, and when she takes a full bath, including the head, it is called *śiraḥ-snāna*. At this time she needs sufficient oil to smear on her head. That is the direction of the commentators of *smṛti-śāstra*.

TEXT 32

श्रोण्योरध्यस्तया काञ्च्या काञ्चन्या बहुरत्नया ।
हारेण च महार्हेण रुचकेन च भूषितम् ॥३२॥

śroṇyoraḥ adhyastayā kāñcyā
kāñcanyā bahu-ratnayā
hāreṇa ca mahārheṇa
rucakena ca bhūṣitam

śroṇyoḥ—on the hips; *adhyastayā*—worn; *kāñcyā*—with a girdle; *kāñcanyā*—made of gold; *bahu-ratnayā*—decorated with numerous jewels; *hāreṇa*—with a pearl necklace; *ca*—and; *mahā-arheṇa*—precious; *rucakena*—with auspicious substances; *ca*—and; *bhūṣitam*—adorned.

TRANSLATION

About her hips she wore a girdle of gold, set with numerous jewels, and she was further adorned with a precious pearl necklace and auspicious substances.

PURPORT

Auspicious substances include saffron, *kuñkuma* and sandalwood pulp. Before taking a bath there are other auspicious substances, such as turmeric mixed with mustard seed oil, which are smeared all over the body. All kinds of auspicious substances were used to bathe Devahūti from top to toe.

TEXT 33

सुदता सुभ्रुवा श्लक्ष्णस्निग्धापाङ्गेन चक्षुषा ।
पद्मकोशस्पृधा नीलैरलकैश्च लसन्मुखम् ॥३३॥

*sudatā subhruvā ślakṣṇa-
snigdhāpāṅgena cakṣuṣā
padma-kośa-sprdhā nīlair
alakaiś ca lasan-mukham*

su-datā—with beautiful teeth; *su-bhruvā*—with charming eyebrows; *ślakṣṇa*—lovely; *snigdha*—moist; *apāṅgena*—corners of eyes; *cakṣuṣā*—with eyes; *padma-kośa*—lotus buds; *sprdhā*—defeating; *nīlaiḥ*—bluish; *alakaiḥ*—with curling hair; *ca*—and; *lasat*—shining; *mukham*—countenance.

TRANSLATION

Her countenance shone with beautiful teeth and charming eyebrows. Her eyes, distinguished by lovely moist corners, defeated the beauty of lotus buds. Her face was surrounded by dark curling tresses.

PURPORT

According to Vedic culture, white teeth are very much appreciated. Devahūti's white teeth increased the beauty of her face and made it look like a lotus flower. When a face looks very attractive, the eyes are generally compared to lotus petals and the face to a lotus flower.

TEXT 34

यदा सस्मार ऋषभमृषीणां दयितं पतिम् ।
तत्र चास्ते सह स्त्रीभिर्यत्रास्ते स प्रजापतिः ॥३४॥

*yadā sasmāra ṛṣabham
ṛṣīṇāṁ dayitāṁ patim*

*tatra cāste saha strībhir
yatrase sa prajāpatiḥ*

yadā—when; *sasmāra*—she thought of; *ṛṣabham*—the foremost; *ṛṣiṇām*—among the *ṛṣis*; *dayitam*—dear; *patim*—husband; *tatra*—there; *ca*—and; *āste*—she was present; *saha*—along with; *strībhiḥ*—the maidservants; *yatra*—where; *āste*—was present; *saḥ*—he; *prajā-patiḥ*—the *prajāpati* (Kardama).

TRANSLATION

When she thought of her great husband, the best of the sages, Kardama Muni, who was very dear to her, she, along with all the maidservants, at once appeared where he was.

PURPORT

It appears from this verse that in the beginning Devahūti thought herself to be dirty and very niggardly dressed. When her husband asked her to enter the lake, she saw the maidservants, and they took care of her. Everything was done within the water, and as soon as she thought of her beloved husband, Kardama, she was brought before him without delay. These are some of the powers attained by perfect *yogīs*; they can immediately execute anything they desire.

TEXT 35

भर्तुः पुरस्तादात्मानं स्त्रीसहस्रवृत्तं तदा ।
निशाम्य तद्योगगतिं संशयं प्रत्यपद्यत ॥३५॥

*bhartuḥ purastād ātmānaṁ
strī-sahasra-vṛtaṁ tadā
niśāmya tad-yoga-gatiṁ
saṁśayam pratyapadyata*

bhartuḥ—of her husband; *purastāt*—in the presence; *ātmānam*—herself; *strī-sahasra*—by a thousand maids; *vṛtam*—surrounded; *tadā*—then; *niśāmya*—seeing; *ta*—his; *yoga-gatiṁ*—yogic power; *saṁśayam pratyapadyata*—she was amazed.

TRANSLATION

She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his yogic power.

PURPORT

Devahūti saw everything miraculously done, yet when brought before her husband she could understand that it was all due to his great yogic mystic power. She understood that nothing was impossible for a *yogī* like Kardama Muni.

TEXTS 36-37

स तां कृतमलस्नानां विभ्राजन्तीमपूर्ववत् ।
 आत्मनो विभ्रतीं रूपं संवीतरुचिरस्तनीम् ॥३६॥
 विद्याधरीसहस्रेण सेव्यमानां सुवाससम् ।
 जातभावो विमानं तदारोहयदमित्रहन् ॥३७॥

sa tām kṛta-mala-snānām
vibhrājan tīm apūrvavat
ātmano bibhratīm rūpaṁ
saṁvīta-rucira-stanīm

vidyādhari-sahasreṇa
sevyamānām suvāsasam
jāta-bhāvo vimānaṁ tad
ārohayat amitra-han

saḥ—the sage; *tām*—her (Devahūti); *kṛta-mala-snānām*—bathed clean; *vibhrājan tīm*—shining forth; *apūrvavat*—unprecedentedly; *ātmanaḥ*—her own; *bibhratīm*—possessing; *rūpaṁ*—beauty; *saṁvīta*—girded; *rucira*—charming; *stanīm*—with breasts; *vidyādhari*—of Gandharva girls; *sahasreṇa*—by a thousand; *sevyamānām*—being waited upon; *su-vāsasam*—dressed in excellent robes; *jāta-bhāvaḥ*—struck with fondness; *vimānaṁ*—airplane like a mansion; *tad*—that; *ārohayat*—he put her onboard; *amitra-han*—O destroyer of the enemy.

TRANSLATION

The sage could see that Devahūti had washed herself clean and was shining forth as though no longer his former wife. She had regained her own original beauty as the daughter of a prince. Dressed in excellent robes, her charming breasts duly girded, she was waited upon by a thousand Gandharva girls. O destroyer of the enemy, his fondness for her grew, and he placed her on the aerial mansion.

PURPORT

Before her marriage, when Devahūti was brought by her parents before the sage Kardama, she was the perfectly beautiful princess, and Kardama Muni remembered her former beauty. But after her marriage, when she was engaged in the service of Kardama Muni, she neglected to care for her body like a princess, since there was no means for such care; her husband was living in a cottage, and since she was always engaged in serving him, her royal beauty disappeared, and she became just like an ordinary maid-servant. Now, after being bathed by the Gandharva girls by the order of Kardama Muni's yogic power, she regained her beauty, and Kardama Muni felt attracted to the beauty she had shown before the marriage. The real beauty of a young woman is her breasts. When Kardama Muni saw the breasts of his wife so nicely decorated, increasing her beauty many times, he was attracted, even though he was a great sage. Śrīpāda Śaṅkarācārya has therefore warned the transcendentalists that one who is after transcendental realization should not be attracted by the raised breasts of a woman because they are nothing but an interaction of fat and blood within the body.

TEXT 38

तस्मिन्नलुप्तमहिमा प्रिययानुरक्तो
 विद्याधरीभिरुपचीर्णवपुर्विमाने ।
 बभ्राज उत्कचकुमुद्रणवानपीच्य-
 स्तारामिराशृत इवोदुपतिर्नभःस्यः ॥३८॥

tasminn alupta-mahimā priyayānurakto
vidyādhārībhīr upacīrṇa-vapur vimāne
babhrāja utkaca-kumud-gaṇavān apīcyas
tārābhīr āvṛta ivodupatir nabhaḥ-sthaḥ

tasmīn—in that; *alupta*—not lost; *mahimā*—glory; *priyayā*—with his beloved consort; *anuraktaḥ*—attached; *vidyādhārībhīḥ*—by the Gandharva girls; *upacīrṇa*—waited upon; *vapuḥ*—his person; *vimāne*—on the airplane; *babhrāja*—he shone; *utkaca*—open; *kumud-gaṇavān*—the moon, who is followed by rows of lilies; *apīcyas*—very charming; *tārābhīḥ*—by stars; *āvṛtaḥ*—surrounded; *iva*—as; *udupatiḥ*—the moon (the chief of the stars); *nabhaḥ-sthaḥ*—in the sky.

TRANSLATION

Though seemingly attached to his beloved consort while served by the Gandharva girls, the sage did not lose his glory, which was mastery over his self. In the aerial mansion Kardama Muni with his consort shone as charmingly as the moon in the midst of the stars in the sky, which causes rows of lilies to open in ponds at night.

PURPORT

The mansion was in the sky, and therefore the comparison to the full moon and the stars is very beautifully composed in this verse. Kardama Muni looked like the full moon, and the girls who surrounded his wife, Devahūti, seemed just like the stars. On a full-moon night the stars and the moon together form a beautiful constellation; similarly, in that aerial mansion in the sky, Kardama Muni with his beautiful wife and the damsels surrounding them appeared like the moon and stars on a full-moon night.

TEXT 39

तेवाष्टलोकपविहारकुलाचलेन्द्र-
द्रोणीस्वनङ्गसखमारुतसौभगासु ।
सिद्धैर्नुतो बुधुनिपातशिवस्ववासु
रेमे चिरं धनदवल्लतनावरूथी ॥३९॥

*tenāṣṭa-lokapa-vihāra-kulācalendra-
droṇīśv anaṅga-sakha-māruta-saubhagāsu
siddhair nuto dyudhuni-pāta-śiva-svanāsu
reme ciram dhanadaval-lalanā-varūthī*

tena—by that airplane; *aṣṭa-lokapa*—of the predominating deities of the eight heavenly planets; *vihāra*—the pleasure grounds; *kula-acala-indra*—of the king of mountains (Meru); *droṇīṣu*—in the valleys; *anaṅga*—of passion; *sakha*—the companions; *māruta*—with breezes; *saubhagāsu*—beautiful; *siddhaiḥ*—by the Siddhas; *nutaḥ*—being praised; *dyudhuni*—of the Ganges; *pāta*—of the downfall; *śiva-svanāsu*—vibrating with auspicious sounds; *reme*—he enjoyed; *ciram*—for a long time; *dhanada-val*—like Kuvera; *lalanā*—by damsels; *varūthī*—surrounded.

TRANSLATION

In that aerial mansion he traveled to the pleasure valleys of Mount Meru, which were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion. In these valleys, the treasurer of the gods, Kuvera, surrounded by beautiful women and praised by the Siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful damsels and his wife, went there and enjoyed for many, many years.

PURPORT

Kuvera is one of the eight demigods who are in charge of the different directions of the universe. It is said that Indra is in charge of the eastern side of the universe, where the heavenly planet, or paradise, is situated. Similarly, Agni is in charge of the southeastern portion of the universe; Yama, the demigod who punishes sinners, is in charge of the southern portion; Nirṛti is in charge of the southwestern part of the universe; Varuṇa, the demigod in charge of the waters, is in charge of the western portion; Vāyu, who controls the air and who has wings to travel in the air, is in charge of the northwestern part of the universe, and Kuvera, the treasurer of the demigods, is in charge of the northern part of the universe. All these demigods take pleasure in the valleys of Mount Meru, which is situated somewhere between the sun and the earth. In the aerial mansion, Kardama Muni traveled throughout the eight directions controlled by the different demigods described above, and as the demigods go to Mount Meru, he also went there to enjoy life. When one is surrounded by young, beautiful girls, sex stimulation naturally becomes prominent. Kardama Muni was sexually stimulated, and he enjoyed his wife for many, many years in that part of Mount Meru. But his sex indulgence was praised by many, many Siddhas, beings who have attained perfection, because it was intended to produce good progeny for the good of universal affairs.

TEXT 40

वैश्रम्भके सुरसने नन्दने पुष्पभद्रके ।
मानसे चैत्ररथ्ये च स रेमे रामया रतः ॥४०॥

*vaiśrambhake surasane
nandane puṣpabhadra*

*mānase caitrarathye ca
sa reme rāmayā rataḥ*

vaiśrambhake—in the Vaiśrambhaka garden; *surasane*—in Surasana; *nandane*—in Nandana; *puṣpabhadra*—in Puṣpabhadra; *mānase*—by the Mānasa-sarovara Lake; *caitrarathye*—in Caitrarathya; *ca*—and; *saḥ*—he; *reme*—enjoyed; *rāmayā*—by his wife; *rataḥ*—satisfied.

TRANSLATION

Satisfied by his wife, he enjoyed in that aerial mansion not only on Mount Meru but in different gardens known as Vaiśrambhaka, Surasana, Nandana, Puṣpabhadra and Caitrarathya, and by the Mānasa-sarovara Lake.

TEXT 41

भ्राजिष्णुना विमानेन कामगेन महीयसा ।
वैमानिकानत्यशेत चरँल्लोकान् यथानिलः ॥४१॥

*bhrājiṣṇunā vimānena
kāmagena mahīyasā
vaimānikān atyaśeta
caraṅ lokān yathānilaḥ*

bhrājiṣṇunā—splendid; *vimānena*—with the airplane; *kāma-gena*—which flew according to his desire; *mahīyasā*—very great; *vaimānikān*—the demigods in their airplanes; *atyaśeta*—he surpassed; *caran*—traveling; *lokān*—through the planets; *yathā*—like; *anilaḥ*—the air.

TRANSLATION

He traveled in that way through the various planets, as the air passes uncontrolled in every direction. Coursing through the air in that great and splendid aerial mansion, which could fly at his will, he surpassed even the demigods.

PURPORT

The planets occupied by the demigods are restricted to their own orbits, but Kardama Muni, by his yogic power, could travel all over the different directions of the universe without restriction. The living entities who are within the universe are called conditioned souls; that is, they are not free

to move everywhere. We are inhabitants of this earthly globe; we cannot move freely to other planets. In the modern age man is trying to go to other planets, but so far he has been unsuccessful. It is not possible to travel to any other planets because by the laws of nature even the demigods cannot move from one planet to another. But Kardama Muni, by his yogic power, could surpass the strength of the demigods and travel in space in all directions. The comparison here is very suitable. The words *yathā anīlaḥ* indicate that as the air is free to move anywhere without restriction, so Kardama Muni unrestrictedly traveled in all directions of the universe.

TEXT 42

किं दुरापदानं तेषां पुंसामुद्दामचेतसाम् ।
यैरश्रितस्तीर्थपदश्चरणो व्यसनात्ययः ॥४२॥

kiṁ durāpādanam teṣām
puṁsām uddāma-cetasām
yair āśritas tīrtha-padaś
caraṇo vyasana-tyayaḥ

kiṁ—what; *durāpādanam*—difficult to achieve; *teṣām*—for those; *puṁsām*—men; *uddāma-cetasām*—who are determined; *yaiḥ*—by whom; *āśritaḥ*—taken refuge; *tīrtha-padaḥ*—of the Supreme Personality of Godhead; *caraṇaḥ*—feet; *vyasana-tyayaḥ*—which vanquish dangers.

TRANSLATION

What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.

PURPORT

The words *yair āśritas tīrtha-padaś caraṇaḥ* are significant here. The Supreme Personality of Godhead is known as *tīrtha-pāda*. The Ganges is called a sacred river because it emanates from the toe of Viṣṇu. The Ganges is meant to eradicate all the material distresses of the conditioned souls. For any living entity, therefore, who has taken shelter of the holy lotus feet of the Lord, nothing is impossible. Kardama Muni is special not because he was a great mystic, but because he was a great devotee. Therefore it is said here that for a great devotee like Kardama Muni,

nothing is impossible. Although *yogīs* can perform wonderful feats, as Kardama has already displayed, Kardama was more than a *yogī* because he was a great devotee of the Lord; therefore he was more glorious than an ordinary *yogī*. As it is confirmed in *Bhagavad-gītā*, “Out of the many *yogīs*, he who is a devotee of the Lord is first class.” For a person like Kardama Muni there is no question of being conditioned; he was already a liberated soul and better than the demigods, who are also conditioned. Although he was enjoying with his wife and many other women, he was above material conditional life. Therefore the word *vyasanātyayaḥ* is used to indicate that he was beyond the position of a conditioned soul. He was transcendental to all material limitations.

TEXT 43

प्रेक्षयित्वा भुवो गोलं पत्न्यै यावान् स्वसंस्थया ।
बह्वाश्चर्यं महायोगी स्वाश्रमाय न्यवर्तत ॥४३॥

prekṣayitvā bhuvō golam
patnyai yāvān sva-saṁsthayā
bahv-āścaryam mahā-yogī
svāśramāya nyavartata

prekṣayitvā—after showing; *bhuvāḥ*—of the universe; *golam*—the globe; *patnyai*—to his wife; *yāvān*—as much; *sva-saṁsthayā*—with its arrangements; *bahv-āścaryam*—full of many wonders; *mahā-yogī*—the great *yogī* (Kardama); *sva-āśramāya*—to his own hermitage; *nyavartata*—returned.

TRANSLATION

After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great *yogī* Kardama Muni returned to his own hermitage.

PURPORT

All the planets are here described as *gola*, round. Every planet is round, and each planet is a different shelter, just like islands in the great ocean. Planets are sometimes called *dvīpa* or *varṣa*. This earth planet is called *Bhārata-varṣa* because it was ruled by King Bharata. Another significant word used in this verse is *bahv-āścarya*, “many wonderful things.” This indicates that the different planets are distributed all over the uni-

verse in the eight directions, and each and every one of them is wonderful in itself. Each planet has its particular climatic influences and particular types of inhabitants and is completely equipped with everything, including the beauty of the seasons. In the *Brahma-saṁhitā* (Bs. 5.40) it is similarly stated, *vibhūti-bhinnam*: on each and every planet there are different opulences. It cannot be expected that one planet is exactly like another. By God's grace, by nature's law, each and every planet is made differently and has different wonderful features. All such wonders were personally experienced by Kardama Muni while he traveled with his wife, yet he could return again to his humble hermitage. He showed his princess wife that although he was living in the hermitage, he had the power to go everywhere and do anything by mystic *yoga*. That is the perfection of *yoga*. One cannot become a perfect *yogī* simply by showing some sitting postures, nor by such sitting postures or so-called meditation can one become God, as is being advertised. Foolish persons are misled into believing that simply by some caricature of meditation and sitting postures one can become God within six months.

Here is the example of a perfect *yogī*; he could travel all over the universe. Similarly, there is a description of Durvāsā Muni, who also traveled in space. Actually, the perfect *yogī* can do that. But even if one can travel all over the universe and show wonderful feats like Kardama Muni, he cannot be compared to the Supreme Personality of Godhead, whose power and inconceivable energy can never be attained by any conditioned or liberated soul. By the actions of Kardama Muni we can understand that in spite of his immense mystic power, he remained a devotee of the Lord. That is the real position of every living entity.

TEXT 44

विभज्य नवधाऽऽत्मानं मानवीं सुरतोत्सुकाम् ।
रामां निरमयन् रेमे वर्षपूगान्मुहूर्तवत् ॥४४॥

vibhajya navadhātmanāṁ
mānavīm suratotsukām
rāmāṁ niramayan reme
varṣa-pūgān muhūrtavat

vibhajya—having divided; *nava-dhā*—into nine; *ātmanam*—himself; *mānavīm*—the daughter of Manu (Devahūti); *surata*—for sex life; *utsukām*—who was eager; *rāmām*—to his wife; *niramayan*—giving pleasure; *reme*—he enjoyed; *varṣa-pūgān*—for many years; *muhūrta-vat*—like a moment.

TRANSLATION

After coming back to his hermitage, he divided himself into nine personalities just to give pleasure to Devahūti, the daughter of Manu, who was eager for sex life. In that way he enjoyed with her for many, many years, which passed just like a moment.

PURPORT

Here the daughter of Svāyambhuva Manu, Devahūti, is described as *suratotsuka*. After traveling with her husband all over the universe, in Mount Meru and the beautiful gardens of the heavenly kingdoms, she naturally became sexually stimulated, and in order to satisfy her sexual desire, Kardama Muni expanded himself into nine forms. Instead of one, he became nine, and nine persons had sexual intercourse with Devahūti for many, many years. It is understood that the sexual appetite of a woman is nine times greater than that of a man. That is clearly indicated here. Otherwise, Kardama Muni would have had no reason to expand himself into nine. Here is another example of yogic power. As the Supreme Personality of Godhead can expand Himself in millions of forms, so a *yogī* can also expand up to nine forms, but not more than that. Another example is that of Saubhari Muni; he also expanded himself into eight forms. But however powerful a *yogī* may be, he cannot expand himself into more than eight or nine forms. The Supreme Personality of Godhead, however, can expand Himself into millions of forms, *ananta-rūpa*—innumerable, countless forms—as stated in the *Brahma-saṁhitā*. No one can compare to the Supreme Personality of Godhead by any conceivable energetic manifestation of power.

TEXT 45

तस्मिन् विमान उत्कृष्टां शय्यां रतिकरीं श्रिता ।

न चाबुध्यत तं कालं पत्यापीच्येन सङ्गता ॥४५॥

tasmin vimāna utkr̥ṣṭām
śayyām rati-karīm śritā
na cābudhyata taṁ kālaṁ
patyāpīcyena saṅgatā

tasmin—in that; *vimāne*—airplane; *utkr̥ṣṭām*—excellent; *śayyām*—a bed; *rati-karīm*—increasing sexual desires; *śritā*—situated on; *na*—not; *ca*—and;

abudhyata—she noticed; *tam*—that; *kālam*—time; *patyā*—with her husband; *apīcyena*—most handsome; *saṅgatā*—in company.

TRANSLATION

In that aerial mansion, Devahūti, in the company of her handsome husband, situated on an excellent bed that increased sexual desires, could not realize how much time was passing.

PURPORT

Sex indulgence is so enjoyable for materialistic people that when they engage in such activities they forget how time is passing. Saint Kardama and Devahūti, in their sex indulgence, also forgot how time was passing by.

TEXT 46

एवं योगानुभावेन दम्पत्यो रममाणयोः ।
शतं व्यतीयुः शरदः कामलालसयोर्मानाक् ॥४६॥

evam yogānubhāvena
dam-patyō ramamāṇayoḥ
śataṁ vyatīyuh śaradaḥ
kāma-lālasayor manāk

evam—thus; *yoga-anubhāvena*—by yogic powers; *dam-patyoḥ*—the couple; *ramamāṇayoḥ*—while enjoying themselves; *śataṁ*—a hundred; *vyatīyuh*—passed; *śaradaḥ*—autumns; *kāma*—sexual pleasure; *lālasayoḥ*—who were eagerly longing for; *manāk*—like a short time.

TRANSLATION

While the couple, who eagerly longed for sexual pleasure, were thus enjoying themselves by virtue of mystic powers, a hundred autumns passed like a brief span of time.

TEXT 47

तस्यामाधत्त रेतस्तां भावयन्नात्मनाऽऽत्मवित् ।
नोषा विधाय रूपं खं सर्वसङ्कल्पविद्विभुः ॥४७॥

*tasyām ādhatta retas tām
bhāvayann ātmanātmā-vit
nodhā vidhāya rūpaṁ svam
sarva-saṅkalpa-vid vibhuḥ.*

tasyām—in her; *ādhatta*—he deposited; *retas*—seminal; *tām*—her; *bhāvayan*—regarding; *ātmanā*—as half of himself; *ātma-vit*—a knower of spirit soul; *nodhā*—into nine; *vidhāya*—having divided; *rūpaṁ*—body; *svam*—his own; *sarva-saṅkalpa-vit*—the knower of all desires; *vibhuḥ*—the powerful Kardama.

TRANSLATION

The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahūti with nine discharges of seminal.

PURPORT

Since Kardama Muni could understand that Devahūti wanted many children, at the first chance he begot nine children at one time. He is described here as *vibhu*, the most powerful master. By his yogic power he could at once produce nine daughters in the womb of Devahūti.

TEXT 48

अतः सा सुषुवे सद्यो देवहूतिः स्त्रियः प्रजाः ।
सर्वास्ताश्चारुसर्वाङ्गथो लोहितोत्पलगन्धयः ॥४८॥

*ataḥ sā suṣuve sadyo
devahūtiḥ striyaḥ prajāḥ
sarvās tāś cāru-sarvaṅgyo
lohitotpala-gandhayaḥ*

ataḥ—then; *sā*—she; *suṣuve*—gave birth; *sadyaḥ*—on the same day; *devahūtiḥ*—Devahūti; *striyaḥ*—females; *prajāḥ*—progeny; *sarvāḥ*—all; *tāḥ*—they; *cāru-sarva-āṅgyaḥ*—charming in every limb; *lohita*—red; *utpala*—like the lotus; *gandhayaḥ*—fragrant.

TRANSLATION

Immediately afterwards, on the same day, Devahūti gave birth to nine female children, all charming in every limb and fragrant with the scent of the red lotus flower.

PURPORT

Devahūti was too sexually excited, and therefore she discharged more ova, and nine daughters were born. It is said in the *smṛti-sāstra* as well as in the *Āyur Veda* that when the discharge of the male is greater, then male children are begotten, but when the discharge of the female is greater, female children are begotten. It appears from the circumstances that Devahūti was more sexually excited, and therefore she had nine daughters at once. All the daughters, however, were very beautiful, and their bodies were nicely formed; each resembled a lotus flower and was fragrant like a lotus.

TEXT 49

पतिं सा प्रव्रजिष्यन्तं तदाऽऽलक्ष्योऽती बहिः ।
स्मयमाना विक्लवेन हृदयेन विदूयता ॥४९॥

patim sā pravrajiṣyantam
tadālakṣyośatī bahiḥ
smayamānā viklavena
hṛdayena vidūyatā

patim—her husband; *sā*—she; *pravrajiṣyantam*—going to leave home; *tadā*—then; *alakṣya*—after seeing; *uśatī*—beautiful; *bahiḥ*—outwardly; *smayamānā*—smiling; *viklavena*—agitated; *hṛdayena*—with a heart; *vidūyatā*—being distressed.

TRANSLATION

When she saw her husband about to leave home, she smiled externally, but at heart she was agitated and distressed.

PURPORT

Kardama Muni finished his household affairs quickly by his mystic power. The building of the castle in the air, traveling all over the universe

with his wife in the company of beautiful girls, and begetting of children were finished, and now, according to his promise to leave home for his real concern of spiritual realization after impregnating his wife, he was about to go away. Seeing her husband about to leave, Devahūti was very disturbed, but to satisfy her husband she was smiling. The example of Kardama Muni should be understood very clearly; a person whose main concern is Kṛṣṇa consciousness, even if he is entrapped in household life, should always be ready to leave household enticement as soon as possible.

TEXT 50

तिखन्त्यधोमुखी भूमिं पदा नखमणिश्रिया ।
उवाच ललितां वाचं निरुध्याश्रुकलां शनैः ॥५०॥

*likhanty adho-mukhī bhūmim
padā nakha-maṇi-śriyā
uvāca lalitām vācam
nirudhyaśru-kalām śanaīḥ*

likhantī—scratching; *adhaḥ-mukhī*—her head bent down; *bhūmim*—the ground; *padā*—with her foot; *nakha*—nails; *maṇi*—gemlike; *śriyā*—with radiant; *uvāca*—she spoke; *lalitām*—charming; *vācam*—accents; *nirudhya*—suppressing; *aśru-kalām*—tears; *śanaīḥ*—slowly.

TRANSLATION

She stood and scratched the ground with her foot, which was radiant with the luster of her gemlike nails. Her head bent down, she spoke in slow yet charming accents, suppressing her tears.

PURPORT

Devahūti was so beautiful that her toenails appeared just like pearls, and as she scratched the ground it appeared as if pearls had been thrown on the ground. When a woman scratches the ground with her foot, it is a sign that her mind is very disturbed. These signs were sometimes exhibited by the *gopīs* before Kṛṣṇa. When the *gopīs* came in the dead of night and Kṛṣṇa asked them to return to their homes, the *gopīs* also scratched the ground like this because their minds were very disturbed.

TEXT 51

देवहूतिरुवाच

सर्वं तद्भगवान्मह्यमुपोवाह प्रतिश्रुतम् ।
अथापि मे प्रपन्नाया अभयं दातुमर्हसि ॥५१॥

devahūtir uvāca
sarvaṁ tad bhagavān mahyam
upovāhu pratiśrutam
athāpi me prapannāyā
abhayaṁ dātum arhasi

devahūtiḥ—Devahūti; *uvāca*—said; *sarvam*—all; *tad*—that; *bhagavān*—Your Lordship; *mahyam*—for me; *upovāha*—has been fulfilled; *pratiśrutam*—promised; *athāpi*—yet; *me*—unto me; *prapannāyāḥ*—unto one who has surrendered; *abhayaṁ*—fearlessness; *dātum*—to give; *arhasi*—you deserve.

TRANSLATION

Śrī Devahūti said: My lord, you have fulfilled all the promises you gave me, yet because I am your surrendered soul, you should give me fearlessness too.

PURPORT

Devahūti requested her husband to grant her something without fear. As a wife, she was a fully surrendered soul to her husband, and it is the responsibility of the husband to give his wife fearlessness. How one awards fearlessness to his subordinate is mentioned in the Fifth Canto of *Śrīmad-Bhāgavatam*. One who cannot get free from the clutches of death is dependent, and he should not become a spiritual master, nor a husband, nor a kinsman, nor a father, nor a mother, etc. It is the duty of the superior to give fearlessness to the subordinate. To take charge of someone, therefore, either as father, mother, spiritual master, relative or husband, one must accept the responsibility to give his ward freedom from the fearful situation of material existence. Material existence is always fearful and full of anxiety. Devahūti is saying, “You have given me all sorts of material comforts by your yogic power, and since you are now prepared to go away, you must give me your last award so that I may get free from this material conditional life.”

TEXT 52

ब्रह्मन्दुहितृभिस्तुभ्यं विमृग्याः पतयः समाः ।

कश्चित्स्यान्मे विशोकाय त्वयि प्रव्रजिते वनम् ॥५२॥

*brahman duhitṛbhis tubhyam
vimṛgyāḥ patayaḥ samāḥ
kaścit syān me viśokāya
tvayi pravrajite vanam*

brahman—my dear *brāhmaṇa*; *duhitṛbhiḥ*—by the daughters themselves; *tubhyam*—for you; *vimṛgyāḥ*—to be found out; *patayaḥ*—husbands; *samāḥ*—suitable; *kaścit*—someone; *syāt*—there should be; *me*—my; *viśokāya*—for solace; *tvayi*—when you; *pravrajite*—departed; *vanam*—to the forest.

TRANSLATION

My dear *brāhmaṇa*, as far as your daughters are concerned, they will find their own suitable husbands and go away to their respective homes. But who will give me solace after your departure as a *sannyāsi*?

PURPORT

It is said that the father himself becomes the son in another form. The father and son are therefore considered to be nondifferent. A widow who has her son is actually not a widow because she has the representative of her husband. Similarly, *Devahūti* is indirectly asking *Kardama Muni* to leave a representative so that in his absence she might be relieved of her anxieties by a suitable son. A householder is not expected to remain at home for all his days. After getting his sons and daughters married, a householder can retire from household life, leaving his wife in the charge of the grown-up sons. That is the social convention of the Vedic system. *Devahūti* is indirectly asking that in his absence from home there be at least one male child to give her relief from her anxieties. This relief means spiritual instruction. Relief does not mean material comforts. Material comforts will end with the end of the body, but spiritual instruction will not end; it will go on with the spirit soul. Instruction in spiritual advancement is necessary, but without having a worthy son, how could *Devahūti* advance in spiritual knowledge? It is the duty of the husband to liquidate his debt to his wife. The wife gives her sincere service to the husband, and he becomes indebted to her because one cannot accept

service from his subordinate without giving him something in exchange. The spiritual master cannot accept service from a disciple without awarding him spiritual instruction. That is the reciprocation of love and duty. Thus Devahūti reminds her husband, Kardama Muni, that she has rendered him faithful service. Even considering the situation on the basis of liquidating his debt towards his wife, he must give a male child before he leaves. Indirectly, Devahūti requests her husband to remain at home a few days more, or at least until a male child is born.

TEXT 53

एतावतालं कालेन व्यतिक्रान्तेन मे प्रभो ।
इन्द्रियार्थप्रसङ्गेन परित्यक्तपरात्मनः ॥५३॥

*etāvātālam kālena
vyatīkrāntena me prabho
indriyārtha-prasaṅgena
parityakta-parātmanāḥ*

etāvātā—so much; *alam*—for nothing; *kālena*—time; *vyatīkrāntena*—passed by; *me*—my; *prabho*—O my lord; *indriya-artha*—sense gratification; *prasaṅgena*—in the matter of indulging; *parityakta*—disregarding; *para-ātmanāḥ*—knowledge of the Supreme Lord.

TRANSLATION

Until now we have simply wasted so much of our time in sense gratification, neglecting to cultivate knowledge of the Supreme Lord.

PURPORT

Human life is not meant to be wasted, like that of the animals, in sense gratificatory activities. Animals always engage in sense gratification—eating, sleeping, fearing and mating—but that is not the engagement of the human being, although, because of the material body, there is need of sense gratification according to a regulative principle. So, in effect, Devahūti said to her husband: “So far we have these daughters, and we have enjoyed material life in the aerial mansion, traveling all over the universe. These boons have come by your grace, but they have all been for sense gratification. Now there must be something for my spiritual advancement.”

TEXT 54

इन्द्रियार्थेषु सज्जन्त्या प्रसङ्गस्त्वयि मे कृतः ।
अजानन्त्या परं भावं तथाप्यस्त्वमयाय मे ॥५४॥

indriyārtheṣu sajjantyā
prasaṅgaś tvayi me kṛtaḥ
ajānantyā paraṁ bhāvaṁ
tathāpy astv abhayāya me

indriya-artheṣu—to sense gratification; *sajjantyā*—being attached; *prasaṅgaḥ*—affinity; *tvayi*—for you; *me*—by me; *kṛtaḥ*—was done; *ajānantyā*—not knowing; *param bhāvam*—your transcendent situation; *tathāpi*—nonetheless; *astu*—let it be; *abhayāya*—for fearlessness; *me*—my.

TRANSLATION

Not knowing your transcendental situation, I have loved you while remaining attached to the objects of the senses. Nonetheless, let the affinity I have developed for you rid me of all fear.

PURPORT

Devahūti is lamenting her position. As a woman, she had to love someone. Somehow or other, she came to love Kardama Muni, but without knowing of his spiritual advancement. Kardama Muni could understand Devahūti's heart; generally all women desire material enjoyment. They are called less intelligent because they are mostly prone to material enjoyment. Devahūti laments because her husband had given her the best kind of material enjoyment, but she did not know that he was so advanced in spiritual realization. Her plea was that even though she did not know the glories of her great husband, because she had taken shelter of him she must therefore be delivered from material entanglement. Association with a great personality is most important. In *Caitanya-caritāmṛta* Lord Caitanya says that *sādhū-saṅga*, the association of a great saintly person, is very important, because even if one is not advanced in knowledge, simply by association with a great saintly person one can immediately make considerable advancement in spiritual life. As a woman, as an ordinary wife, Devahūti became attached to Kardama Muni in order to satisfy her sense enjoyment and other material necessities, but actually

she associated with a great personality. Now she understood this, and she wanted to utilize the advantage of the association of her great husband.

TEXT 55

सङ्गो यः संसृतेर्हेतुरसत्सु विहितोऽधिया ।

स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥५५॥

saṅgo yaḥ saṁsṛter hetur

asatsu vihito 'dhiyā

sa eva sādhuṣu kṛto

niḥsaṅgatvāya kalpate

saṅgaḥ—association; *yaḥ*—which; *saṁsṛteḥ*—of the cycle of birth and death; *hetuḥ*—the cause; *asatsu*—with those engaged in sense gratification; *vihitaḥ*—done; *adhiyā*—through ignorance; *saḥ*—the same thing; *eva*—certainly; *sādhuṣu*—with saintly persons; *kṛtaḥ*—performed; *niḥsaṅgatvāya*—to liberation; *kalpate*—leads.

TRANSLATION

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

PURPORT

The association of a saintly person in any way bears the same result. For example, Lord Kṛṣṇa met many kinds of living entities, and some treated Him as an enemy, and some treated Him as an agent for sense gratification. It is generally said that the *gopīs* were attached to Kṛṣṇa for sense attractions, and yet they became first-class devotees of the Lord. Kaṁsa, Śiśupāla, Dantavakra and other demons, however, were related to Kṛṣṇa as enemies. But whether they associated with Kṛṣṇa as enemies or for sense gratification, out of fear or as pure devotees, they all got liberation. That is the result of association with the Lord. Even if one does not understand who He is, the results have the same efficacy. Association with a great saintly person also results in liberation, just as whether one goes towards fire knowingly or unknowingly, the fire will make him warm. Devahūti expressed her gratefulness, for although she wanted to

associate with Kardama Muni only for sense gratification, because he was spiritually great she was sure to be liberated by his benediction.

TEXT 56

नेह यत्कर्म धर्माय न विरागाय कल्पते ।
न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥५६॥

*neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ*

na—not; *īha*—here; *yat*—which; *karma*—work; *dharmāya*—for perfection of religious life; *na*—not; *virāgāya*—for detachment; *kalpate*—leads; *na*—not; *tīrtha-pada*—of the Lord’s lotus feet; *sevāyai*—to devotional service; *jīvan*—living; *api*—although; *mṛtaḥ*—dead; *hi*—indeed; *saḥ*—he.

TRANSLATION

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.

PURPORT

Devahūti’s statement is that since she was attached to living with her husband for sense gratification, which does not lead to liberation from material entanglement, her life was simply a waste of time. Any work one performs that does not lead to the state of religious life is useless activity. Everyone is by nature inclined to some sort of work, and when that work leads one to religious life, religious life leads one to renunciation, and renunciation leads one to devotional service, that is the perfection of work. As stated in *Bhagavad-gītā*, any work that does not lead ultimately to the standard of devotional service is a cause of bondage in the material world. *Yajñārthāt karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ*. Unless one is gradually elevated to the position of devotional service, beginning from his natural activity, he is to be considered a dead body. Work which does not lead one to the understanding of Kṛṣṇa consciousness is considered useless.

TEXT 57

साहं भगवतो नूनं वञ्चिता मायया दृढम् ।
यत्त्वां विमुक्तिदं प्राप्य न मुमुक्षेय बन्धनात् ॥५७॥

*sāhaṁ bhagavato nūnaṁ
vañcitā māyayā dṛḍham
yat tvāṁ vimuktidaṁ prāpya
na mumukṣeya bandhanāt*

sā—that very person; *aham*—I am; *bhagavataḥ*—of the Lord; *nūnam*—surely; *vañcitā*—cheated; *māyayā*—by the illusory energy; *dṛḍham*—solidly; *yat*—because; *tvām*—you; *vimukti-dam*—who gives liberation; *prāpya*—having attained; *na mumukṣeya*—I have not sought liberation; *bandhanāt*—from material bondage.

TRANSLATION

My lord, surely I have been solidly cheated by the insurmountable illusory energy of the Supreme Personality of Godhead, for in spite of having obtained your association, which gives liberation from material bondage, I did not seek such liberation.

PURPORT

An intelligent man should utilize good opportunities. The first opportunity is the human form of life, and the second opportunity is to take birth in a suitable family where there is cultivation of spiritual knowledge; this is rarely obtained. The greatest opportunity is to have the association of a saintly person. Devahūti was conscious that she was born as the daughter of an emperor. She was sufficiently educated and cultured, and at last she got Kardama Muni, a saintly person and a great *yogī*, as her husband. Still, if she did not get liberation from the entanglement of material energy, then certainly she would be cheated by the insurmountable illusory energy. Actually, the illusory material energy is cheating everyone. People do not know what they are doing when they worship the material energy in the form of goddess Kālī or Durgā for material boons. They ask, “Mother, give me great riches, give me a good wife, give me fame, give me victory.” But such devotees of the goddess Māyā or Durgā do not know that they are being cheated by that goddess. Material achievement is actually no achievement because as soon as one is illusioned by the material gifts, he becomes more and more entangled, and there is

no question of liberation. One should be intelligent enough to know how to utilize material assets for the purpose of spiritual realization. That is called *karma-yoga* or *jñāna-yoga*. Whatever we have we should use as service to the Supreme Person. It is advised in *Bhagavad-gītā, sva-karmaṇā tam abhyarcya*. One should try to worship the Supreme Personality of Godhead by one's assets. There are many forms of service to the Supreme Lord, and anyone can render service unto Him according to his best ability.

Thus end the Bhaktivedānta purports of the Third Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Devahūti's Lamentation."

CHAPTER TWENTY-FOUR

The Renunciation of Kardama Muni

TEXT 1

मैत्रेय उवाच

निर्वेदवादिनीमेवं मनोर्दुहितरं मुनिः ।
दयालुः शालिनीमाह शुक्लामिव्याहृतं स्मरन् ॥ १ ॥

maitreya uvāca
nirveda-vādinīm evaṃ
manor duhitaram muniḥ
dayāluḥ śālinīm āha
śuklābhīvyāhṛtam smaran

maitreyaḥ—the great sage Maitreya; *uvāca*—said; *nirveda-vādinīm*—who was speaking words full of renunciation; *evaṃ*—thus; *manoḥ*—of Svāyambhuva Manu; *duhitaram*—to the daughter; *muniḥ*—the sage Kardama; *dayāluḥ*—merciful; *śālinīm*—who was worthy of praise; *āha*—replied; *śukla*—by Lord Viṣṇu; *abhīvyāhṛtam*—what was said; *smaran*—recalling.

TRANSLATION

Recalling the words of Lord Viṣṇu, the merciful sage Kardama replied as follows to Svāyambhuva Manu's praiseworthy daughter, Devahūti, who was speaking words full of renunciation.

TEXT 2

ऋषिरुवाच

मा खिदो राजपुत्रीत्थमात्मानं प्रत्यनिन्दिते ।
भगवांस्तेऽक्षरो गर्भमदूरात्सम्प्रपत्स्यते ॥ २ ॥

ṛṣir uvāca
mā khido rāja-putrīttham
ātmānam praty anindite

*bhagavāṁs te 'kṣaro garbham
adūrāt samprapatsyate*

ṛṣiḥ uvāca—the sage said; *mā khidaḥ*—do not be disappointed; *rāja-putri*—O princess; *ittham*—in this way; *ātmānam*—yourself; *prati*—towards; *anindite*—O praiseworthy Devahūti; *bhagavān*—the Supreme Personality of Godhead; *te*—your; *akṣaraḥ*—infallible; *garbham*—womb; *adūrāt*—without delay; *samprapatsyate*—will enter.

TRANSLATION

The sage said: Do not be disappointed with yourself, O princess. You are actually praiseworthy. The infallible Supreme Personality of Godhead will shortly enter your womb as your son.

PURPORT

Kardama Muni encouraged his wife not to be sorry, thinking herself unfortunate, because the Supreme Personality of Godhead, by His incarnation, was going to come from her body.

TEXT 3

धृतव्रतासि भद्रं ते दमेन नियमेन च ।
तपोद्रविणदानैश्च श्रद्धया चेश्वरं भज ॥ ३ ॥

*dhṛta-vratāsi bhadraṁ te
damena niyamena ca
tapo-draviṇa-dānaiś ca
śraddhayā ceśvaraṁ bhaja*

dhṛta-vratā asi—you have undertaken sacred vows; *bhadraṁ te*—may God bless you; *damena*—by control of the senses; *niyamena*—by religious observances; *ca*—and; *tapah*—austerities; *draviṇa*—of money; *dānaiḥ*—by giving in charity; *ca*—and; *śraddhayā*—with great faith; *ca*—and; *īśvaraṁ*—the Supreme Lord; *bhaja*—worship.

TRANSLATION

You have undertaken sacred vows. God will bless you. Hence you should worship the Lord with great faith, through sensual control, religious observances, austerities and gifts of your money in charity.

PURPORT

In order to spiritually advance or to achieve the mercy of the Lord, one must be self-controlled in the following manner: he must be restrained in sense gratification and must follow the rules and regulations of religious principles. Without austerity and penance and without sacrificing one's riches, one cannot achieve the mercy of the Supreme Lord. Kardama Muni advised his wife: "You have to factually engage in devotional service with austerity and penance, following the religious principles and giving in charity. Then the Supreme Lord will be pleased with you, and He will come as your son."

TEXT 4

स त्वयाऽऽराधितः शुक्लो वितन्वन्मामकं यशः।
छेत्ता ते हृदयग्रन्थिमौदर्यो ब्रह्मभावनः ॥ ४ ॥

*sa tvayārādhitaḥ śuklo
vitanvan māmakaṁ yaśaḥ
chettā te hṛdaya-granthim
audaryo brahma-bhāvanaḥ*

saḥ—He; *tvayā*—by you; *ārādhitaḥ*—being worshiped; *śuklaḥ*—the Personality of Godhead; *vitanvan*—spreading; *māmakaṁ*—my; *yaśaḥ*—fame; *chettā*—He will cut; *te*—your; *hṛdaya*—of the heart; *granthim*—knot; *audaryaḥ*—your son; *brahma*—knowledge of Brahman; *bhāvanaḥ*—teaching.

TRANSLATION

The Personality of Godhead, being worshiped by you, will spread my name and fame. He will vanquish the knot of your heart by becoming your son and teaching knowledge of Brahman.

PURPORT

When the Supreme Personality of Godhead comes to disseminate spiritual knowledge for the benefit of all people, he generally descends as the son of a devotee, being pleased by the devotee's devotional service. The Supreme Personality of Godhead is the father of everyone. No one, therefore, is His father, but by His inconceivable energy He accepts some of the devotees as His parents and descendants. It is explained here that spiritual knowledge vanquishes the knot of the heart. Matter and spirit are knotted by false ego. This identification of oneself with matter, which is called

hṛdaya-gran̥thi, exists for all conditioned souls, and it becomes more and more tightened when there is too much affection for sex life. The explanation was given by Lord R̥ṣabha to his sons that this material world is an atmosphere of attraction between male and female. That attraction takes the shape of a knot in the heart, and by material affection it becomes still more tight. For people who hanker after material possessions, society, friendship and love, this knot of affection becomes very strong. It is only by *brahma-bhāvana*—the instruction by which spiritual knowledge is enhanced—that the knot in the heart is cut to pieces. No material weapon is needed to cut this knot, but it requires bona fide spiritual instruction. Kardama Muni instructed his wife, Devahūti, that the Lord would appear as her son and disseminate spiritual knowledge to cut the knot of material identification.

TEXT 5

मैत्रेय उवाच

देवहृत्यपि संदेशं गौरवेण प्रजापतेः ।

सम्यक् श्रद्धाय पुरुषं कूटस्थमभजद्गुरुम् ॥ ५ ॥

maitreya uvāca

devahūty api sandeśam

gauraveṇa prajāpateḥ

samyak śraddhāya puruṣam

kūṭṣṭha-sṭham abhajat gurum

maitreyaḥ uvāca—Maitreya said; *devahūti*—Devahūti; *api*—also; *sandeśam*—the direction; *gauraveṇa*—with great respect; *prajā-pateḥ*—of Kardama; *samyak*—complete; *śraddhāya*—having faith in; *puruṣam*—the Supreme Personality of Godhead; *kūṭṣṭha-sṭham*—situated in everyone's heart; *abhajat*—worshiped; *gurum*—most worshipable.

TRANSLATION

Śrī Maitreya said: Devahūti was fully faithful and respectful towards the direction of her husband, Kardama, who was one of the *prajāpatis*, or generators of human beings in the universe. O great sage, she thus began to worship the master of the universe, the Supreme Personality of Godhead, who is situated in everyone's heart.

PURPORT

This is the process of spiritual realization; one has to receive instruction from a bona fide spiritual master. Although Kardama Muni was Devahūti's husband, because he instructed her on how to achieve spiritual perfection, he naturally became her spiritual master also. There are many instances wherein the husband becomes the spiritual master. Lord Śiva also is the spiritual master of his consort, Pārvatī. A husband should be so enlightened that he should become the spiritual master of his wife in order to enlighten her in the advancement of Kṛṣṇa consciousness. Generally *strī*, or woman, is less intelligent than man; therefore, if the husband is intelligent enough, the woman gets a great opportunity for spiritual enlightenment.

Here it is clearly said (*samyak śraddhāya*) that with great faith one should receive knowledge from the spiritual master and with great faith execute the performance of service. Śrīla Viśvanātha Cakravartī Ṭhākura, in his commentary on *Bhagavad-gītā*, has especially stressed the instruction of the spiritual master. One should accept the instruction of the spiritual master as one's life and soul. Whether one is liberated or not liberated, he should execute the instruction of the spiritual master with great faith. It is also stated that the Lord is situated in everyone's heart. One doesn't have to seek the Lord outside; He is already there. One simply has to concentrate on his worship in good faith, as instructed by the bona fide spiritual master, and his efforts will come out successfully. It is also clear that the Supreme Personality of Godhead does not appear as an ordinary child; He appears as He is. As stated in *Bhagavad-gītā*, He appears by His own internal potency, *ātma-māyā*. And how does He appear? He appears when pleased by the worship of a devotee. A devotee may ask the Lord to appear as her son. The Lord is already sitting within the heart, and if He comes out from the body of a devotee it does not mean that the particular woman becomes His mother in the material sense. He is always there, but in order to please His devotee, He appears as her son.

TEXT 6

तस्यां बहुतिथे काले भगवान्मधुसूदनः ।
कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥ ६ ॥

tasyām bahu-tithe kāle
bhagavān madhusūdanaḥ
kārdamaṁ vīryam āpanno
jajñe 'gnir iva dāruṇi

tasyām—in Devahūti; *bahu-tithe kāle*—after many years; *bhagavān*—the Supreme Personality of Godhead; *madhu-sūdanaḥ*—the killer of the demon Madhu; *kārdamam*—of Kardama; *vīryam*—the semina; *āpannaḥ*—entered; *ajāne*—He appeared; *agniḥ*—fire; *iva*—like; *dāruṇi*—in wood.

TRANSLATION

After many, many years, the Supreme Personality of Godhead, Madhusūdana, the killer of the demon Madhu, having entered the semina of Kardama, appeared in Devahūti just as fire comes from wood in a sacrifice.

PURPORT

It is clearly stated here that the Lord is always the Supreme Personality of Godhead, although He appeared as the son of Kardama Muni. Fire is already present in wood, but by a certain process, fire is kindled. Similarly, God is all-pervading. He is everywhere, and since He may come out from everything, He appeared in His devotee's semina. Just as an ordinary living entity takes his birth by taking shelter of the semina of a certain living entity, similarly the Supreme Personality of Godhead accepts the shelter of the semina of His devotee and comes out as His son. This manifests His full independence to act in any way, and it does not mean that He is an ordinary living entity forced to take birth in a certain type of womb. Lord Nṛsiṃha appeared from the pillar of Hiranyakaśipu's palace, Lord Varāha appeared from the nostril of Brahmā, and Lord Kapila appeared from the semina of Kardama, but this does not mean that the nostril of Brahmā or the pillar of Hiranyakaśipu's palace or the semina of Kardama Muni is the source of the appearance of the Lord. The Lord is always the Lord. *Bhagavān madhusūdanaḥ*—He is the killer of all kinds of demons, and He always remains the Lord, even if He appears as the son of a particular devotee. The word *kārdamam* is significant, for it indicates that the Lord had some devotional affection or relationship in devotional service with Kardama and Devahūti. But we should not mistakenly understand that He was born just like an ordinary living entity from the semina of Kardama Muni in the womb of Devahūti.

TEXT 7

अवादयंस्तदा ज्योम्नि वादित्राणि घनाघनाः ।

गायन्ति तं स्रग्धर्वा नृत्यन्त्यप्सरसो मुदा ॥ ७ ॥

*avādayaṁs tadā vyomni
vāditrāṇi ghanāghanāḥ
gāyanti taṁ sma gandharvā
nṛtyanti apsaraso mudā*

avādayan—sounded; *tadā*—at that time; *vyomni*—in the sky; *vāditrāṇi*—musical instruments; *ghanāghanāḥ*—the rain clouds; *gāyanti*—sang; *taṁ*—to Him; *sma*—certainly; *gandharvāḥ*—the Gandharvas; *nṛtyanti*—danced; *apsarasaḥ*—the Apsarās; *mudā*—in joyful ecstasy.

TRANSLATION

At the time of His descent on earth, demigods in the form of raining clouds sounded musical instruments in the sky. The celestial musicians, the Gandharvas, sang the glories of the Lord, while celestial dancing girls known as Apsarās danced in joyful ecstasy.

TEXT 8

पेतुः सुमनसो दिव्याः खेचरैरपवर्जिताः ।
प्रसेदुश्च दिशः सर्वा अम्भांसि च मनांसि च ॥ ८ ॥

*petuḥ sumanaso divyāḥ
khe-carair apavarjitāḥ
praseduś ca diśaḥ sarvā
ambhāṁsi ca manāṁsi ca*

petuḥ—fell; *sumanasāḥ*—flowers; *divyāḥ*—beautiful; *khe-caraiḥ*—by the demigods who fly in the sky; *apavarjitāḥ*—dropped; *praseduḥ*—became satisfied; *ca*—and; *diśaḥ*—directions; *sarvāḥ*—all; *ambhāṁsi*—waters; *ca*—and; *manāṁsi*—minds; *ca*—and.

TRANSLATION

At the time of the Lord's appearance, the demigods flying freely in the sky showered flowers. All the directions, all the waters, and everyone's mind became very satisfied.

PURPORT

It is learned herewith that in the higher sky there are living entities who can travel through the air without being hampered. Although we can

travel in outer space, we are hampered by so many impediments, but they are not. We learn from the pages of *Śrīmad-Bhāgavatam* that the inhabitants of the planet called Siddhaloka can travel in space from one planet to another without impediment. They showered flowers on the earth when Lord Kapila, the son of Kardama, appeared.

TEXT 9

तत्कर्दमाश्रमपदं सरस्वत्या परिश्रितम् ।
स्वयम्भूः साकमृषिमर्मरीच्यादिभिरभ्ययात् ॥ ९ ॥

*tat kardamāśrama-padaṁ
sarasvatyā pariśritam
svayambhūḥ sākam ṛṣibhir
marīcy-ādibhir abhyayāt*

tat—that; *kardama*—of Kardama; *āśrama-padam*—to the place of the hermitage; *sarasvatyā*—by the River Sarasvatī; *pariśritam*—surrounded; *svayambhūḥ*—Brahmā (the self-born); *sākam*—along with; *ṛṣibhiḥ*—the sages; *marīci*—the great sage Marīci; *ādibhiḥ*—and others; *abhyayāt*—he came there.

TRANSLATION

Brahmā, the first-born living being, went along with Marīci and other sages to the place of Kardama's hermitage, which was surrounded by the River Sarasvatī.

PURPORT

Brahmā is called Svayambhū because he is not born of any material father and mother. He is the first living creature and is born from the lotus which grows from the abdomen of the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu. Therefore he is called Svayambhū, self-born.

TEXT 10

मगवन्तं परं ब्रह्म सत्वेनांशेन शत्रुहन् ।
तच्चसंख्यानविज्ञप्त्यै जातं विद्वानजः खराट् ॥ १० ॥

*bhagavantam param brahma
sattvenāṁśena śatru-han*

*tattva-sāṅkhyāna-vijñaptyai
jātaṁ vidvān ajaḥ sva-rāṭ*

bhagavantam—the Lord; *param*—supreme; *brahma*—Brahman; *sattvena*—having an uncontaminated existence; *amśena*—by a plenary portion; *śatruhan*—O killer of the enemy, Vidura; *tattva-sāṅkhyāna*—the philosophy of the twenty-four material elements; *vijñaptyai*—for explaining; *jātam*—appeared; *vidvān*—knowing; *ajaḥ*—the unborn (Lord Brahmā); *sva-rāṭ*—independent.

TRANSLATION

Maitreya continued: O killer of the enemy, the unborn Lord Brahmā, who is almost independent in acquiring knowledge, could understand that a portion of the Supreme Personality of Godhead, in His quality of pure existence, had appeared in the womb of Devahūti just to explain the complete state of knowledge known as sāṅkhyā-yoga.

PURPORT

In *Bhagavad-gītā*, Fifteenth Chapter, it is stated that the Lord Himself is the compiler of *Vedānta-sūtra*, and He is the perfect knower of *Vedānta-sūtra*. Similarly, the *sāṅkhyā* philosophy is compiled by the Supreme Personality of Godhead in His appearance as Kapila. There is an imitation Kapila who has a *sāṅkhyā* philosophical system, but Kapila the incarnation of God is different from that Kapila. Kapila, the son of Kardama Muni, in His system of *sāṅkhyā* philosophy, very explicitly explained not only the material world but also the spiritual world. Brahmā could understand this fact because he is *sva-rāṭ*, almost independent in receiving knowledge. He is called *sva-rāṭ* because he did not go to any school or college to learn but learned everything from within. Because Brahmā is the first living creature within this universe, he had no teacher; his teacher was the Supreme Personality of Godhead Himself, who is seated in the heart of every living creature. Brahmā acquired knowledge directly from the Supreme Lord within the heart; therefore he is sometimes called *sva-rāṭ* and *aja*.

Another important point is stated here. *Sattvenāmśena*: when the Supreme Personality of Godhead appears, He brings with Him all His paraphernalia of Vaikuṅṭha; therefore His name, His form, His quality, His paraphernalia and His entourage all belong to the transcendental world. Real goodness is in the transcendental world. Here in the material world, the quality of goodness is not pure.

Goodness may exist, but there must also be some tinges of passion and ignorance. In the spiritual world the unalloyed quality of goodness prevails; there the quality of goodness is called *śuddha-sattva*, pure goodness. Another name for *śuddha-sattva* is *vāsudeva* because God is born from Vasudeva. Another meaning is that when one is purely situated in the qualities of goodness, he can understand the form, name, quality, paraphernalia and entourage of the Supreme Personality of Godhead. The word *aṁśena* also indicates that the Supreme Personality of Godhead Kṛṣṇa appeared as Kapiladeva in His portion of the portion. God expands either as *kalā* or as *aṁśa*. *Aṁśa* means direct expansion, and *kalā* means expansion of the expansion. There is no difference between the expansion, the expansion of the expansion and the Supreme Personality of Godhead directly, as there is no difference between one candle and another—but still the candle from which the others are lit is called the original. Kṛṣṇa, therefore, is called the Parabrahman, or the Ultimate Godhead and cause of all causes.

TEXT 11

समाजयन् विशुद्धेन चेतसा तच्चिकीर्षितम् ।
 प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् ॥११॥

sabhājayan viśuddhena
cetasā tac-cikīrṣitam
prahṛṣyamāṇair asubhiḥ
kardamaṁ cedam abhyadhāt

sabhājayan—worshiping; *viśuddhena*—pure; *cetasā*—with a heart; *tac*—of the Supreme Personality of Godhead; *cikīrṣitam*—the intended activities; *prahṛṣyamāṇaiḥ*—gladdened; *asubhiḥ*—with senses; *kardama*—to Kardama Muni; *ca*—and Devahūti; *idam*—this; *abhyadhāt*—spoke.

TRANSLATION

After worshiping the Supreme Lord with gladdened senses and a pure heart for His intended activities as an incarnation, Brahmā spoke as follows to Kardama and Devahūti.

PURPORT

As explained in *Bhagavad-gītā*, Fourth Chapter, anyone who understands the transcendental activities, the appearance and disappearance of the Supreme Personality of Godhead is to be considered liberated.

Brahmā, therefore, is a liberated soul. Although he is in charge of this material world, he is not exactly like the common living entity. Since he is liberated from the majority of the follies of the common living entities, he was in knowledge of the appearance of the Supreme Personality of Godhead, and he therefore worshiped the Lord's activities, and with a glad heart he also praised Kardama Muni because the Supreme Personality of Godhead, as Kapila, appeared as his son. One who can become the father of the Supreme Personality of Godhead is certainly a great devotee. There is a verse spoken by a *brāhmaṇa* in which he says that he does not know what the *Vedas* and what the *Purāṇas* are, but while others might be interested in the *Vedas* or *Purāṇas*, he is interested in Nanda Mahārāja, who appeared as the father of Kṛṣṇa. He wanted to worship Nanda Mahārāja because the Supreme Personality of Godhead, as a child, crawled in the yard of his house. These are some of the good sentiments of devotees. If a recognized devotee brings forth the Supreme Personality of Godhead as his son, how he should be praised! Brahmā, therefore, not only worshiped the incarnation of Godhead Kapila, but he praised His so-called father, Kardama Muni.

TEXT 12

ब्रह्मोवाच

त्वया मेऽपचितिस्तात कल्पिता निर्व्यलीकृतः ।

यन्मे सङ्गृहे वाक्यं भवान्मानद मानयन् ॥१२॥

brahmovāca

tvayā me 'pacitis tāta

kalpitā nirvyalīkataḥ

yan me saṅgṛhe vākyaṁ

bhavān mānada mānayan

brahmā—Lord Brahmā; *uvāca*—said; *tvayā*—by you; *me*—my; *apacitiḥ*—worship; *tāta*—O son; *kalpitā*—is accomplished; *nirvyalīkataḥ*—without duplicity; *yat*—since; *me*—my; *saṅgṛhe*—have completely accepted; *vākya-**yaṁ*—instructions; *bhavān*—you; *māna-da*—O Kardama (one who offers honor to others); *mānayan*—respecting.

TRANSLATION

Lord Brahmā said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect,

you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.

PURPORT

Lord Brahmā, as the first living entity within the universe, is supposed to be the spiritual master of everyone, and he is also the father, the creator, of all beings. Kardama Muni is one of the *prajāpatis*, or creators of the living entities, and he is also a son of Brahmā. Brahmā praises Kardama because he carried out the orders of the spiritual master in toto and without cheating. A conditioned soul in the material world has the disqualification of cheating. He has four disqualifications: he is sure to commit mistakes, he is sure to be illusioned, he is prone to cheat others, and his senses are imperfect. But if anyone carries out the order of the spiritual master by disciplic succession or the *paramparā* system, he overcomes the four defects. Therefore, knowledge received from the bona fide spiritual master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only. Brahmā knew well that Kardama Muni exactly carried out the instructions received from him and that he actually honored his spiritual master. To honor the spiritual master means to carry out his instructions word for word.

TEXT 13

एतावत्सेव शुश्रूषा कार्या पितरि पुत्रकैः ।
बाधयित्वनुमन्येत गौरवेण गुरोर्वचः ॥१३॥

etāvaty eva śuśrūṣā
kāryā pitari putrakaiḥ
bāḍham ity anumanyeta
gauraveṇa guror vacaḥ

etāvati—to this extent; *eva*—exactly; *śuśrūṣā*—service; *kāryā*—ought to be rendered; *pitari*—to the father; *putrakaiḥ*—by the sons; *bāḍham iti*—accepting, “yes, sir”; *anumanyeta*—he should obey; *gauraveṇa*—with due deference; *guroḥ*—of the *guru*; *vacaḥ*—commands.

TRANSLATION

Sons ought to render service to their father exactly to this extent. One should obey the command of his father or spiritual master with due deference, saying, “Yes, sir.”

PURPORT

Two words in this verse are very important; one word is *pitari*, and another word is *guroḥ*. The son or disciple should accept the words of his spiritual master and father without hesitation. Whatever the father and the spiritual master order should be taken without argument: “Yes.” There should be no instance in which the disciple or the son says, “This is not correct. I cannot carry it out.” When he says that, he is fallen. The father and the spiritual master are on the same platform because a spiritual master is the second father. The higher classes are called *dvija*, twice-born. Whenever there is a question of birth, there must be a father. The first birth is made possible by the actual father, and the second birth is made possible by the spiritual master. Sometimes the father and the spiritual master may be the same man, and sometimes they are different men. In any case, the order of the father or the order of the spiritual master must be carried out without hesitation, with an immediate “yes.” There should be no argument. That is real service to the father and to the spiritual master. Viśvanātha Cakravartī Ṭhākura has stated that the order of the spiritual master is the life and soul of the disciples. As a man cannot separate his life from his body, so a disciple cannot separate the order of the spiritual master from his life. If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect. This is confirmed in the *Upaniṣads*: the import of Vedic instruction is revealed automatically only to one who has implicit faith in the Supreme Personality of Godhead and in his spiritual master. One may be materially considered an illiterate man, but if he has faith in the spiritual master as well as in the Supreme Personality of Godhead, then the meaning of scriptural revelation is immediately manifested before him.

TEXT 14

इमा दुहितरः सत्यस्तव वत्स सुमध्यमाः ।
सर्गमेतं प्रभावैः स्वैर्ब्रह्मिष्यन्त्यनेकधा ॥१४॥

*imā duhitarāḥ satyaḥ
tava vatsa sumadhyamāḥ
sargam etam prabhāvaiḥ svair
br̥mihaiṣyanty anekadhā*

imāḥ—these; *duhitarāḥ*—daughters; *satyaḥ*—chaste; *tava*—your; *vatsa*—O my dear son; *su-madhyamāḥ*—thin-waisted; *sargam*—creation; *etam*—this;

prabhāvaiḥ—by descendants; *svaiḥ*—their own; *bṛṁhayiṣyanti*—they will increase; *aneka-dhā*—in various ways.

TRANSLATION

Lord Brahmā then praised Kardama Muni's nine daughters, saying: All your thin-waisted daughters are certainly very chaste. I am sure they will increase this creation by their own descendants in various ways.

PURPORT

In the beginning of creation, Brahmā was concerned more or less with increasing the population, and when he saw that Kardama Muni had already begotten nine nice daughters, he was hopeful that through the daughters many children would come who would take charge of the creative principle of the material world. He was therefore happy to see them. The word *sumadhyamā* means a good daughter of a beautiful woman. If she has a thin waist, a woman is considered very beautiful. All the daughters of Kardama Muni were of the same beautiful feature.

TEXT 15

अतस्त्वमृषिमुख्येभ्यो यथाशीलं यथारुचि ।

आत्मजाः परिदेह्य विस्तुणीहि यशो भुवि ॥१५॥

atas tvam ṛṣi-mukhyebhyo
yathā-śīlam yathā-ruci
ātmajāḥ paridehy adya
vistṛṇīhi yaśo bhuvi

ataḥ—therefore; *tvam*—you; *ṛṣi-mukhyebhyaḥ*—unto the foremost sages; *yathā-śīlam*—according to temperament; *yathā-ruci*—according to taste; *ātma-jāḥ*—your daughters; *paridehi*—please give away; *adya*—today; *vis-tṛṇīhi*—spread; *yaśaḥ*—fame; *bhuvi*—over the universe.

TRANSLATION

Therefore, today please give away your daughters to the foremost of the sages, with due regard for the girls' temperaments and likings, and thereby spread your fame all over the universe.

PURPORT

The nine principal ṛṣis or sages are Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bṛgu, Vasiṣṭha and Atharvā. All these ṛṣis are most important, and Brahmā desired that the nine daughters already born of Kardama Muni be handed over to them. Here two words are used very significantly—*yathā-śīlam* and *yathā-ruci*. The daughters should be handed over to the respective ṛṣis, not blindly but according to the combination of character and taste. That is the art of combining a man and woman. Man and woman should not be united simply on the consideration of sex life. There are many other considerations, especially character and taste. If the taste and character differ between the man and woman, their combination will be unhappy. Even about forty years ago, in Indian marriages, the taste and character of the boy and girl were first of all matched, and then they were allowed to marry. This was done under the direction of the respective parents. The parents used to astrologically determine the character and tastes of the boy and girl, and when they corresponded, the match was selected: “This girl and this boy are just suitable, and they should be married.” Other considerations were less important. The same system was also advised in the beginning of the creation by Brahmā: “Your daughters should be handed over to the ṛṣis according to taste and character.”

According to astrological calculation, a person is classified according to whether he belongs to the godly or demoniac quality. In that way the spouse was selected. A girl of godly quality should be handed over to a boy of godly quality. A girl of demoniac quality should be handed over to a boy of demoniac quality. Then they will be happy. But if the girl is demoniac and the boy is godly, then the combination is incompatible; they cannot be happy in such a marriage. At the present moment, because boys and girls are not married according to quality and character, most marriages are unhappy, and there is divorce.

It is foretold in the Twelfth Canto of the *Bhāgavatam* that in this age of Kali married life will be accepted on the consideration of sex only; when the boy and the girl are pleased in sex, they get married, and when there is deficiency in sex, they separate. That is not actual marriage, but a combination of men and women like cats and dogs. Therefore, the children produced in the modern age are not exactly human beings. Human beings must be twice-born. A child is first born of a good father and mother, and then he is born again of the spiritual master and the *Vedas*. The first mother and father bring about his birth into the world; then the spiritual

master and the *Vedas* become his second father and mother. According to the Vedic system of marriage for producing children, every man and woman was enlightened in spiritual knowledge, and at the time of their combination to produce a child, everything was scrutinizingly and scientifically done.

TEXT 16

वेदाहमाद्यं पुरुषमवतीर्णं स्वमायया ।
भूतानां शेषधिं देहं बिभ्रानं कपिलं मुने ॥१६॥

vedāham ādyam puruṣam
avatīrṇam sva-māyayā
bhūtānām śevadhim deham
bibhrānam kapilam mune

veda—know; *aham*—I; *ādyam*—the original; *puruṣam*—enjoyer; *avatīrṇam*—incarnated; *sva-māyayā*—by His own internal energy; *bhūtānām*—of all the living entities; *śevadhim*—the bestower of all desired, who is just like a vast treasure; *deham*—the body; *bibhrānam*—assuming; *kapilam*—Kapila Muni; *mune*—O sage Kardama.

TRANSLATION

O Kardama, I know that the original Supreme Personality of Godhead has now appeared as an incarnation by His internal energy. He is the bestower of all desired by the living entities, and He has now assumed the body of Kapila Muni.

PURPORT

In this verse we find the words *puruṣam avatīrṇam sva-māyayā*. The Supreme Personality of Godhead is everlastingly, eternally, the form of *puruṣa*, the predominator or enjoyer, and when He appears He never accepts anything of this material energy. The spiritual world is a manifestation of His personal, internal potency, whereas the material world is a manifestation of His material or differentiated energy. The word *sva-māyayā*, by His own internal potency, indicates that whenever the Supreme Personality of Godhead descends, He comes in His own energy. He may assume the body of a human being, but that body is not material. In *Bhagavad-gītā*, therefore, it is clearly stated that only fools and rascals, *mūḍhas*, consider the body of Kṛṣṇa to be the body of a common human being. The word *śevadhim* means that He is the original

bestower of all the necessities of life upon the living entities. In the *Vedas* also it is stated that He is the chief living entity, and He bestows all the desired necessities of other living entities. Because He is the bestower of the necessities of all others, he is called God. The Supreme is also a living entity; He is not impersonal. As we are individual, so the Supreme Personality of Godhead is also individual—but He is the supreme individual. That is the difference between God and the ordinary living entities.

TEXT 17

ज्ञानविज्ञानयोगेन कर्मणामुद्धरन् जटाः ।
हिरण्यकेशः पद्माक्षः पद्ममुद्रापदाम्बुजः ॥१७॥

jñāna-vijñāna-yogena
karmaṇām uddharan jaṭāḥ
hiraṇya-keśaḥ padmākṣaḥ
padma-mudrā-padāmbujaḥ

jñāna—of scriptural knowledge; *vijñāna*—and application; *yogena*—by means of mystic *yoga*; *karmaṇām*—of material actions; *uddharan*—uprooting; *jaṭāḥ*—the roots; *hiraṇya-keśaḥ*—golden hair; *padma-akṣaḥ*—lotus-eyed; *padma-mudrā*—marked with the sign of the lotus; *pada-ambujaḥ*—having lotus feet.

TRANSLATION

By mystic *yoga* and the practical application of knowledge from the scriptures, Kapila Muni, who is characterized by His golden hair, His eyes just like lotus petals, and His lotus feet, which bear the marks of lotus flowers, will uproot the deep-rooted desire for work in this material world.

PURPORT

In this verse the activities and bodily features of Kapila Muni are very nicely described. The activities of Kapila Muni are forecast herein: He will present the philosophy of *sāṅkhya* in such a way that by studying His philosophy people will be able to uproot the deep-rooted desire for *karma*, fruitive activities. Everyone in this material world engages in achieving the fruits of his labor. A man tries to be happy by achieving the fruits of his own honest labor, but actually he becomes more and more entangled. One cannot get out of this entanglement unless he has perfect knowledge or devotional service.

Those who are trying to get out of the entanglement by speculation are also doing their best, but in the Vedic scriptures we find that if anyone has taken to the devotional service of the Lord in Kṛṣṇa consciousness, he can very easily uproot the deep-rooted desire for fruitive activities. *Sāṅkhya* philosophy will be broadcast by Kapila Muni for that purpose. His bodily features are also described herein. *Jñāna* does not refer to ordinary research work. *Jñāna* entails receiving knowledge from the scriptures through the spiritual master by disciplic succession. In the modern age there is a tendency to do research by mental speculation and concoction. But the man who speculates forgets that he himself is subject to the four defects of nature: he is sure to commit mistakes, his senses are imperfect, he is sure to fall into illusion, and he is cheating. Unless one has perfect knowledge from disciplic succession, he simply puts forth some theories of his own creation; therefore he is cheating people. *Jñāna* means knowledge received through disciplic succession from the scriptures, and *viññāna* means practical application of such knowledge. Kapila Muni's *sāṅkhya* system of philosophy is based on *jñāna* and *viññāna*.

TEXT 18

एष मानवि ते गर्भं प्रविष्टः कैटभार्दनः ।

अविद्यासंशयग्रन्थि छित्त्वा गां विचरिष्यति ॥१८॥

*eṣa mānavi te garbham
praviṣṭaḥ kaiṭabhārdanaḥ
avidyā-saṁśaya-granthim
chittvā gām vicariṣyati*

eṣaḥ—the same Supreme Personality of Godhead; *mānavi*—O daughter of Manu; *te*—your; *garbham*—womb; *praviṣṭaḥ*—has entered; *kaiṭabha-ardanaḥ*—the killer of the demon Kaiṭabha; *avidyā*—of ignorance; *saṁśaya*—and of doubt; *granthim*—the knot; *chittvā*—cutting off; *gām*—the world; *vicariṣyati*—He will travel over.

TRANSLATION

Lord Brahmā then told Devahūti: My dear daughter of Manu, the same Supreme Personality of Godhead who killed the demon Kaiṭabha is now within your womb. He will cut off all the knots of your ignorance and doubt. Then He will travel all over the world.

PURPORT

Here the word *avidyā* is very significant. *Avidyā* means forgetfulness of one's identity. Every one of us is a spirit soul, but we have forgotten. We think, "I am this body." This is called *avidyā*. *Samśaya-granthi* means doubtfulness. The knot of doubtfulness is tied when the soul identifies with the material world. That knot is also called *ahaṅkāra*, the junction of matter and spirit. By proper knowledge received from the scriptures in disciplic succession and by proper application of that knowledge, one can free himself from this binding combination of matter and spirit. Brahmā assures Devahūti that her son will enlighten her, and after enlightening her He will travel all over the world, distributing the system of *sāṅkhya* philosophy.

The word *saṁśaya* means doubtful knowledge. Speculative and pseudo-yogic knowledge is all doubtful. At the present moment the so-called *yoga* system is prosecuted on the understanding that by agitation of the different stations of the bodily construction one can find that he is God. The mental speculators think similarly, but they are all doubtful. Real knowledge is expounded in *Bhagavad-gītā*: "Just become Kṛṣṇa conscious. Just worship Kṛṣṇa and become a devotee of Kṛṣṇa." That is real knowledge, and anyone who follows that system becomes perfect without a doubt.

TEXT 19

अयं सिद्धगणाधीशः साङ्ख्याचार्यैः सुसम्मतः ।
लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः ॥१९॥

ayam siddha-gaṇādhīśaḥ
sāṅkhyācāryaiḥ susammataḥ
loke kapila ity ākhyān
gantā te kīrti-varḍhanaḥ

ayam—this Personality of Godhead; *siddha-gaṇa*—of the perfected sages; *adhīśaḥ*—the head; *sāṅkhya-ācāryaiḥ*—by *ācāryas* expert in *sāṅkhya* philosophy; *su-sammataḥ*—approved according to Vedic principles; *loke*—in the world; *kapilaḥ iti*—as Kapila; *ākhyān*—celebrated; *gantā*—He will go about; *te*—your; *kīrti*—fame; *varḍhanaḥ*—increasing.

TRANSLATION

Your son will be the head of all the perfected souls. He will be approved by the *ācāryas* expert in disseminating real knowledge, and among the

people He will be celebrated by the name Kapila. As the son of Devahūti, He will increase your fame.

PURPORT

Sāṅkhya philosophy is the philosophical system enunciated by Kapila, the son of Devahūti. The other Kapila, who is not the son of Devahūti, is an imitation. This is the statement of Brahmā, and because we belong to Brahmā's disciplic succession we should accept his statement that the real Kapila is the son of Devahūti and that real *sāṅkhya* philosophy is the system of philosophy which He introduced and which will be accepted by the *ācāryas*, the directors of spiritual discipline. The word *susammata* means accepted by persons who are counted upon to give their good opinion.

TEXT 20

मेत्रेय उवाच

तावाम्हास्य जगत्स्रष्टा कुमारैः सहनारदः ।

हंसो हंसेन यानेन त्रिधामपरमं ययौ ॥२०॥

maitreya uvāca

tāv āśvāsya jagat-sraṣṭā

kumāraiḥ saha nāradaḥ

haṁso haṁsena yānena

tri-dhāma paramaṁ yayau

maitreyaḥ uvāca—Maitreya said; *tau*—the couple; *āśvāsya*—having reassured; *jagat-sraṣṭā*—the creator of the universe; *kumāraiḥ*—along with the Kumāras; *saha nāradaḥ*—with Nārada; *haṁsaḥ*—Lord Brahmā; *haṁsena yānena*—by his swan carrier; *tri-dhāma paramaṁ*—to the highest planetary system; *yayau*—went.

TRANSLATION

Śrī Maitreya said: After thus speaking to Kardama Muni and his wife, Devahūti, Lord Brahmā, the creator of the universe, who is also known as Haṁsa, went back to the highest of the three planetary systems on his swan carrier with the four Kumāras and Nārada.

PURPORT

The words *haṁsena yānena* are very significant here. *Haṁsa-yāna*, the airplane by which Brahmā travels all over outer space, resembles a swan. Brahmā is also known as Haṁsa because he can grasp the essence of everything. His abode is called *tri-dhāma paramam*. There are three divisions of the universe—the upper planetary system, the middle planetary system and the lower planetary system—but his abode is above even Siddhaloka, the upper planetary system. He returned to his own planet with the four Kumāras and Nārada because they were not going to be married. The other ṛṣis who came with him, such as Marīci and Atri, remained there because they were to be married to the daughters of Kardama, but his other sons, Sanat, Sanaka, Sanandana, Sanātana and Nārada, went back with him in his swan-shaped airplane. The four Kumāras and Nārada are *naiṣṭhika-brahmacārīs*. *Naiṣṭhika-brahmacārī* means one who never wastes his semina at any time. They were not to attend the marriage ceremony of their other brothers, Marīci and the other sages, and therefore they went back with their father, Haṁsa.

TEXT 21

गते शतधृतौ क्षत्तः कर्दमस्तेन चोदितः ।
यथोदितं स्वदुहितुः प्रादाद्विष्वसृजां ततः ॥२१॥

gate śata-dhṛtau kṣattaḥ
kardamas tena coditaḥ
yathoditaṁ sva-duhitṛḥ
prādād viśva-srjāṁ tataḥ

gate—after he departed; *śata-dhṛtau*—Lord Brahmā; *kṣattaḥ*—O Vidura; *kardamaḥ*—Kardama Muni; *tena*—by him; *coditaḥ*—ordered; *yathā-uditam*—as told; *sva-duhitṛḥ*—his own daughters; *prādāt*—handed over; *viśva-srjām*—to the creators of the world's population; *tataḥ*—thereafter.

TRANSLATION

O Vidura, after the departure of Brahmā, Kardama Muni, having been ordered by Brahmā, handed over his nine daughters, as instructed, to the nine great sages who created the population of the world.

TEXTS 22-23

मरीचये कलां प्रादादनसुयामथात्रये ।
 श्रद्धामङ्गिरसेऽयच्छ्रुत्पुलस्त्याय हविर्भुवम् ॥२२॥
 पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम् ।
 व्यातिं च भृगवेऽयच्छ्रुत्सिष्ठायाप्यरुन्धतीम् ॥२३॥

marīcaye kalām prādāt
anasūyām athātraye
śraddhām aṅgirase 'yacchat
pulastyāya havirbhuvam

pulahāya gatim yuktām
kratave ca kriyām satīm
khyātīm ca bhṛgave 'yacchat
vasiṣṭhāyāpy arundhatīm

marīcaye—unto Marīci; *kalām*—Kalā; *prādāt*—he handed over; *anasūyām*—Anasūyā; *atha*—then; *atrave*—unto Atri; *śraddhām*—Śraddhā; *aṅgirase*—unto Aṅgirā; *ayacchat*—he gave away; *pulastyāya*—unto Pulastya; *havirbhuvam*—Havirbhū; *pulahāya*—unto Pulaha; *gatim*—Gati; *yuktām*—suitable; *kratave*—unto Kratu; *ca*—and; *kriyām*—Kriyā; *satīm*—virtuous; *khyātīm*—Khyāti; *ca*—and; *bhṛgave*—unto Bhṛgu; *ayacchat*—he gave away; *vasiṣṭhāya*—unto the sage Vasiṣṭha; *api*—also; *arundhatīm*—Arundhatī.

TRANSLATION

Kardama Muni handed over his daughter Kalā to Marīci and another daughter, Anasūyā, to Atri. He delivered Śraddhā to Aṅgirā, and Havirbhū to Pulastya. He delivered Gati to Pulaha, the chaste Kriyā to Kratu, Khyāti to Bhṛgu, and Arundhatī to Vasiṣṭha.

TEXT 24

अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते ।
 विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत् ॥२४॥

atharvaṇe 'dadāc chāntim
yayā yajño vitanyate

*vipraṛṣabhān kṛtōdvāhān
sadārān samalālayat*

atharvaṇe—to Atharvā; *adadāt*—he gave away; *śāntim*—Śānti; *yayā*—by whom; *yajñāḥ*—sacrifice; *vitanyate*—is performed; *vipra-ṛṣabhān*—the foremost *brāhmaṇas*; *kṛta-udvāhān*—married; *sa-dārān*—with their wives; *sama-lālayat*—maintained them.

TRANSLATION

He delivered Śānti to Atharvā. Because of Śānti, sacrificial ceremonies are well performed. Thus he got the foremost *brāhmaṇas* married, and he maintained them along with their wives.

TEXT 25

ततस्त ऋषयः क्षत्तः कृतदारा निमन्त्र्य तम् ।
प्रातिष्ठन्नन्दिमापन्नाः स्वं स्वमाश्रममण्डलम् ॥२५॥

*tatas ta ṛṣayaḥ kṣattaḥ
kṛta-dārā nimantrya tam
prātiṣṭhan nandim āpannāḥ
svam svam āśrama-maṇḍalam*

tataḥ—then; *te*—they; *ṛṣayaḥ*—the sages; *kṣattaḥ*—O Vidura; *kṛta-dārāḥ*—thus married; *nimantrya*—taking leave of; *tam*—Kardama; *prātiṣṭhan*—they departed; *nandim*—joy; *āpannāḥ*—obtained; *svam svam*—each to his own; *āśrama-maṇḍalam*—hermitage.

TRANSLATION

Thus married, the sages took leave of Kardama and departed full of joy, each for his own hermitage, O Vidura.

TEXT 26

स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षमम् ।
विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥२६॥

*sa cāvatīrṇam tri-yugam
ājñāya vibudharṣabham*

*vivikta upasaṅgamyā
praṇamya samabhāṣata*

saḥ—the sage Kardama; *ca*—and; *avatīrṇam*—descended; *tri-yugam*—Viṣṇu; *ājñāya*—having understood; *vibudha-ṛṣabham*—the chief of the demigods; *vivikte*—in a secluded place; *upasaṅgamyā*—having approached; *praṇamya*—offering obeisances; *samabhāṣata*—he spoke.

TRANSLATION

When Kardama Muni understood that the Supreme Personality of Godhead, the chief of all the demigods, Viṣṇu, had descended, he approached Him in a secluded place, offered obeisances, and spoke as follows.

PURPORT

Lord Viṣṇu is called *tri-yuga*. He appears in three *yugas*, Satya, Tretā, Dvāpara—but in Kali-yuga He does not appear. From the prayers of Prahāda Mahārāja, however, we understand that He appears garbed as a devotee in Kali-yuga. Lord Caitanya is that devotee. Kṛṣṇa appeared in the form of a devotee, but although He never disclosed Himself, Rūpa Gosvāmī could understand His identity, for the Lord cannot hide Himself from a pure devotee. Rūpa Gosvāmī detected Him when he offered his first obeisances to Lord Caitanya. He knew that He was Kṛṣṇa Himself and therefore offered his obeisances with the following words: “I offer my respects to Kṛṣṇa, who has now appeared as Lord Caitanya.” This is also confirmed in the prayers of Prahāda Mahārāja: in Kali-yuga He does not directly appear, but He appears as a devotee. Viṣṇu, therefore, is known as *tri-yuga*. Another explanation of *tri-yuga* is that He has three pairs of divine attributes, namely power and affluence, piety and renown, and wisdom and dispassion. According to Śrīdhara Svāmī, His three pairs of opulences are complete riches and complete strength, complete fame and complete beauty, and complete wisdom and complete renunciation. There are different interpretations of *tri-yuga*, but it is accepted by all learned scholars that *tri-yuga* means Viṣṇu. When Kardama Muni understood that His son Kapila was Viṣṇu Himself, he wanted to offer his obeisances. Therefore, when Kapila was alone he offered his respects and expressed his mind as follows.

TEXT 27

अहो पापच्यमानानां निरये स्वैरमङ्गलैः ।

कालेन भूयसा नूनं प्रसीदन्तीह देवताः ॥२७॥

*aho pāpacyamānānām
niraye svair amaṅgalaiḥ
kālena bhūyasā nūnam
prasīdantiḥa devatāḥ*

aho—oh; *pāpacyamānānām*—with those being much afflicted; *niraye*—in the hellish material entanglement; *svaiḥ*—their own; *amaṅgalaiḥ*—by misdeeds; *kālena bhūyasā*—after a long time; *nūnam*—indeed; *prasīdanti*—they are pleased; *iḥa*—in this world; *devatāḥ*—the demigods.

TRANSLATION

Kardama Muni said: Oh, after a long time the demigods of this universe have become pleased with the suffering souls who are in material entanglement because of their own misdeeds.

PURPORT

This material world is a place for suffering, which is due to the misdeeds of the inhabitants, the conditioned souls themselves. The sufferings are not extraneously imposed upon them; rather, they create their own suffering by their own acts. In the forest, fire takes place automatically. It is not that someone has to go there and set a fire, but because of friction among various trees, fire occurs automatically. When there is too much heat from the forest fire of this material world, the demigods, including Brahmā himself, being harassed, approach the Supreme Lord, the Supreme Personality of Godhead, and appeal to Him to alleviate the condition. Then the Supreme Personality of Godhead descends. In other words, when the demigods become distressed by the sufferings of the conditioned souls, they approach the Lord to remedy the suffering, and the Personality of Godhead descends. When the Lord descends, all the demigods become enlivened. Therefore Kardama Muni said, “After many, many years of human suffering all the demigods are now satisfied because Kapiladeva, the incarnation of Godhead, has appeared.”

TEXT 28

बहुजन्मविपक्वेन सम्यग्योगसमाधिना ।
द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥२८॥

*bahu-janma-vipakvena
samyag-yoga-samādhinā
draṣṭuṁ yatante yatayaḥ
śūnyāgāreṣu yat-padam*

bahu—many; *janma*—after births; *vipakvena*—which is mature; *samyak*—perfect; *yoga-samādhinā*—by trance in *yoga*; *draṣṭuṁ*—to see; *yatante*—they endeavor; *yatayaḥ*—the *yogīs*; *śūnya-agāreṣu*—in secluded places; *yat*—whose; *padam*—feet.

TRANSLATION

After many births, mature *yogīs*, by complete trance in *yoga*, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead.

PURPORT

Some important things are mentioned here about *yoga*. The word *bahu-janma-vipakvena* means after many, many births of mature *yoga* practice. And another word, *samyag-yoga-samādhinā*, means by complete practice of the *yoga* system. Complete practice of *yoga* means *bhakti-yoga*; unless one comes to the point of *bhakti-yoga*, or surrender unto the Supreme Personality of Godhead, one's *yoga* practice is not complete. This same point is corroborated in the *Śrīmad Bhagavad-gītā*. *Bahūnāṁ janmanā ante*: after many, many births, the *jñānī* who has matured in transcendental knowledge surrenders unto the Supreme Personality of Godhead. Kardama Muni repeats the same statement: After many, many years and many, many births of complete practice of *yoga*, one can see the lotus feet of the Supreme Lord in a secluded place. It is not that after one practices some sitting postures he immediately becomes perfect. One has to perform *yoga* a long time—"many, many births"—to become mature, and a *yogī* has to practice in a secluded place. One cannot practice *yoga* in a city or in a public park and declare that he has become God simply by some exchange of dollars. This is all bogus propaganda. Those who are actually *yogīs* practice in a secluded place, and after many, many births they become successful, provided they surrender unto the Supreme Personality of Godhead, which is the completion of *yoga*.

TEXT 29

स एव भगवानद्य हेलनं नगणय्य नः ।
गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः ॥२९॥

sa eva bhagavān adya
 helanam na gaṇayya naḥ
 grheṣu jāto grāmyāṇām
 yaḥ svānām pakṣa-poṣaṇaḥ

saḥ eva—that very same; *bhagavān*—Supreme Personality of Godhead; *adya*—today; *helanam*—negligence; *na*—not; *gaṇayya*—considering high and low; *naḥ*—our; *grheṣu*—in the houses; *jātaḥ*—appeared; *grāmyāṇām*—of ordinary householders; *yaḥ*—He who; *svānām*—of His own devotees; *pakṣa-poṣaṇaḥ*—who supports the party.

TRANSLATION

Not considering the negligence of ordinary householders like us, that very same Supreme Personality of Godhead appears in our homes just to support His devotees.

PURPORT

Devotees are so affectionate towards the Personality of Godhead that although He does not appear before those who practice *yoga* in a secluded place even for many, many births, He agrees to appear in a householder's home where devotees engage in devotional service without material *yoga* practice. In other words, devotional service to the Lord is so easy that even a householder can see the Supreme Personality of Godhead as one of the members of his household, as his son, as Kardama Muni experienced. He was a householder, although a *yogī*, but he had the incarnation of the Supreme Personality of Godhead, Kapila Muni, as his son.

Devotional service is such a powerful transcendental method that it surpasses all other methods of transcendental realization. The Lord says, therefore, that He lives neither in *Vaiṣṇava* nor in the heart of a *yogī*, but He lives where His pure devotees are always chanting and glorifying Him. The Supreme Personality of Godhead is known as *bhakta-vatsala*. He is never described as *jñāni-vatsala* or *yogī-vatsala*. He is always described as *bhakta-vatsala* because He is more inclined towards His devotees than towards other transcendentalists. In *Bhagavad-gītā* it is confirmed that only a devotee can understand Him as He is. *Bhaktiyā mām abhijānāti*: "One can understand Me only by devotional service, not otherwise." That understanding alone is real because although *jñānīs*, mental speculators, can realize only the effulgence or the bodily luster of the Supreme Personality of Godhead, and *yogīs* can realize only the partial representation of the Supreme Personality of Godhead, a *bhakta* not only realizes

Him as He is, but he also associates with the Personality of Godhead face to face.

TEXT 30

स्वीयं वाक्यमृतं कर्तुमवतीणोऽसि मे गृहे ।
चिकीर्षुर्मगवान् ज्ञानं भक्तानां मानवर्धनः ॥३०॥

*svīyaṁ vākyaṁ ṛtaṁ kartum
avatīṇo 'si me grhe
cikīrṣur bhagavān jñānaṁ
bhaktānāṁ māna-varḍhanaḥ*

svīyam—Your own; *vākyaṁ*—words; *ṛtam*—true; *kartum*—to make; *avatīṇaḥ*—descended; *asi*—You are; *me grhe*—in my house; *cikīrṣuḥ*—desirous to disseminate; *bhagavān*—the Personality of Godhead; *jñānam*—knowledge; *bhaktānām*—of the devotees; *māna*—the honor; *varḍhanaḥ*—who increases.

TRANSLATION

Kardama Muni said: My dear Lord, You, who are always increasing the honor of Your devotees, have descended in my home just to fulfill Your word and disseminate the process of real knowledge.

PURPORT

When the Lord appeared before Kardāma Muni after his mature *yoga* practice, He promised that He would become his son. He descended as the son of Kardama Muni in order to fulfill that promise. Another purpose of His appearance is *cikīrṣur bhagavān jñānam*, to distribute knowledge. Therefore, He is called *bhaktānāṁ māna-varḍhanaḥ*, He who increases the honor of His devotees. By distributing *sāṅkhya* He would increase the honor of the devotees; therefore, *sāṅkhya* philosophy is not dry mental speculation. *Sāṅkhya* philosophy means devotional service. How could the honor of the devotees be increased unless *sāṅkhya* were meant for devotional service? Devotees are not interested in speculative knowledge; therefore, the *sāṅkhya* enunciated by Kapila Muni is meant to establish one firmly in devotional service. Real knowledge and real liberation is to surrender unto the Supreme Personality of Godhead and engage in devotional service.

TEXT 31

तान्येव तेऽभिरूपाणि रूपाणि भगवंस्तव ।
यानि यानि च रोचन्ते स्वजनानामरूपिणः ॥३१॥

tāny eva te 'bhirūpāṇi
rūpāṇi bhagavaṁs tava
yāni yāni ca rocante
sva-janānām arūpiṇaḥ

tāni—those; *eva*—truly; *te*—Your; *abhirūpāṇi*—suitable; *rūpāṇi*—forms; *bhagavan*—O Lord; *tava*—Your; *yāni yāni*—whichever; *ca*—and; *rocante*—are pleasing; *sva-janānām*—to Your own devotees; *arūpiṇaḥ*—of one with no material form.

TRANSLATION

My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.

PURPORT

In the *Brahma-saṁhitā* it is stated that the Lord is one Absolute, but He has *ananta*, or innumerable, forms. *Advaitam acyutam anādim ananta-rūpam*. The Lord is the original form, but still He has multi-forms. Those multi-forms are manifested by Him transcendently, according to the tastes of His multi-devotees. It is understood that once Hanumān, the great devotee of Lord Rāmacandra, said that he knew that Nārāyaṇa, the husband of Lakṣmī, and Rāma, the husband of Sītā, are one and the same, and that there is no difference between Lakṣmī and Sītā, but as for himself, he liked the form of Lord Rāma. In a similar way, some devotees worship the original form of Kṛṣṇa. When we say Kṛṣṇa we refer to all forms of the Lord—not only Kṛṣṇa, but Rāma, Nṛsimha, Varāha, Nārāyaṇa, etc. The varieties of transcendental forms exist simultaneously. That is also stated in the *Brahma-saṁhitā*: *rāmādi-mūrtiṣu. . .nānāvātāram*. He already exists in multi-forms, but none of the forms are material. Śrīdhara Svāmī has commented that *arūpiṇaḥ*, without form, means without material form. The Lord has form, otherwise how can it be stated here, *tāny eva te 'bhirūpāṇi rūpāṇi bhagavaṁs tava*: “You have Your forms, but they are not material. Materially You have no form, but spiritually, transcendently, You have multi-forms”? Māyāvādī philosophers cannot understand these tran-

scendental forms of the Lord, and, being disappointed, they say that the Supreme Lord is impersonal. But that is not a fact; whenever there is form there is a person. Many times in many Vedic literatures the Lord is described as *puṛuṣa*, which means the original form, the original enjoyer. The conclusion is that the Lord has no material form, and yet, according to the liking of different grades of devotees, He simultaneously exists in multi-forms, such as Rāma, Nṛsiṃha, Varāha, Nārāyaṇa and Mukunda. There are many thousands and thousands of forms, but they are all *viṣṇu-tattva*, Kṛṣṇa.

TEXT 32

त्वां सूरिभिस्तच्चबुभुत्सयाद्धा
सदाभिवादारहणपादपीठम् ।
ऐश्वर्यवैराग्ययशोऽवबोध-
वीर्यश्रिया पूर्तमहं प्रपद्ये ॥३२॥

*tvām sūribhis tattva-bubhutsayāddhā
sadābhivādārhaṇa-pāda-pīṭham
aiśvarya-vairāgya-yaśo-'vabodha-
vīrya-śriyā pūrtam aham prapadye*

tvām—unto You; *sūribhiḥ*—by the great sages; *tattva*—the Absolute Truth; *bubhutsayā*—with a desire to understand; *addhā*—certainly; *sadā*—always; *abhivāda*—of worshipful respects; *arhaṇa*—which are worthy; *pāda*—of Your feet; *pīṭham*—to the seat; *aiśvarya*—opulence; *vairāgya*—renunciation; *yaśaḥ*—fame; *avabodha*—knowledge; *vīrya*—strength; *śriyā*—with beauty; *pūrtam*—who are full; *aham*—I; *prapadye*—surrender.

TRANSLATION

My dear Lord, Your lotus feet are the reservoir that always deserves to receive worshipful homage from all great sages eager to understand the Absolute Truth. You are full in opulence, renunciation, transcendental fame, knowledge, strength and beauty, and therefore I surrender myself unto Your lotus feet.

PURPORT

Actually, those who are searching after the Absolute Truth must take shelter of the lotus feet of the Supreme Personality of Godhead and worship Him. In *Bhagavad-gītā* Lord Kṛṣṇa advised Arjuna many times to

surrender unto Him, especially at the end of the Ninth Chapter—*man-manā bhava mad-bhaktāḥ*: “If you want to be perfect, just always think of Me, become My devotee, worship Me, and offer your obeisances to Me. In this way you will understand Me, the Personality of Godhead, and ultimately you will come back to Me, back to Godhead, back home.” Why is it so? The Lord is always full in six opulences, as mentioned herein: wealth, renunciation, fame, knowledge, strength and beauty. The word *pūrtam* means in full. No one can claim that all wealth belongs to him, but Kṛṣṇa can claim it, since He has full wealth. Similarly, He is full in knowledge, renunciation, strength and beauty. He is full in everything, and no one can surpass Him. Another one of Kṛṣṇa’s names is *asamaurdhva*, which means that no one is equal to or greater than Him.

TEXT 33

परं प्रधानं पुरुषं महान्तं
 कालं कविं त्रिवृतं लोकपालम् ।
 आत्मानुभूत्यानुगतप्रपञ्चं
 स्वच्छन्दशक्ति कपिलं प्रपद्ये ॥३३॥

param pradhānam puruṣam mahāntam
kālam kavim tri-vṛtam loka-pālam
ātmānubhūtyānugata-prapañcam
svacchanda-śaktim kapilam prapadye

param—transcendental; *pradhānam*—supreme; *puruṣam*—person; *mahāntam*—who is the origin of the material world; *kālam*—who is time; *kavim*—fully cognizant; *tri-vṛtam*—three modes of material nature; *loka-pālam*—who is the maintainer of all the universes; *ātma*—in Himself; *anubhūtya*—by internal potency; *anugata*—dissolved; *prapañcam*—whose material manifestations; *svacchanda*—independently; *śaktim*—who is powerful; *kapilam*—to Lord Kapila; *prapadye*—I surrender.

TRANSLATION

I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognizant maintainer of all the universes under the

three modes of material nature, and who absorbs the material manifestations after their dissolution.

PURPORT

The six opulences—wealth, strength, fame, beauty, knowledge and renunciation—are indicated here by Kardama Muni, who addresses Kapila Muni, his son, as *param*. The word *param* is used in the beginning of Śrīmad-Bhāgavatam, in the phrase *param satyam*, to refer to the *summum bonum* or the Supreme Personality of Godhead. *Param* is explained further by the next word, *pradhānam*, which means the chief, the origin, the source of everything—*sarva-kāraṇa-kāraṇam*—the cause of all causes. The Supreme Personality of Godhead is not formless; He is *puruṣam*, or the enjoyer, the original person. He is the time element and is all-cognizant. He knows everything—past, present and future—as confirmed in *Bhagavad-gītā*. The Lord says, “I know everything, present, past and future, in every corner of the universe.” The material world, which is moving under the spell of the three modes of nature, is also a manifestation of His energy. *Parāśya śaktir vividhaiva śrūyate*: everything that we see is an interaction of His energies (Śvet. Up. 6.8). *Parasya brahmaṇaḥ śaktis tathedaṁ akhilaṁ jagat*. This is the version of the *Viṣṇu Purāṇa*. We can understand that whatever we see is an interaction of the three modes of material nature, but actually it is all an interaction of the Lord’s energy. *Loka-pālam*: He is actually the maintainer of all living entities. *Nityo nityānām*: He is the chief of all living entities; He is one, but He maintains many, many living entities. God maintains all other living entities, but no one can maintain God. That is His *svacchanda-śakti*; He is not dependent on others. Someone may call himself independent, but he is still dependent on someone higher. The Personality of Godhead, however, is absolute; there is no one higher than or equal to Him.

Kapila Muni appeared as the son of Kardama Muni, but because He is an incarnation of the Supreme Personality of Godhead, Kardama Muni offered his respectful obeisances unto Him with full surrender. Another word in this verse is very important: *ātmānubhūtyānugata-prapañcam*. The Lord descends either as Kapila or Rāma, Nṛsimha or Varāha, and whatever forms He assumes in the material world are all manifestations of His own personal internal energy. They are never the forms of the material energy. The ordinary living entities who are manifested in this material world have bodies created by the material energy, but when Kṛṣṇa or any one of His expansions or parts of the expansions descends on this material world, although He appears to have a material body, His body is not material. He always has a transcendental body. But fools and rascals, who

are called *mūḍhas*, consider Him one of them, and therefore they deride Him. They refuse to accept Kṛṣṇa as the Supreme Personality of Godhead because they cannot understand Him. In *Bhagavad-gītā* Kṛṣṇa says, *avajānanti mām mūḍhāḥ*: “Those who are rascals and fools deride Me.” When God descends in a form, this does not mean that He assumes His form with the help of the material energy. He manifests His spiritual form as He exists in His spiritual kingdom.

TEXT 34

आ स्मभिपृच्छेऽद्य पतिं प्रजानां
 त्वयावतीर्णं उतासकामः ।
 परिव्रजस्पदवीमास्थितोऽहं
 चरिष्ये त्वां हृदि युञ्जन् विशोकः ॥३४॥

*ā smābhipṛcche 'dya patim prajānām
 tvayāvātīrṇaṇa utāpta-kāmaḥ
 parivrajat-padavīm āsthitaḥ 'ham
 cariṣye tvām hṛdi yuñjan viśokaḥ*

ā sma abhipṛcche—I am inquiring; *adya*—now; *patim*—the Lord; *prajānām*—of all created beings; *tvayā*—by You; *avātīrṇa-ṇaḥ*—free from debts; *uta*—and; *āpta*—fulfilled; *kāmaḥ*—desires; *parivrajat*—of an itinerant mendicant; *padavīm*—the path; *āsthitaḥ*—accepting; *aham*—I; *cariṣye*—I shall wander; *tvām*—You; *hṛdi*—in my heart; *yuñjan*—keeping; *viśokaḥ*—free from lamentation.

TRANSLATION

Today I have something to ask from You, who are the Lord of all living entities. Since I have now been liberated by You from my debts to my father, and since all my desires are fulfilled, I wish to accept the order of an itinerant mendicant. Renouncing this family life, I wish to wander about, free from lamentation, thinking always of You in my heart.

PURPORT

Actually, *sannyāsa*, or renunciation of material household life, necessitates complete absorption in Kṛṣṇa consciousness and immersion in the Self. One does not take *sannyāsa*, freedom from family responsibility in the renounced order of life, to make another family or to create an

embarrassing transcendental fraud in the name of *sannyāsa*. The *sannyāsi*'s business is not to become proprietor of so many things and amass money from the innocent public. A *sannyāsi* is proud that he is always thinking of Kṛṣṇa within himself. Of course, there are two kinds of devotees of the Lord. One is called *goṣṭhyānandī*, which means those who are preachers and have many followers for preaching the glories of the Lord and who live amongst those many, many followers just to organize missionary activities. Other devotees are *ātmānandī*, or self-satisfied, and do not take the risk of preaching work. They remain, therefore, alone with God. In this classification was Kardama Muni. He wanted to be free from all anxieties and remain alone within his heart with the Supreme Personality of Godhead. *Parivrāja* means an itinerant mendicant. A mendicant *sannyāsi* should not live anywhere for more than three days. He must be always moving because his duty is to move from door to door and enlighten people about Kṛṣṇa consciousness.

TEXT 35

श्रीभगवानुवाच

मया प्रोक्तं हि लोकस्य प्रमाणं सत्यलौकिके ।

अथाजनि मया तुभ्यं यदवोचमृतं मुने ॥३५॥

śrī bhagavān uvāca
mayā proktaṁ hi lokasya
pramāṇaṁ satya-laukike
athājani mayā tubhyam
yad avocaṁ ṛtaṁ mune

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *mayā*—by Me; *proktaṁ*—spoken; *hi*—in fact; *lokasya*—for the people; *pramāṇaṁ*—authority; *satya*—spoken in scripture; *laukike*—and in ordinary speech; *atha*—therefore; *ājani*—there was birth; *mayā*—by Me; *tubhyam*—to you; *ya*—that which; *avocaṁ*—I said; *ṛtaṁ*—true; *mune*—O sage.

TRANSLATION

The Personality of Godhead Kapila said: Whatever I speak, whether directly or in the scriptures, is authoritative in all respects for the people of the world. ● Muni, because I told you before that I would become your son, I have descended to fulfill this truth.

PURPORT

Kardama Muni was to leave his family life to completely engage in the service of the Lord. But since he knew that the Lord Himself, as Kapila, had taken birth in his home as his own son, why was he preparing to leave home to search out self-realization or God realization? God Himself was present in his home—why should he leave home? Such a question may certainly arise. But here it is said that whatever is spoken in the *Vedas* and whatever is practiced in accordance with the injunctions of the *Vedas* is to be accepted as authoritative in society. Vedic authority says that a householder must leave home after his fiftieth year. *Pañcāśordhvaṁ vanam vrajet*: one must leave his family life and enter the forest after the age of fifty. This is an authoritative statement of the *Vedas*, based on the division of social life into four departments of activity—*brahmacarya*, *grhastha*, *vānaprastha* and *sannyāsa*.

Kardama Muni practiced *yoga* very rigidly as a *brahmacārī* before his marriage, and he became so powerful and attained so much mystic power that his father, Brahmā, ordered him to marry and beget children as a householder. Kardama did that also; he begot nine good daughters and one son, Kapila Muni, and thus his householder duty was also performed nicely, and now his duty was to leave. Even though he had the Supreme Personality of Godhead as his son, he had to respect the authority of the *Vedas*. This is a very important lesson. Even if one has God in his home as his son, he should still follow the Vedic injunctions. It is stated, *mahājano yena gataḥ sa panthāḥ*: one should traverse the path which is followed by great personalities.

Kardama Muni's example is very instructive, for in spite of having the Supreme Personality of Godhead as his son, he left home just to obey the authority of the Vedic injunction. Kardama Muni states here the main purpose of his leaving home: while traveling all over the world as a mendicant, he would always remember the Supreme Personality of Godhead within his heart and thereby be freed from all the anxieties of material existence. In this age of Kali-yuga *sannyāsa* is prohibited because persons in this age are all *śūdras* and cannot follow the rules and regulations of *sannyāsa* life. It is very commonly found that so-called *sannyāsīs* are addicted to nonsense—even to having private relationships with women. This is the abominable situation in this age. Although they dress themselves as *sannyāsīs*, they still cannot free themselves from the four principles of sinful life, namely illicit sex life, meat eating, intoxication and gambling. Since they are not freed from these four principles, they are cheating the public by posing as *svāmīs*.

In Kali-yuga the injunction is that no one should accept *sannyāsa*. Of course, those who actually follow the rules and regulations must take *sannyāsa*. Generally, however, people are unable to accept *sannyāsa* life, and therefore Caitanya Mahāprabhu stressed, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. In this age there is no other alternative, no other alternative, no other alternative than to chant the holy name of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. The main purpose of *sannyāsa* life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Kṛṣṇa. Kṛṣṇa and the sound vibration Kṛṣṇa are nondifferent, so if one loudly vibrates Hare Kṛṣṇa, he will be able to think of Kṛṣṇa immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

TEXT 36

एतन्मे जन्म लोकेऽसिन्मुमुक्षूणां दुराशयात् ।
प्रसङ्ख्यानाय तत्त्वानां सम्मतायात्मदर्शने ॥३६॥

etan me janma loka 'smin
mumukṣūṇām durāśayāt
prasaṅkhyānāya tattvānām
sammatāyātma-darśane

etat—this; *me*—My; *janma*—birth; *loke*—in the world; *asmin*—in this; *mumukṣūṇām*—by those great sages seeking liberation; *durāśayāt*—from unnecessary material desires; *prasaṅkhyānāya*—for explaining; *tattvānām*—of the truths; *sammatāya*—which is highly esteemed; *ātma-darśane*—in self-realization.

TRANSLATION

My appearance in this world is especially to explain the philosophy of *sāṅkhya*, which is highly esteemed for self-realization by those desiring freedom from the entanglement of unnecessary material desires.

PURPORT

Here the word *durāśayāt* is very significant. *Dur* means trouble or *duḥkha*, miseries. *Āśayāt* means from the shelter. We conditioned souls have taken shelter of the material body, which is full of troubles and miseries. Foolish people cannot understand the situation, and this is called ignorance, illusion, or the spell of *māyā*. Human society should very seriously understand that the body itself is the source of all miserable life. Modern civilization is supposed to be making advancement in scientific knowledge, but what is this scientific knowledge? It is based on bodily comforts only, without knowledge that however comfortably one maintains his body, the body is destructible. As stated in *Bhagavad-gītā*, *antavanta ime dehāḥ*: these bodies are destined to be destroyed. *Nityasyoktāḥ śarīriṇaḥ* refers to the living soul or the living spark which is within the body. That soul is eternal, but the body is not eternal. For our activity we must have a body; without a body, without sense organs, there is no activity. But people are not inquiring whether it is possible to have an eternal body. Actually they aspire for an eternal body because even though they engage in sense enjoyment, that sense enjoyment is not eternal. They are therefore in want of something which they can enjoy eternally, but they do not understand how to attain that perfection. *Sāṅkhya* philosophy, therefore, as stated herein by Kapiladeva, is *tattvānām*. The *sāṅkhya* philosophy system is designed to afford understanding of the real truth. What is that real truth? The real truth is knowledge of how to get out of the material body, which is the source of all trouble. Lord Kapila's incarnation or descent is especially meant for this purpose. That is clearly stated here.

TEXT 37

एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा ।
तं प्रवर्तयितुं देहमिमं विद्धि मया भृतम् ॥३७॥

eṣa ātma-patho 'vyakto
naṣṭaḥ kālena bhūyasā
taṁ pravartayitum deham
imaṁ viddhi mayā bhṛtam

eṣaḥ—this; *ātma-pathaḥ*—path of self-realization; *avyaktaḥ*—difficult to be known; *naṣṭaḥ*—lost; *kālena bhūyasā*—in the course of time; *taṁ*—this;

pravartayitum—to introduce again; *deham*—body; *imam*—this; *viddhi*—please know; *mayā*—by Me; *bhṛtam*—assumed.

TRANSLATION

This path of self-realization, which is difficult to understand, has now been lost in the course of time. Please know that I have assumed this body of Kapila to introduce and explain this philosophy to human society again.

PURPORT

It is not true that *sāṅkhya* philosophy is a new system of philosophy introduced by Kapila as material philosophers introduce new kinds of mental speculative thought to supersede that of another philosopher. On the material platform everyone, especially the mental speculator, tries to be more prominent than others. The field of activity of the speculators is the mind; there is no limit to the different ways in which one can agitate the mind. The mind can be unlimitedly agitated, and thus one can put forward an unlimited number of theories. *Sāṅkhya* philosophy is not like that; it is not mental speculation. It is factual, but at the time of Kapila it was lost.

In due course of time, a particular type of knowledge may be lost or may be covered for the time being; that is the nature of this material world. A similar statement was made by Lord Kṛṣṇa in *Bhagavad-gītā*. *Sa kāleneha mahatā yogo naṣṭaḥ*: “In course of time the *yoga* system as stated in *Bhagavad-gītā* was lost.” It was coming in *paramparā*, in disciplic succession, but due to the passage of time it was lost. The time factor is so pressing that in the course of time everything within this material world is spoiled or lost. The *yoga* system of *Bhagavad-gītā* was lost before the meeting of Kṛṣṇa and Arjuna. Therefore Kṛṣṇa again enunciated the same ancient *yoga* system to Arjuna, who could actually understand *Bhagavad-gītā*. Similarly, Kapila also said that the system of *sāṅkhya* philosophy was not exactly being introduced by Him; it was already current, but in course of time it was mysteriously lost, and therefore He appeared to reintroduce it. That is the purpose of the incarnation of Godhead. *Yadā yadā hi dharmasya glānir bhavati bhārata. Dharma* means the real occupation of the living entity. When there is a discrepancy in the eternal occupation of the living entity, the Lord comes and introduces the real occupation of life. Any so-called religious system that is not in the line of devotional service is called *adharma-saṁsthāpana*. When people forget their eternal relationship with God and engage in something other than devotional service, that is called

irreligion. How one can get out of the miserable condition of material life is stated in *sāṅkhya* philosophy, and the Lord Himself is explaining this sublime system.

TEXT 38

गच्छ कामं मयापृष्टो मयि संन्यस्तकर्मणा ।
जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज ॥३८॥

*gaccha kāmam mayāpṛṣṭo
mayi sannyasta-karmaṇā
jītvā sudurjayam mṛtyum
amṛtatvāya mām bhaja*

gaccha—go; *kāmam*—as you wish; *mayā*—by Me; *apṛṣṭaḥ*—sanctioned; *mayi*—to Me; *sannyasta*—completely surrendered; *karmaṇā*—with your activities; *jītvā*—having conquered; *sudurjayam*—insurmountable; *mṛtyum*—death; *amṛtatvāya*—for eternal life; *mām*—unto Me; *bhaja*—engage in devotional service.

TRANSLATION

Now, being sanctioned by Me, go as you desire, surrendering all your activities to Me. Conquering insurmountable death, worship Me for eternal life.

PURPORT

The purpose of *sāṅkhya* philosophy is stated herein. If anyone wants real eternal life, he has to engage himself in devotional service or Kṛṣṇa consciousness. To become free from birth and death is not an easy task. Birth and death are natural to this material body. *Sudurjayam* means very, very difficult to overcome. The modern so-called scientists have no sufficient means to understand the process of victory over birth and death. Therefore, they set aside the question of birth and death; they do not consider it. They simply engage in the problems of the material body, which is transient and sure to end.

Actually, human life is meant for conquering the insurmountable process of birth and death. That can be done as stated here. *Mām bhaja*: one must engage in the devotional service of the Lord. In *Bhagavad-gītā* also the Lord says, *man-manā bhava mad-bhaktaḥ*: “Just become My devotee. Just worship Me.” But foolish so-called scholars say that it is not Kṛṣṇa whom we must worship and to whom we must surrender; it is something else.

Without Kṛṣṇa's mercy, therefore, no one can understand the *sāṅkhya* philosophy or any philosophy which is especially meant for liberation. Vedic knowledge confirms that one becomes entangled in this material life because of ignorance, and one can become free from material embarrassment by becoming situated in factual knowledge. *Sāṅkhya* means that factual knowledge by which one can get out of the material entanglement.

TEXT 39

मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम् ।

आत्मन्येवात्मना वीक्ष्य विशोकोऽभयमृच्छसि ॥३९॥

mām ātmānaṁ svayaṁ-jyotiḥ
sarvabhūta-guhāśayam
ātmany evātmanā vīkṣya
viśoko 'bhayam ṛcchasi

mām—Me; *ātmānam*—the Supreme Soul, or Paramātmā; *svayaṁ-jyotiḥ*—self-effulgent; *sarva-bhūta*—of all beings; *guhā*—in the hearts; *āśayam*—dwelling; *ātmani*—in your own heart; *eva*—indeed; *ātmanā*—through your intellect; *vīkṣya*—always seeing, always thinking; *viśokaḥ*—free from lamentation; *abhayam*—fearlessness; *ṛcchasi*—you will achieve.

TRANSLATION

Always, in your own heart, through your intellect, seeing Me, the supreme self-effulgent soul dwelling within the hearts of all living entities, you will achieve the state of eternal life, free from all lamentation and fear.

PURPORT

People are very anxious to understand the Absolute Truth in various ways, especially by experiencing the *brahmajyoti*, or Brahman effulgence, by meditation and by mental speculation. But Kapiladeva uses the word *mām* to emphasize that the Personality of Godhead is the ultimate feature of the Absolute Truth. In *Bhagavad-gītā* the Personality of Godhead always says *mām*, “unto Me,” but the rascals misinterpret the clear meaning. *Mām* is the Supreme Personality of Godhead. If one can see the Supreme Personality of Godhead as He appears in different incarnations and understand that He has not assumed a material body but is present in His own

eternal, spiritual form, then he can understand the nature of the Personality of Godhead. Since the less intelligent cannot understand this point, it is stressed everywhere again and again. Simply by seeing the form of the Lord as He presents Himself by His own internal potency as Kṛṣṇa or Rāma or Kapila, one can directly see the *brahmajyoti* because the *brahmajyoti* is no more than the effulgence of His bodily luster. Since the sunshine is the luster of the sun planet, by seeing the sun one automatically sees the sunshine; similarly, by seeing the Supreme Personality of Godhead one simultaneously sees and experiences the Paramātmā feature as well as the impersonal Brahman feature of the Supreme.

The *Bhāgavatam* has already enunciated that the Absolute Truth is present in three features—in the beginning as the impersonal Brahman, in the next stage as the Paramātmā in everyone's heart, and, at last, as the ultimate realization of the Absolute Truth, Bhagavān, the Supreme Personality of Godhead. One who sees the Supreme Person can automatically realize the other features, namely the Paramātmā and Brahman features of the Lord. The words used here are *viśoko 'bhayam ṛchasi*. Simply by seeing the Personality of Godhead one realizes everything, and the result is that he becomes situated on the platform where there is no lamentation and no fear. This can be attained simply by devotional service to the Personality of Godhead.

TEXT 40

मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् ।
वितरिष्ये यया चासौ भयं चातितरिष्यति ॥४०॥

*mātra ādhyātmikīṁ vidyāṁ
śamanīṁ sarva-karmaṇām
vitarīṣye yayā cāsau
bhayaṁ cātitarīṣyati*

mātre—to My mother; *ādhyātmikīṁ*—which opens the door of spiritual life; *vidyāṁ*—knowledge; *śamanīṁ*—ending; *sarva-karmaṇām*—all fruitive activities; *vitarīṣye*—I shall give; *yayā*—by which; *ca*—also; *asau*—she; *bhayaṁ*—fear; *ca*—also; *atitarīṣyati*—will overcome.

TRANSLATION

I shall also describe this sublime knowledge, which is the door to spiritual life, to My mother, so that she also can attain perfection and self-realization,

ending all reactions to fruitive activities. Thus she also will be freed from all material fear.

PURPORT

Kardama Muni was anxious about his good wife, Devahūti, while leaving home, and so the worthy son promised that not only would Kardama Muni be freed from the material entanglement, but Devahūti would also be freed by receiving instruction from her son. A very good example is set here: the husband goes away, taking the *sannyāsa* order for self-realization, but his representative, the son, who is equally educated, remains at home to deliver the mother. A *sannyāsī* is not supposed to take his wife with him. At the *vānaprastha* stage of retired life, or the stage midway between householder life and renounced life, one may keep his wife as an assistant without sex relations, but in the *sannyāsa* order of life one cannot keep his wife with him. Otherwise, a person like Kardama Muni could have kept his wife with him, and there would have been no hindrance to his prosecution of self-realization.

Kardama Muni followed the Vedic injunction that no one in *sannyāsa* life can have any kind of relationship with women. But what is the position of a woman who is left by her husband? She is entrusted to the son, and the son promises that he will deliver his mother from entanglement. A woman is not supposed to take *sannyāsa*. So-called spiritual societies concocted in modern times give *sannyāsa* even to women, although there is no sanction in the Vedic literature for a woman's accepting *sannyāsa*. Otherwise, if it were sanctioned, Kardama Muni could have taken his wife and given her *sannyāsa*. The woman must remain at home. She has only three stages of life: dependency on the father in childhood, dependency on the husband in youth, and, in old age, dependency on the grown-up son, such as Kapila. In old age the progress of women depends on the grown-up son. The ideal son, Kapila Muni, is assuring His father of the deliverance of His mother so that His father may go peacefully without anxiety for his good wife.

TEXT 41

मैत्रेय उवाच

एवं समुदितस्तेन कपिलेन प्रजापतिः ।

दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह ॥४१॥

maitreya uvāca

evam samuditas tena

kapilena prajāpatiḥ

*dakṣiṇī-kṛtya tam prīto
vanam eva jagāma ha*

maitreyaḥ uvāca—the great sage Maitreya said; *evam*—thus; *samuditaḥ*—addressed; *tena*—by Him; *kapilena*—by Kapila; *prajā-patiḥ*—the progenitor of human society; *dakṣiṇī-kṛtya*—having circumambulated; *tam*—Him; *prītaḥ*—being pacified; *vanam*—to the forest; *eva*—indeed; *jagāma*—he left; *ha*—then.

TRANSLATION

Śrī Maitreya said: Thus when Kardama Muni, the progenitor of human society, was spoken to in fullness by his son, Kapila, he circumambulated Him, and with a good, pacified mind he at once left for the forest.

PURPORT

Going to the forest is compulsory for everyone. It is not a mental excursion upon which one person goes and another does not. Everyone should go to the forest at least as a *vānaprastha*. Forest-going means to take one hundred percent shelter of the Supreme Lord, as explained by Prahāda Mahārāja in his talks with his father (*Bhāg.* 7.5.5). *Sadā samudvigna-dhiyām*. People who have accepted a temporary material body are always full of anxieties. One should not, therefore, be very much affected by this material body, but should try to be freed. The preliminary process to become freed is to go to the forest or give up family relationships and exclusively engage in Kṛṣṇa consciousness. That is the purpose of going to the forest. Otherwise, the forest is only a place of monkeys and wild animals. To go to the forest does not mean to become a monkey or a ferocious animal. It means to accept exclusively the shelter of the Supreme Personality of Godhead and engage oneself in full service. One does not actually have to go to the forest. At the present moment this is not at all advisable for a man who has spent his life all along in big cities. As explained by Prahāda Mahārāja (*hitvātma-pātaṁ gṛham andha-kūpam*), one should not remain always engaged in the responsibilities of family life because family life without Kṛṣṇa consciousness is just like a blind well. Alone in a field, if one falls into a blind well and no one is there to save him, he may cry for years, and no one will see or hear where the crying is coming from. Death is sure. Similarly, those who are forgetful of their eternal relationship with the Supreme Lord are in the blind well of family life; their position is very ominous. Prahāda Mahārāja advised that one should give up this well somehow or other and take to Kṛṣṇa consciousness and thus be freed from material entanglement, which is full of anxieties.

TEXT 42

व्रतं स आस्थितो मौनमात्मैकशरणो मुनिः ।
निःसङ्गो व्यचरत्क्षोणीमनघ्निरनिकेतनः ॥४२॥

*vratam sa āsthito maunam
ātmaika-śaraṇo muniḥ
niḥsaṅgo vyacarat kṣoṇīm
anagnir aniketanaḥ*

vratam—vow; *saḥ*—he (Kardama); *āsthitaḥ*—accepted; *maunam*—silence; *ātma*—by the Supreme Personality of Godhead; *eka*—exclusively; *śaraṇaḥ*—being sheltered; *muniḥ*—the sage; *niḥsaṅgaḥ*—without association; *vyacarat*—he traveled; *kṣoṇīm*—the earth; *anagniḥ*—without fire; *aniketanaḥ*—without shelter.

TRANSLATION

The sage Kardama Muni accepted silence as a vow in order to think of the Supreme Personality of Godhead and take shelter of Him exclusively. Without association, he traveled over the surface of the globe as a *sannyāsī*, devoid of any relationship with fire or shelter.

PURPORT

Here the words *anagnir aniketanaḥ* are very significant. A *sannyāsī* should be completely detached from fire and any residential quarters. A *grhastha* has a relationship with fire, either for offering sacrifices or for cooking, but a *sannyāsī* is freed from these two responsibilities. He does not have to cook or offer fire for sacrifice because he is always engaged in Kṛṣṇa consciousness; therefore he has already accomplished all ritualistic performances of religion. *Aniketanaḥ* means without lodging. He should not have his own house, but should depend completely on the Supreme Lord for his food and lodging. He should travel.

Mauna means silence. Unless one becomes silent, he cannot think completely about the pastimes and activities of the Lord. It is not that because one is a fool and cannot speak nicely he therefore takes the vow of *mauna*. Rather, one becomes silent so that people will not disturb him. It is said by Cāṇakya Paṇḍita that a rascal appears very intelligent as long as he does not speak. But speaking is the test. The so-called silence of a silent impersonalist *svāmī* indicates that he has nothing to say; he simply wants to beg.

But the silence adopted by Kardama Muni is not like that. He became silent for relief from nonsensical talk. One is called a *muni* when he remains grave and does not talk nonsense. Mahārāja Ambarīṣa has set a very good example; whenever he spoke, he spoke about the pastimes of the Lord. *Mauna* necessitates refraining from nonsensical talking and engaging the talking facility in the pastimes of the Lord. In that way one can chant and hear about the Lord in order to perfect his life. *Vratam* means that one should take a vow as explained in *Bhagavad-gītā*, *amānitvam adambhitvam*, without hankering for personal respect and without being proud of one's material position. *Ahiṃsā* means not being violent. There are eighteen processes for attaining knowledge and perfection, and, by his vow, Kardama Muni adopted all the principles of self-realization.

TEXT 43

मनो ब्रह्मणि युञ्जानो यत्तत्सदसतः परम् ।
गुणावभासे विगुण एकभक्त्यानुभाविते ॥४३॥

mano brahmaṇi yuñjāno
yat tat sad-asataḥ param
guṇāvabhāse viguṇa
eka-bhaktiānubhāvite

manaḥ—mind; *brahmaṇi*—on the Supreme; *yuñjānaḥ*—fixing; *yat*—which; *tat*—that; *sat-asataḥ*—cause and effect; *param*—beyond; *guṇa-avabhāse*—who manifests the three modes of material nature; *viguṇe*—who is beyond the material modes; *eka-bhaktiā*—by exclusive devotion; *anubhāvite*—who is perceived.

TRANSLATION

He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unflinching devotional service.

PURPORT

Whenever there is *bhakti*, there must be three things present—the devotee, the devotion and the Lord. Without these three, *bhakta*, *bhakti* and *bhagavān*, there is no meaning to the word *bhakti*. Kardama Muni fixed his mind on the Supreme Brahman and realized Him through *bhakti*,

or devotional service. This indicates that he fixed his mind on the personal feature of the Lord because *bhakti* cannot be executed unless one has realization of the personal feature of the Absolute Truth. *Guṇāvabhāse*: He is beyond the three modes of material nature, but it is due to Him that the three modes of material nature are manifested. In other words, although the material energy is an emanation of the Supreme Lord, He is not affected, as we are, by the modes of material nature. We are conditioned souls, but He is not affected, although the material nature has emanated from Him. He is the supreme living entity and is never affected by *māyā*, but we are subordinate, minute living entities, prone to be affected by the limitations of *māyā*. If he is in constant contact with the Supreme Lord by devotional service, the conditioned living entity also becomes freed from the infection of *māyā*. This is confirmed in *Bhagavad-gītā*: *sa guṇān samatīyaitān*. A person engaged in Kṛṣṇa consciousness is at once liberated from the influence of the three modes of material nature. In other words, once the conditioned soul engages himself in devotional service, he also becomes liberated like the Lord.

TEXT 44

निरहंकृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक् ।

प्रत्यक्षप्रशान्तधीर्धीरः प्रशान्तोर्मिरिवोदधिः ॥४४॥

*nirahaṅkṛtir nirmamaś ca
nirdvandvaḥ sama-dṛk sva-dṛk
pratyak-praśānta-dhīr dhīraḥ
praśāntormir ivodadhīḥ*

nirahaṅkṛtiḥ—without false ego; *nirmamaḥ*—without material affection; *ca*—and; *nirdvandvaḥ*—without duality; *sama-dṛk*—seeing equality; *sva-dṛk*—seeing himself; *pratyak*—turned inward; *praśānta*—perfectly composed; *dhīḥ*—mind; *dhīraḥ*—sober, not disturbed; *praśānta*—calmed; *ūrmīḥ*—whose waves; *iva*—like; *udadhīḥ*—the ocean.

TRANSLATION

Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone, and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.

PURPORT

When one's mind is in full Kṛṣṇa consciousness and one fully engages in rendering devotional service to the Lord, he becomes just like an ocean unagitated by waves. This very example is also cited in *Bhagavad-gītā*: one should become like the ocean. The ocean is filled by many thousands of rivers, and clouds evaporate millions of tons of its water, yet the ocean is the same unagitated ocean. The laws of nature may work, but if one is fixed in devotional service at the lotus feet of the Lord, he is not agitated because he is introspective. He does not look outside to material nature, but he looks into the spiritual nature of his existence; with a sober mind, he simply engages in the service of the Lord. Thus he realizes his own self without false identification with matter and without affection for material possessions. Such a great devotee is never in trouble with others because he sees everyone from the platform of spiritual understanding; he sees himself and others in the right perspective.

TEXT 45

वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि ।
परेण भक्तिभावेन लब्धात्मा मुक्तबन्धनः ॥४५॥

vāsudeve bhagavati
sarva-jñe pratyag-ātmani
pareṇa bhakti-bhāvena
labdhātmā mukta-bandhanaḥ

vāsudeve—to Vāsudeva; *bhagavati*—the Personality of Godhead; *sarva-jñe*—omniscient; *pratyag-ātmani*—the Supersoul within everyone; *pareṇa*—transcendental; *bhakti-bhāvena*—by devotional service; *labdhātmā*—being situated in himself; *mukta-bandhanaḥ*—liberated from material bondage.

TRANSLATION

He thus became liberated from conditioned life and became self-situated in transcendental devotional service to the Personality of Godhead, Vāsudeva, the omniscient Supersoul within everyone.

PURPORT

When one engages in the transcendental devotional service of the Lord he becomes aware that his constitutional position, as an individual soul,

is to be eternally a servitor of the Supreme Lord, Vāsudeva. Self-realization does not mean that because the Supreme Soul and the individual soul are both souls they are equal in every respect. The individual soul is prone to be conditioned, and the Supreme Soul is never conditioned. When the conditioned soul realizes that he is subordinate to the Supreme Soul, that is called *labdhātmā*, self-realization, or *mukta-bandhana*, freedom from material contamination. Material contamination continues as long as one thinks that he is as good as the Supreme Lord or is equal with Him. This condition is the last snare of *māyā*. *Māyā* always influences the conditioned soul. Even after much meditation and speculation, if one continues to think himself one with the Supreme Lord, it is to be understood that he is still in the last snares of the spell of *māyā*.

The word *pareṇa* is very significant. *Para* means transcendental, untinged by material contamination. When one is in full consciousness that he is an eternal servant of the Lord, that is called *parā bhakti*. If one has any identification with material things and executes devotional service for attainment of some material gain, that is *viddhā bhakti*, contaminated *bhakti*. One can actually become liberated by execution of *parā bhakti*.

Another word mentioned here is *sarva-jñe*. The Supersoul sitting within the heart is all-cognizant. He knows. I may forget my past activities due to the change of body, but because the Supreme Lord as Paramātmā is sitting with me, He knows everything; therefore the result of my past *karma* or past activities is awarded to me. I may forget, but He awards me suffering or enjoyment for the misdeeds or good deeds of my past life. One should not think that he is freed from reaction because he has forgotten the actions of his past life. Reactions will take place, and what kind of reactions there will be is judged by the Supersoul, the witness.

TEXT 46

आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् ।
अपश्यत्सर्वभूतानि भगवत्स्यपि चात्मनि ॥४६॥

ātmānaṁ sarva-bhūteṣu
bhagavantam avasthitaṁ
apaśyat sarva-bhūtāni
bhagavatya api cātmani

ātmānam—the Supersoul; *sarva-bhūteṣu*—in all living beings; *bhagavantam*—the Supreme Personality of Godhead; *avasthitam*—situated; *apaśyat*—he saw; *sarva-bhūtāni*—all living beings; *bhagavati*—in the Supreme Personality of Godhead; *api*—moreover; *ca*—and; *ātmani*—on the Supersoul.

TRANSLATION

He began to see that the Supreme Personality of Godhead is seated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.

PURPORT

That everyone is existing on the Supreme Personality of Godhead does not mean that everyone is also Godhead. This is also explained in *Bhagavad-gītā*: everything is resting on Him, the Supreme Lord, but that does not mean that the Supreme Lord is also everywhere. This mysterious position has to be understood by highly advanced devotees. There are three kinds of devotees—the neophyte devotee, the intermediate devotee and the advanced devotee. The neophyte devotee does not understand the techniques of devotional science, but simply offers devotional service to the Deity in the temple; the intermediate devotee understands who God is, who is a devotee, who is a nondevotee and who is innocent, and he deals with such persons differently. But a person who sees that the Lord is sitting as Paramātmā in everyone's heart and that everything is depending or existing on the transcendental energy of the Supreme Lord is in the highest devotional position.

TEXT 47

इच्छाद्वेषविहीनेन सर्वत्र समचेतसा ।
भगवद्भक्तियुक्तेन प्राप्ता भगवती गतिः ॥४७॥

icchā-dveṣa-vihīnena
sarvatra sama-cetasā
bhagavad-bhakti-yuktena
prāptā bhāgavatī gatiḥ

icchā—desire; *dveṣa*—and hatred; *vihīnena*—freed from; *sarvatra*—everywhere; *sama*—equal; *cetasā*—with the mind; *bhagavat*—unto the Personality of Godhead; *bhakti-yuktena*—by discharging devotional service; *prāptā*—

was attained; *bhāgavatī gatiḥ*—the destination of the devotee (going back home, back to Godhead.)

TRANSLATION

Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead.

PURPORT

As stated in *Bhagavad-gītā*, only by devotional service can one understand the transcendental nature of the Supreme Lord and, after understanding Him perfectly in His transcendental position, enter into the kingdom of God. The process of entering into the kingdom of God is *tripāda-bhūti-gati*, or the path back home, back to Godhead, by which one can attain the ultimate goal of life. Kardama Muni, by His perfect devotional knowledge and service, achieved this ultimate goal, which is known as *bhāgavatī gatiḥ*.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Renunciation of Kardama Muni.”

॥३४॥ श्रीगणेशाय नमः ॥ श्रीकण्ठसुखिनः ॥ श्रीकण्ठसुखिनः ॥ श्रीकण्ठसुखिनः ॥

श्रीकण्ठसुखिनः ॥ श्रीकण्ठसुखिनः ॥ श्रीकण्ठसुखिनः ॥ श्रीकण्ठसुखिनः ॥

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